

THE
NEVV TESTAMENT

OF IESVS CHRIST, TRANSLATED FAITHEVLLY INTO ENGLISH,

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in diuers languages: With ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discoverie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion, of these daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Psalm. 118.

*Da mihi intellectum, & firmabo legem tuam, & diligam
eam in toto corde meo.*

That is,

Giue me vnderstanding, and I will searce thy lawe, and
will keepe it with my whole hart.

S. Aug. tract. 2. in Epist. Ioan.

*Omnia quæ leguntur in Scripturis sanctis, ad instructionem et salutem nostram intente sunt
audire: maxime tamen memoria commendanda sunt quæ contra Hereticos valent
vimini, quorum infida infemura, quique ex malignitate, circumstantia non cessant.*

That is,

All things that are readde in holy Scriptures, we must heere with great attention, to our
instruction and saluation: but these things specially must be commended to me-
morie, which make most against Hereticks: which decrees cease not to cir-
cumuent and beguile al the vniuers for euen the most negligent persons.

PRINTED AT RHEMES,
by Iohn Fogny.

1582.

CVM PRIVILEGIO.



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Psal. 118.

Da mihi intellectum, & feruor legem tuam, & custodiam illam in toto corde meo.

That is,

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Omnia quæ leguntur in Scripturis sanctis, ad instructionem & salutem nostram intente scripta: audire: maxime tamen memoria commendanda sunt, quæ aduersus Hæreticos valent struere: quorum insidias infirmiores quisque & negligenter, circumueniunt non ceuant.

That is,

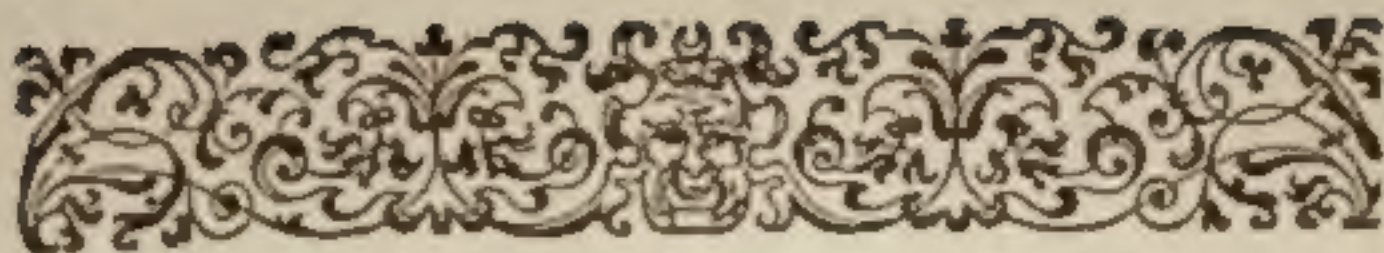
All things that are readde in holy Scriptures, we must heare with great attention, to our instruction and saluation: but those things specially must be commended to memory, which make most against Heretikes: whose wretches craue not to circumuent and beguile al the weaker sort and the more negligent persons.

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THE CENSURE AND A-BATION

*of the first Edition of this Trans-
lation of the New Testament.*

THE V M huius versionis ac editionis Authores, nobis de fide & eruditione sint probè cogniti, alijque S.Theologiæ & linguæ Anglicanæ peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholicæ Ecclesiæ doctrinæ, & pietati consentaneum, vel quod vlllo modo potestati ac paci civili repugnet, sed omnia potius veram fidem, Reip. bonum, vitæque ac morum probitatem promouere: ex ipsorum fide censemus ista vtiliter excudi & publicari posse.

PETRVS REMIGIVS, *Archidiaconus maior Metropolitana insignis Ecclesiæ Rhemensis, iuris Canonici Doctor, Archiepiscopatus Rhemensis generalis Vicarius.*

HVBERTVS MORVS, *Rhemensis Ecclesiæ Decanus, & Ecclesiastes, & in sacratissima Theologia facultate Doctor.*

IOANNES LE BESGVE, *Canonicus Rhemensis, Doctor Theologus, & Cancellarius Academia Rhemensis.*

GVLIELMVS BALBVS, *Theologia Professor, Collegij Rhemensis Archimagister.*





T H E
P R E F A C E T O
T H E R E A D E R T R E A T I N G
O F T H E S E T H R E E P O I N T S : O F T H E
translation of Holy Scriptures into the vulgar ton-
gues, and namely into English; of the causes
why this New Testament is translated
according to the ancient vulgar Latin
text; and of the manner of transla-
ring the same.



TH E holy Bible long since translated by vs into English; and the old Testament lying by vs for lack of good meanes to publish the whole in such sort as a work of so great charge and importance requireth; we haue yet through God's goodnes at length fully finished for thee (most Christian Reader) al the NEW TESTAMENT; which is the principal, most profitable, & comfortable peece of holy Writ: and, as wel for al other institution of life and doctrine, as specially for deciding the doubts of these daies, more proper and pregnant then the other part not yet printed.

Which translation we doe not for al that publish, vpon erroneous opinion 1. of necessitie, that the holy Scriptures should alwayes be in our mother tongue, or 2. that they ought, or were ordained by God, to be read indifferently of al, or 3. could be easily vnderstood of euery one that readeth or heareth them in a known language; or 4. that they were not often, through man's malice or infirmitie, pernicious and much hurtful to many; 5. or that we generally and absolutely deemed it more convenient in it-self, & more agreeable to God's word and honour, or edification, of the faithful, to haue them turned into vulgar tongues, then to be kept & studied only in the Ecclesiasticall learned languages: Not for these nor any such like causes doe we translate this sacred Booke; but vpon special consideration of the present time, state, and condition of our countie, vnto which diuers things are either necessarie, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisit, nor perchance wholly tolerable.

Translation of the Scriptures into the vulgar tongues, not absolutely necessarie or profitable, but according to the time.

1. In this matter, to marke only the wisdom & moderation of holy Church and the Governours thereof on the one side, and the indiscrete zeale of the popular, and their wisdom and factious leaders, on the other, is a high point of prudence. These later, partly of sim-
plicitie, partly of curiositie, and specially of pride & disobedience, haue made claime in concerning this case for the common people, with plausible pretences many, but good reasons none

The Churches moderation concerning vulgar translation.



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at al. The other, * to whom Christ hath giuen charge of our soules; the dispensing of
God's mysteries and treasures (among which, holy Scripture is no small store) and the
feeding his familie in season with food fit for every sort, haue neither of old nor of
late, euer wholly condemned al vulgar versions of Scripture, nor haue at any time gene-
rally forbidden the faithful to reade the same : yet they haue not by publike authoritie
prescribed, commanded, or authentically euer recommended any such interpretation to
be indifferently vsed of al men.

The Scriptures
in the vulgar
languages of
diuers Nations.

Ancient Ca-
tholike transla-
tions of the
Bible into the
Italian, French,
& English ton-
gue.

An ancient provincial constitution in England concerning English translations.
See *Lincol. li. 4. in de Alog. &c.*

The like Ca-
tholike and
vulgar transla-
tions in many
countries, since
Luther's time.

The Churches
order & deter-
mination con-
cerning the
reading of Ca-
tholike trans-
lations of the
Bible in vulgar
tongues.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, when he was banished among them: and George the Patriarch, in writing his life, signifieth no lesse. The Slauians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom; and some would gather so much by his owne wordes in his epistle to Sophronius, but the place indeed proueth it not. Vulpilas saies he gaue the Scriptures to the Goths in their owne tongue, & that before he was an Arrian. It is almost three hundred yeares, since Iames Archbishop of Genua, is said to haue translated the Bible into Italian. More then two hundred yeares agoe, in the daies of Charles the fifth, the French King, was it put forth faithfully in French, the sooner to shake out of the deceiued peoples hands, the false heretical translations of a Sect called *Waldenses*. In our owne countrie, notwithstanding the Latin tongue was euer (to vse Venerable Bede's wordes) common to all the Provinces of the same for incitation or studie of Scriptures, & no vulgar translation commonly vsed or occupied of the multitude, yet they were extant in English euen before the troubles that Wicleffe & his followers raised in our Church, as appeareth, as wel by the testimonie of Malmesburie recording that V. Bede translated diuers partes into the vulgar tongue of his time, & by some peeces yet remaining; as by a prouincial Constitution of Thomas Arundel Archbishop of Cantuarburie, in a Councel holden at Oxford: where strait prouision was made, that no heretical version set forth by Wicleffe, or his adherents, should be suffered, nor any other in or after his time be published or permitted to be read, being not approved & allowed by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tongue into another, though by learned & Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other afterward being approved by the lawfull Ordinaries, were euer in our countrie wholly forbidden, though they were not (to say the truth) in quiet and better times (much lesse when the people were prone to alteration, heretic, or noueltie) either hastily admitted, or ordinarily read of the vulgar, but vsed only, or specially, of some deuout religious & contemplatiue persons, in reuerence, secrecie, and silence, for their spiritual comfort.

Now since Luther's revolt also, divers learned Catholikes, for the more speedy abolishing of a number of false and iniquious translations put forth by sundry Sects, and for the better preservation or reclaiming of many good soules endangered thereby, have published the Bible in the severall languages of almost all the principal Provinces of the Latin Church; no other books in the world being so pernicious as heretical translations of the Scriptures, poisoning the people under colour of divine authoritie, & not many other remedies being more soveraigne against the same (if it be used in order, discretio, & humilitie) then the true, faithful, and sincere interpretation opposed thereunto.

2. Which causeth the holy Church not to forbid utterly any Catholike translation, though she allow not the publishing or reading of any absolutely & without exception, or limitation: knowing by her diuine and most sincere wisdom, how, where, when, and to whom these her Masters and Spouses gifts are to be bestowed to the most good of the faithful: and therefore neither generally permitteth that which must needs doe hurt to the unworthy, nor absolutely condemneth that which may doe much good to the worthy. Whereupon, the order which many a wiseman wished for before, was taken by the Deputies of the late famous Council of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truly and Catholically translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other then such as haue expresse licence therunto of their lawfull Ordinaries, with good testimonie from their Curates or Confessours, that they be humble, discrete, and deuout persons, and like to take much good, and no harme thereby. Which prescript, though in these daies of ours it can not be so precisely obserued, as in other times and places, where



TO THE READER.

there is more due respect of the Churches authoritie, rule, and discipline: yet we trust al wise and godly persons will vse the matter in the meane while, with such moderation, meeknes, and subiection of heart, as the handling of so sacred a Book, the sincere senses of God's truth therein, and the holy Canons, Councils, reason, and religion doe require.

Wherin, though for due preservation of this diuine worke from abuse and profanation, and for the better bridling of the intolerable insolencie of proud, curious, and contentious wittes, the Gouernours of the Church guided by God's Spirit, as euer before, so also vpon more experience of the maladie of this time then before, haue taken more exact order both for the Readers and Translatours in these later Ages, then of old: yet we must not imagin that in the primitive Church, either euery one that vnderstood the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, read, reason, dispute, turne and trosse the Scriptures: or that our Forefathers suffered euery Schole-maister, scholer, or Grammarian that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the hands of euery husband-man, artificer, prentice, boies, girles, mistresse, maid, man: that they were sung, plaied, alleaged, of euery tinker, tauerneer, rimer, minstrel: that they were for rable talke, for ale-benches, for boats and barges, and for euery prophane person and companie: No, in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed book of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the hands of euery man, as now there is.

They were then in Libraries, Monasteries, Colledges, Churches; in Bishops, Priests, and some deuout principal Lay-mens houses and hands: who vsed them with feare and reuerence, and specially such parts as pertained to good life and manners, not meddling, out in pulpit and schooles (and that moderately too) with the hard and high mysteries and places of greater difficultie. The poore plough-man, could then in labouring the ground, sing the Hymnes and psalmes either in known or vknown languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom Saint Hieron in diuers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search al the godly histories and imitable examples of chastitie, humilitie, obedience, clemencie, penitencie, penance, renouncing the world: they noted specially the places that did breed the hatred of sinne, feare of God's iudgement, delight in spiritual cogitation: they referred themselves in al hard places, to the iudgement of the Ancient Fathers and their Maisters in religion, neuer presuming to contend, controule, teach or talke of their owne sense and phantase, in deep questions of diuinitie. Then the Virgins did meditate vpon the places and examples of chastitie, modestie and demurenesse; the married, on coniugal faith and continencie; the parents, how to bring vp their children in faith and feare of God; the Prince, how to rule; the subiect, how to obey; the Priest, how to teach; the people, how to learne.

Then the scholer taught not his Maister, the sheep controuled not the Pastour, the yong student set not the Doctour to schoole, nor reprobued their Fathers of errour and ignorance. Or if any were in those better daies (as in al times of heresie such must needs be) that had itching eares, tickling tongues and wittes, curious and contentious disputers, hearers, and talkers rather then doers of God's word: such the Fathers did euer sharply reprehend, counting them unworthy and vnprofitable Readers of the holy Scriptures. Saint Hieron in his Epistle to Paulinus, after declaration that no handy-craft is so base, nor liberal science so easy, that can be had without a Maister (which S. Augustin also affirmeth, *De uiliatone* cap. 7.) nor that men presume in any occupation to teach that they neuer learned, Only (saith he) the art of Scripture is that which euery man chalengeth: thus the chattering old wife, thus the doting old man, thus the bralling Sophister, thus euery banian presume to teach before they learne it. Again, Some with pisse of lofty words deuise of scripture matters among women: where some (by vpon it) learne of women, what to teach men, and lest that be not enough, by fauour of some, or rather audacitie, teach that to others, which they vnderstand neuer a whit themselves, to say nothing of such as be of my familie: who stepping from secular learning

The holy Scriptures neuer read of al persons indifferently, at their pleasure.

Where and in whose hands the Scriptures were in the primitive Church. How the laytie of those daies did read the: with what humilitie and religion, and information of life and manners.

The Fathers sharply reprehend as an abuse, that al indifferently should read, expound, & talke of the Scriptures.

1167. op.
203 C. 6.



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learning to holy scriptures, & able to tickle the eares of the multitude with a smooth tale, thinke al they speake, to be the Law of God. This he wrote then, when this maladic of arrogancie and presumption in diuine matters, was nothing so outrageous as now it is.

S. Gregorie Nazianzen made an oration of the moderation that was to be vsed in these matters: where he saith, that some in his time thought themselves to haue al the wisdom in the world, when they could once repeat two or three words, and them il couched together, out of Scriptures. But he there diuinely discourseth of the orders and differences of degrees: how in Christes mystical body, some are ordeined to learne, some to teach: al are not Apostles, al Doctours, al Interpreters, al of tongues and knowledge, not al learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine but Moyse, Aaron, & Eleazar: nor they neither but by the difference of their callings: that they that rebel against this ordinance, are guilty of the conspiracie of Core & his Complices: that in Scripture there is both milke for babes, and meat for men, to be dispensed, not according to euery one's greedines of appetit, or wilfulness, but as is most meet for each one's necessitie and capacitie: that as it is a shame for a Bishop or Priest to be vnlearned in God's mysteries, so for the common people it is oftentimes profitable to saluation, not to be curious, but to follow their Pastours in sinceritie and simplicitie: whereof excellently saith S. Augustin, *Fidei simplicitate & sinceritate lactari, nutritur in Christo: & comparati sumus, maiorum cibos non appetimus*, that is, *Being fed with the simplicitie and sinceritie of faith, as it were with milke, so let vs be nourished in Christ: and when we are able ones, let vs not conue the meates of the elder sort.* Who* in another place testifieth, that the word of God can not be preached nor certaine mysteries vttered to al men alike, but are to be deliuered according to the capacitie of the hearers, as he proueth both * by S. Pauls example, who gaue not to euery sort strong meate, but milke to many, as being not spiritual, but carnal and not capable: and * by our Lord's also, who spake to some plainly, & to others in parables, and affirmed that he had many things to vter which the hearers were not able to beare.

How much more may we gather, that al things that be written, are not for the capacitee and diet of euery of the simple Readers, but that very many mysteries of holy Writ, be very farre aboue their reach, & may and ought to be (by as great reason) deliuered them in measure and meane most meet for them? Which indeed can hardly be done, when the whole book of the Bible lieth before euery man in his mother tongue, to make choise of what he list. For which cause the said Gregorie Nazianzen wisheth the Christians had as good a law as the Hebrewes of old had: who (as S. Hierom also witnesseth) tooke order among themselves that none should read the *Cantica Canticum* nor certaine other peeces of hardest Scriptures, til they were thirtie yeares of age.

And truely there is no cause why men should be more loth to be ordered and moderated in this point by God's Church and their Pastours, then they are in the vse of holy Sacraments: for which as Christ hath appointed Priests and Ministers, at whose hands we must receiue them, and not be our owne caruers: so hath he giuen vs Doctours, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith at their mouthes: because our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apostle saith) by hearing of the Preachers lawfully sent: though reading in order and humilitie, much confirmeth and aduanceth the same. Therefore this holy Booke of the Scriptures, is called of S. Ambrose, *Liber sacerdotalis*, the booke of Priests, at whose hands and disposition we must take and vse it. Li. 2. ad Grat.

4. The wise wil not here regard what some wilful people doe mutter, that the Scriptures are made for al men, and that it is of enuie that the Priests doe keep the holy Booke from them. Which suggestion commeth of the same serpent* that seduced our first parents, who perswaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like vnto the Highest. No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calleth *falsi nominis scientiam*, knowledge falsely so called: and not to embarre them from the true knowledge of Christ. She would haue al wise, but *vsque ad sobrietatem*, vnto sobrietie, as the Apostle speaketh: she knoweth the Scriptures be ordeined for euery state, as meates, elements, fire, water, candle, knives, sword, and the like; which are as needful (most of them) for children as old folkes, for the simple as the wise: but yet would

The Scriptures must be deliuered in measure & discretion, according to each man's need and capacitee.

The Iewes law for not reading certaine booke of holy Scripture vntil a time.

The popular obiections of withholding the Scriptures from the people, answered. Why the Church permitte not euery one at their pleasure



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would marre al, if they were at the guiding of other then wise men, or were in the hands of every one, for whose preservation they be profitable. She forbiddeth not the reading of them in any language, enueth no man's commoditie; but giueth order how to doe it

to read the Scripture.

Mat. 7, 6. to edification, and not destruction: how to doe it without casting the holy to dogs, or pearls to swine. (See S. Chrysost. *ho. 24 in Math* declaring these hogs & dogs to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby doe both hurt themselves & others:) how to doe it agreeably to the soueraigne sinceritie, maiestie, and depth of Myserie contained in the same. She would haue the presumptuous Heretike, notwithstanding he alleage them neuer so fast, flying as it were through the whole Bible, and citing the Psalmes, Prophets, Gospels, Epistles, neuer so readily for his purpose, as

The holy Scriptures to carnal men & Heretikes, are as pearles to swine.

2i de prescrip. in 2. ad Ro. Vincentius Lirinensis saith such mens fashion is: yet she would according to Tertullian's rule, haue such mere vsurpers quite discharged of al occupying and possession of the holy Testament, which is her old and only right and inheritance, and belongeth not to Heretikes at al, whom Origen calleth *Scripturarum fures, theues of the Scriptures*. She would haue the vnworthy repelled, the curious repelled, the simple measured, the learned humbled, and al sorts so to vse them or abstaine from them, as is most convenient for every ones saluation: with this general admonition, that none can vnderstand the meaning of God in the Scriptures except Christ open their sense, & make them partakers of his holy Spirit in the vnitie of his mystical bodie: and for the rest, she committeth it to the Pastour of every prouince and people, according to the difference of time, place, and persons, how and in what sort the reading of the Scriptures is more or lesse to be procured or permitted.

In vita Athanasij. 2i ho. 2. in Mat. 23. de Laz. 2. ho. 3. in 2. ad Thess. 2. alibi sapi. 5. Wherin, the varietie of circumstances causeth them to deale diuersly: as we see by S. Chrysostom's people of Constantinople, who were so delicate, dill, worldly, and so much giuen to dice, cardes, specially stage-plays or theaters (as S. Gregorie Nazianzen witnesseth) that the Scriptures & al holy lections of diuine things were lothsome vnto them: whereby their holy Bishop was forced in many of his sermons to crie out against their extreme negligence and contempt of God's word, declaring, that not only Eremites and Religious (as they alleaged for their excuse) but secular men of al sorts might read the Scriptures, and often haue more need thereof in respect of themselves, then the other that liue in more puritie and contemplation; further insinuating, that though diuers things be high and hard therein, yet many godly histories, liues, examples, & precepts of life and doctrine be plaine; and finally, that when the Gentils were so cunning and diligent to impugn their faith, it were not good for Christians to be too simple or negligent in the defense thereof: as (in truth) it is more requisite for a Catholike man in these daies when our Aduersaries be industrious to enpeach our beleefe, to be skilful in Scriptures, then at other times when the Church had no such enemies.

S. Chrysostom's exhortations to the reading of holy Scriptures; & when the people is so to be exhorted.

To this sense said S. Chrysostom diuers things, not as a Teacher in schoole, making exact and general rules to be obserued in al places & times, but as a pulpit man, agreeably to that audience and his peoples default: nor making it therfore (as some perversly gather of his words) a thing absolutely needful for every poure artificer to read or studie Scriptures, nor any whit fauouring the presumptuous, curious, and contentious iangling and searching of God's secrets, reprobued by the foresaid Fathers, much lesse approving the excessiue pride and madness of these daies, when euery man and woman is become not only a Reader, but a Teacher, controulour, & iudge of Doctours, Church, Scriptures and al: such as either contemne or easily passe ouer al the moral parts, good examples, and precepts of life (by which as wel the simple as learned might be much edified) and only in a manner, occupie themselves in dogmatical, mystical, high, and hidden secrets of God's counsels, as of Predestination, reprobation, election, prescience, forsaking of the Iewes, vocation of the Gentils, and other incomprehensible mysteries, *lingering about questions* of only faith, fiduce, new phrases and figures, *euery learning*, but *not learning*, *comming to knowledge*, reading and toling in pride of wit, conceit of their owne cunning, and vpon presumption of I can not tel what spirit, such bookes specially and Epistles, as S. Peter foretold that the vnlearned and instable would depraue to their owne damnation.

S. Chrysostom maketh no hig for the popular and licentious reading of Scriptures vsed amog the Protestants now a daies.

Euery simple artificer amog them readeth much more the deepest & hardest questions of holy Scripture, then the moral parts.

Ap. 1. 1. All. 8. They delight in none more then in the Epistle to the Romans, the *Canica Canonicum*. the Apocalypse, which haue in them as many mysteries as words. They find no difficultie in the sacred Booke clasped with seven scales. They aske for no Expositour with the holy

They presuppose no difficulties, which



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al the learned
Fathers felt to
be in the Scrip-
tures.

They feele no such depth of God's science in the scriptures, as S. Augu- Confess.
stin did when he cried out: *Alia profunditas eloquiorum tuorum, mira profunditas* (Dene mens) lib. 12.
mira profunditas! horror est ascendere in eam, horror honoris, & tremor amoris; that is, O wonderful cap. 14.
profundnes of thy wordes, wonderful profoundnes my God, wonderful profoundnes! it maketh a man
quicke to looke on it: to quake for reverence, and to tremble for the love thereof. They regard not
that which the same Doctour affirmeth, that the depth and profunditie of wisdom, See ep. 3.
not only in the words of holy Scripture, but also in the matter & sense, is so wonder- Aug.
ful, that, live a man never so long, be he of never so high a witte, never so studious,
never so fervent to attaine the knowledge thereof, yet when he endeth, he shal confesse he
doth but begin. They feele not with S. Hierom, that the text hath a hard shel to be Hiero. ep.
broken before we come to the kernel. They wil not stay themselves in only reading the 11. c. 4.
sacred Scriptures thirteen yeares together, with S. Basil & S. Gregorie Nazianzene, Ruff. Ep.
before they expound them, nor take the care [as they did] never otherwise to interpret hist. li. 2.
them, then by the vni forme consent of their Forefathers and tradition Apostolike. c. 7.

Manners & life
nothing amen-
ded, but much
worse, since
this licentious
tossing of holy
Scriptures.

If our new Ministers had had this cogitation and care that these and al other wise men
haue, and ever had, our countrie had neuer fallen to this miserable state in religion,
and that vnder pretence, colour, and countenance of God's word: neither should vertue
and good life haue been so pittifully corrupted in time of such reading, toiling, tum-
bling and translating the Booke of our life and saluation: wherof the more precious
the right and reuerent vse is, the more pernicious is the abuse and prophanation of the
same: which euery man of experience by these few yeares prooffe, and by comparing the
former daies and manners to these of ours, may easily trie.

Scriptures as
profanely cited
as heathen Poë-
tes.
Scriptures er-
roneously ex-
pounded accord-
ing to euery
wicked man's
priuate fantasie.

Looke whether your men be more vertuous, your women more chaste, your children
more obedient, your seruants more trustie, your maids more modest, your freinds more
faithful, your laytie more iust in dealing, your Clergie more deuout in praying: whether
there be more religion, feare of God, faith and conscience in al states now, then of old,
when there was not so much reading, chatting, and iangling of God's word, but much
more sincere dealing, doing, and keeping the same. Look whether through this disor-
der, women teach not their husbands, children their parents, yong fooles their old and
wise fathers, the scholers their Maisters, the sheep their Pastour, and the People the
Priest. Look whether the most chaste and sacred sentences of God's holy word, be not
turned of many, into mirth, mockerie, amorous ballets & detestable letters of loue and
leudnes: their delicate rimes, tunes, and translations much encreasing the same.

This fall of good life & prophaning the diuine mysteries, euery body seeth: but the
great corruption & decay of faith hereby, none see but wise men, who only know, that,
were the Scriptures neuer so truly translated, yet Heretikes and il men that follow
their owne spirit and know nothing but their priuate fantasie, and not the sense of the
holy Church and Doctours, must needs abuse them to their damnation: and that the 1. Cor. 5.
curious, simple, and * sensual men which haue no tast of the things that be of the Spirit of
God, may of infinit places take occasion of pernicious errors. For though the letter
or text haue no error, yet (saith S. Ambrose) the Arrian, or (as we may now speake)
the Calvinian interpretation hath errors. lib. 2. ad Gracianum ca. 1. and Tertullian saith:
The sense adulterated is as perdition as the style corrupted. De Praescrip. S. Hilarie also speaketh
thus: *Hereticus rixatur about the understanding, not about the writing. The fault is in the sense, not in*
the word. lib. 2. de Trinit. in principis And S. Augustin saith, that many hold the Scriptures
as they doe the Sacraments, *ad speciem, & non ad salutem*, to the outward shew, and not to sal-
uation. de Baptis. cont. Donat. li. 3. ca. 19. Finally al Sect-maisters and ranting wolues, Mat. 4.
yea * the Diuels themselves pretend Scriptures, alleage Scriptures, and wholly shroud
themselves in Scriptures, as in the wool & fleec of the simple sheep. Whereby the vulgar,
in these daies of general disputes, can not but be in extreme danger of error, though
their books were truly translated, & were truly in themselves God's owne word indeed.

Al Heretikes
pretend Scrip-
tures,

The Scriptures
haue been false-
ly and hereti-
cally translated
into the vulgar
tongues, and
sundry other

But the case now is more lamentable: for the Protestants and such as S. Paul calleth
ambulant in oscuris, walking in darkness, haue so abused the people, and many other 2. Cor. 4.
in the world, not vnwise, that by their false translations they haue infused of God's
Law and Testament, and for Christes written wil and word, giuen them their owne
wicked writing and phantasies, most shamefully in al their versions, Latin, English, and
other tongues, corrupting both the letter and sense by false translation, adding, detrac-
ting, altering, transposing, pointing, and al other guileful meanes: specially where it
serueth



serueth for the advantage of their private opinions, For which they are hold also partly to disauthorize quite, partly to make doubtful, diuers whole books allowed for Canonical Scripture by the vniuersal Church of God this thousand yeares and upward to alter al the authentical and Ecclesiastical words used since our Christianitie, into new prophane nouelties of speeches agreeable to their doctrine to change the titles of works, to

Deepest

not, in

1. Luc.

1 v. 18.

* See the

revelation

of

their

Cred

in matter.

Prof

N. T.

Gal

1:19.

Isa

Sim

in

Bul

1. Cor,

2:17.

put out the names of the Authors, * to charge every Evangelist with following in true translation, to adde whole sentences proper to their Sect, into their psalmes & meters, * euen into the very Creed in rime. At which the poore deceived people say and sing as though they were God's owne word, being indeed through such sacrilegious treacherie, made the Devils word.

To say nothing of their intolerable liberty and licence to change the accustomed callings of God, Angel, men, places, & things used by the Apostles and al antiquitie, in Greek, Latin, and al other languages of Christian Nations, into new names, some times falsely, and alwaies more loosely and for ostentation taken of the Hebrewes to seeme and haue the phrases of holy Scriptures after the forme of prophane Writers, sticking not, for the same to supply, adde alter, or diminish as freely as if they translated Imit, Virgil, or Terence. Having no religious respect to keep either the maiestie or sincere simplicitie of that venerable stile of Christes spirit, as S. Augustine speaketh, which kind the holy Ghost did choose of infinit wisdom to haue the due in his series rather altered in, then any other more delicate, much lesse in that meretricious manner of writing that fondtie of these new translations doe vse of which sort Caluim himselfe and his puelowes so much complaine, that they professe, Satan to haue gained more by these new interpreters, their number, sense of spirit, and alacritie encreasing daily, then he did before by keeping the word from the people. And for a patterne of this in schole, they giue Castalion, admitting al their churches and scholers to be aware of his translation, as one that hath made a very sport and mockery of Gods holy word. So they charge him themselves (and the Zuinglians of Zurich, whose translators Luther therefore abhorred) or handling the matter with no more delicie, grauitie, or sinceritie, then the others: but rather with much more falsification, or to vse the Apostles words, *expansion and adulteration* of Gods word, then they. Besides many wicked glosses, prayers, confessions of faith, containing both blasphemous errors * and plaine contradictions to themselves and among themselves al privileged and authorized to be ioyned to the Bible, and to be said and sung of the poore people, and to be believed as articles of faith & wholly consonant to Gods word.

We therefore hauing compassion to see our beloved Countrymen, with extreame danger of their soules, to vse only such prophane translations, and erroneous mens metaphasies, for the pure and blessed word of truth, much also moved therunto by the desires of many devout persons, haue set forth, for you (benigne Readers, the new Testament to begin withal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay away at least such their impure verbiages as hath to you haue been forced to occupy. How well we haue done it, we must not be iudges, but referre al to Gods Church and our Superiours in the same. To them we submit our selves, & this, & al other our labours, they deny to be in part, or in the whole, reformed, corrected, altered, or quite abolished. most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmities, we haue any where mistaken the sense of the holy Ghost. Further promising, that if hereafter we espye any of our owne errors, or if a ny other, either friend of good will, or aduersarie for desire of reprehension, shall open vnto vs the same, we wil not (as Protestants doe) for defence of our estimation, or of pride and contention, by wrangling words wilfully persist therein, on the contrary we are glad to heare of them, & in the next editio or otherwise to correct them: for it is truth that we seeke for, and Gods honour which being had euen by good intention, or by occasion, al is well. This we professe only, that we haue done our endeauour with prayer, much feare and trembling, lest we should dangerously erre in so sacred, high, and diuine a worke: that we haue done it with al faith, diligence, and sinceritie: that we haue vsed no partialitie for the disadvantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures continually keeping our selves as neer as is possible, to our text to the very words and phrases which by long vse are made venerable, though to some prophane or delicate eares they.

saies sacrilegiously abused, and so giuen to the people to read.

Al this their dealing is noted (as occasion serueth) in the Annotations

upon this Testament and more at large in the DISCOURSE of heretical translations which we haue added a table in this edition.

Caluim complaine of the new delicate translations, namely Castalion himselfe and Beza berry, as bad of worse.

* See the articles of their Creed in matter, where they

professe that Christ descended to deliver

the Father, & afterward in their confession of the faith,

they deny *Simul Patrum.*

The purpose & commoditie of setting forth

this Catholic edition,

T H E P R E F A C E

The religious they may seeme more hard or barbarous, * as the whole stile of Scripture doth lightly See 5.
care & sincer- to such at the beginning. acknowledging with S Hieron, that in other writings it is August.
re observed in enough to give in translation, sense for sense, but that in Scriptures, lest we misse the b. 1. con-
this translation, sense, we must keep the very words *Ad Parmenian's epistola* to 1. ca. 2. in princip We must, *lib. 6. p. 3.*
saith S Augustin, speake according to a strict rule, lest licence of words breed some wicked
opinion concerning the things contained vnder the word. *De ciuitate* lib. 16. cap. 18.

The ancient Fathers kept religiously the very ornaments of the vulgar Latin text, Whereof our holy forefathers and ancient Doctors had such a religious care, that they would not change the very barbarities or incongruities of speech which by long use had prevailed in the old readings or recordings of scriptures as, *Veneremur neque enim* Mat. 22. *bonum*, in Tertullian li. 4. in Marcion in S. Hilarius in c. 21. Mat. and in all the Fathers. *Qui me confusus fuerit, confundat & ego cum*, in S. Cyprian ep. 63. nu. 7. *Tabernaculum habet decem stercora* which was an elder translation then the vulgar Latin that now is in S. Ambrose c. 3. *desunt sancti* and S. Hieron himself, who otherwise corrected the Latin translation that was used before his time, yet keepeth religiously (as himself professeth *Præfat. in 4. Evangel. ad Damasum*) these and the like speeches, *Nonne in magis* Mat. 6. *pauca estis dicit* and *si in hominibus non veni ministrare, sed in servare* and, *Neque enim venit, neque ministrare* in his commentaries upon these places and, *Non enim Prochiam peruenit extra* Mat. 22. *Hierusalem*, in his commentaries in c. 2. Isai. *sub finem*. And S. Augustine, who is most religious in all these phrases, commendeth it a special pride and sheweth to those that have a little learning to forget, and none in things, that they easily take offense of the simple speeches or sometimes in the scriptures *de doctrina Christi* l. 2. cap. 12. See also the same holy Father li. 3. *de utilitate Christi* c. 3. and tract 2. in *Evangel. Joan.* li. 1. of the manner of our translation more at large.

translation more anone. Now, though the text thus truly translated, might sufficiently, in the sight of the learned and indifferent men, both confound the aheretikes corruptions, and prove that the holy Scripture whereof they have made so great vaies, is taken nothing for their new opinions, but wholly for the Catholike Churches belief and doctrine, in all the points of difference betweene yet knowing that the good and simple may easily be seduced by some few ambitious persons, of perdition, who have given over into a reprobate state, in which the Gospel, which is itself the odour of life and salvation, is made the odour of death to damnation, over whose eyes for sinne and disobedience God hath set a veile or coat to lie, whilst they read the new Testament, even as the Apostle saith the lewes have till this day in reading of it well, that as the one side can not find Christ in the Scriptures, so they never to much, so the other cannot find the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustin to be most true. If the prejudice of any erroneous persuasion preoccupie the mind, shall hinder the Scripture to have its true sense, men take it for a sign that it speaketh for their causes, and so much to help the faithful Reader in the difficulties of diverse places, we have also set forth reasonable large Annotations, thereby to shew the Reader that neither in most places pertaining to the controversies of this time, both the heretical corruptions and false traditions, & also the Apostolike tradition, the expositions of the holy Fathers, the decrees of the Catholike Church and most ancient Councils which meanes whosoever in this our, for the sake of holy Scriptures, but hath rather follow his private judgement or the arrogant spirit of these sectaries, he shall worthily through his owne wilfulness be damned, beseeching all men to looke with diligence, sinceritie, and indifference, into the case that concerneth no less then every ones eternal salvation or damnation.

Heretics make
Car. likes
more diligent
to search and
find the senses
of holy Scrip-
ture for fel-
ling of the
same.

TO THE READER.

*folled. Again, how many senses of holy Scriptures, concerning Christes Godhead, have been
 avouched against Phoum: how many, of his Manhood, against Manichae. how many, of the
 Trinity, against Sabellius: how many, of the unity in Trinity, against the Arians, Eunomians,
 Macedonians, how many, of the Catholike Churchs spread throughout the whole world, and of
 mixture of good and bad in the same until the end of the world, against the Docuistes and Lucifurians
 and other of the like error how many against all other heretikes, which it were too long to rehearse. Of
 which senses and expositions of holy Scriptures the approved Anchors and anchors, should otherwise
 rather not be knowne at all, or not so well knowne, as the contradictions of proud heretikes have made
 them.*

Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or
 heretikes, yet indeed be there. But in other points doubted of, that indeed are not de-
 cided by Scripture, he giueth vs that goodly rule to be followed in all, as he exam-
 plieth in one. Then doe we hold (saith he) the verities of the Scriptures, when we doe that which
 now hath seemed good to the vniuersal Church, which the authors of the Scriptures themselves
 doe comment: so that, for asmuch as the holy Scripture can not decree, whosoever is afraid to be
 deceived with the obscurity of questions, let him therein take counsell of the same Church, which
 the holy Scripture must certainly and evidently sheweth and giueth vnto. Aug. li. 1. cont. Cres-
 con. c. 13.

Many causes
 why this new
 Testament is
 translated ac-
 cording to the
 ancient vulgar
 Latin text.

Now to giue thee also intelligence in particular, most gentle Reader
 of such things as it becometh thee specially to know concerning our Transla-
 tion. We translate the old vulgar Latin text, not the common Greek text, for these
 causes.

1. It is so ancient, that it was vsed in the Church of God aboue 1300. yeares agoe, as
 appeareth by the Fathers of those times.

It is most an-
 cient.
 Corrected by
 S. Hieron.

2. It is that (by the common receiued opinion and by all probability) which S.
 Hieron after ward corrected according to the Greek, by the appointment of Damasus
 then Pope, as he maketh mention in his Preface before the foure Euangelists, vnto the
 said Damasus: and in *Catalogo in fine, and ep. 101.*

Ep. 10.

3. Consequently it is the same which S. Augustin so commendeth and alloweth in an
 Epistle to S. Hieron.

Commended
 by S. Augustin.
 Vsed and ex-
 pounded by
 the Fathers.
 Only authentical
 by the holy
 Council of
 Trent.

4. It is that, which for the most part euer since hath been vsed in the Churches service,
 expounded in sermons, alleaged and interpreted in the Commentaries and writings of
 the ancient Fathers of the Latin Church.

5iff 4.

5. The holy Council of Trent, for these and many other important conside-
 rations, hath declared and defined this 'only' of all other Latin translations, to be
 authentical, and so only to be vsed and taken in publique lessons, disputations, prea-
 chings, and expositions, and that no man presume vpon any pretence to rectifie or refuse
 the same.

6. It is the plainest, sincerest, of greatest maiestie, least partialitie, as being without
 all respect of controuersies and contentions, specially these of our time, as appeareth
 by those places where Erasmus and others at this day translate much more to the aduan-
 tage of the Catholike cause.

Most plain,
 least partial.

7. It is so exact and precise according to the Greek, both the phrase and
 the word, that delicate Heretikes therefore reprehend it of rudenes. And knowing the
 that it followeth the Greek farre more exactly then the Protestants transla-
 tions, beside in what other places, we appeale to these. Tit. 3. 24. *Curam huius
 operibus praestitit, et postulat* Engl bib. 1577, is *maintaine good workes*, and Heb 10. 20.
Etiam nobis inuicem, uenerunt English bib. in prepared So in these words, *Insuper* 1000,
Translationis, idola, &c. In all which they come not neer the Greek, but auoid it of pur-
 pose.

Precise as fol-
 lowing the
 Greek.

8. The Adversaries themselves, namely Beza, preferre it before all the rest. In preface
 to. Tison. 1586. Again he saith, that the old Interpreter translated very religiously Beza himself.
Annot. in 1. Luc. v. 1

Preferred by
 Beza himself.

9. In the rest, there is such diuersitie and dissension, and no end of reprehending one
 another, and translating every man according to his fanthe, that

At the rest mis-
 liked of all
 the

THE PREFACE

Sectaries themselves, each comprehending another.

the world should stand any long time, we must receive againe (which he thought absurd) the Decrees of Councils, for preserving the vntie of faith, because of so diuers interpretations of the Scripture. And Beza (in the place above mentioned, noteth the itching ambition of his fellow-translators, that had much rather disagree and dissent from the best, than seeme themselves to haue said or written nothing. And Beza's translation itself, being so esteemed in our countie, that the Geneva English Testaments be translated according to the same, yet sometime goeth so wide from the Greek & from the meaning in the holy Ghost, that themselves which protest to translate it, dare not follow it. For example, Luc 3. 36. They haue put these words *The sonne of Caanan*, which he wittingly and wilfully left out and *Act 1. 14.* they say, *With their women*, agreeably to the vulgar Latin where he saith, *Cum mulieribus*, with their women.

It is truer then the vulgar Greek text itself.

It is not only better then all other Latin translations, but then the Greek text it self in those places where they disagree.

The ancient Fathers for prooue therof, and the Adversaries themselves.

The prooue hereof is evident, because most of the ancient Heretikes were Grecians, and therefore the Scriptures in Greek were more corrupted by them, as the ancient Fathers often complaine. Tertullian noteth the Greek text which is at this day (1. Cor. 15. 47.) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar Latin, *Secundus homo de caelo caelestis*, The second man from heauen heavenly. So read other ancient Fathers, and Erasmus thinketh it must needs be so, and Caluin himself followeth this right in 2. Cor. 1. parag. 2. Again S. Hieron noteth that the Greek text (1. Cor. 7. 33.) which is at this day, is not the Apostolicall veritie or the true text of the Apostle but that which is in the vulgar Latin, *Qui cum uxore est, sicut unus est quia sunt mundi, quomodo solus est unus*, & *domus est*, He that is with a wife, is care, as if worldly things, how he may please his wife, or divided or distracted. The Ecclesiastical historie called the Tripartite, noteth the Greek text that now is (1. Jo. 4. 3.) to be an old corruption of the ancient Greek copies, by the Nestorian Heretikes, and the true reading to be as in our vulgar Latin, *Omnia spiritus sunt quia diffusi sunt in uos*, & *Deo non est*, Every spirit that is diffused in vs, is not of God & Beza confesseth that Socrates in this Ecclesiastical Historie teacheth so in the Greek, *ταυτα εν ομοιοτητι* &c.

The Calvinists themselves often forsake the Greek as corrupted, and translate according to the true or vulgar Latin text.

But the prooue is more pregnant out of the Adversaries themselves. They forsake the Greek text as corrupted, and translate according to the vulgar Latin, namely Beza and his scholars the English translations of the Bible, in these places. Hebr. chap. 9. vers. 1. saying, *The first tabernacle*, for that which is in the Greek, *The first Tabernacle*. Where they put, *countenance*, not as of the text, but in another letter, as to be understood, according to the vulgar Latin, which most sincerely leaue it out altogether, saying *Habuit quidem & primam institutionem &c.* The former a so intire had institution &c. Again Re. 12 vers. 21. they translate not according to the Greek text, *Tempus seruimus*, serving the time, which Beza saith must needs be a corruption but according to the vulgar Latin, *Domino seruimus*, serving our Lord. Again, Apoc. 11. vers. 2 they translate not the Greek text, *Atrium quod intra templum est*, the court which is within the temple, but cleane contrarie, according to the vulgar Latin, which Beza saith is the true reading, *Atrium quod est foris* Tempum, the court which is without the Temple. Only in this last place, one English Bible of the yeare 1561 followeth the error of the Greek. Again, 1 Tim. 2. vers. 14 they adde, but, more then is in the Greek, to make the sense more comolious and easie, according as it is in the vulgar Latin. Again 1 Jo. 1. 11. they leane the Greek, and follow the vulgar Latin saying, *Left you fall into condemnation* I doubt not (saith Beza) but that is the true and more reading, and I suspect the corruption in the Greek came from thence. It were infinite to set downe all such places, where the Adversaries (specially Beza) follow the old vulgar Latin & the Greek copie agreeable therunto, condemning the Greek text that now is of corruption.

Superfluities in the Greek which Erasmus calling unnecessary additions.

Again, Erasmus the best translator of all the later, by Beza's influence, saith that the Greek sometime hath superfluities corruptly added to the text of holy Scripture as Mat. 5. to the end of the *Pater noster*, these words, *Because thou art the Kingdome, the power and the glory, for ever more*. Which he exuberantly, argues, trifies & sheweth that our Lord's prayer, & See 76. reprehendeth it all for blaming the old vulgar Latin because it hath not. Likewise Ro. 7. 17. 11. 6. these words in the Greek, and not in the vulgar Latin *et si fueris dominum deo tuo* grace superfluous words in our & worse. And Mat. 10. 29. these words, *et non scitis quoniam* &c. Yeath. Greek text in these places, & they condemn it self, and refuse to receive it.

TO THE READER.

gar Latin exceedingly; as being marked throughout in a number of places, that such & such words or sentences are superfluous. In all which places our vulgar Latin hath no such thing, but is agreeable to the Greek which remaineth after the superfluities be taken away. For example, that before mentioned in the end of the *Pater noster*, hath a marke of superfluitie in the Greeke text thus: and *Marc 6. 11* these words, *Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of iudgement, then for thee.* and *Mat. 29. 22.* these words, *And he baptized with the B. is. if not as I am baptized with* Which is also superfluously repeated *Againe* vers 23; and such like places exceeding many which being noted superfluous in the Greek, and being not in the vulgar Latin, prove the Latin in those places to be better, truer and more sincere then the Greek.

Beza
prof. N.
Testam.
1556.
See him
also An-
notat. in
11 Aff.
v. 10.

Whereupon we conclude of these premisses, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text, whereas it may not otherwise stand being not only as good, but also better. And thus the Adversarie himself, their greatest and latest translation of the Greek, doth a touch against Erasmus in behalf of the old vulgar Latin translation, in these notorious words. *How unconstantly and unwisely copies, by Beza's cause (saith he) doth Erasmus blame the old Interpreters as differing from the Greek? He dissenteth, I 22's own words grant, from those Greek copies which he had gotten but we have found, not in one place, that the same Interpreter, on which he blamed, is grounded upon the authority of other Greek copies, & those most ancient. Yea in some number of places we have observed, that the reading of the Latin text of the old Interpreter, though it agree not sometimes with our Greek copies, yet it is much more convenient, for that it seemeth to follow some better and truer copy. Thus saith Beza. In which words he unwittingly, but most truly, justifieth and defendeth the old vulgar Translation against himself and all other cavillers, that accuse the same, because it is not always agreeable to the Greek text. Whereas it was translated out of other Greek copies (partly extant, partly not extant at this day) either as good and as ancient, or better and more ancient, such as S. Augustin speaketh of, calling them *vetustiores & diligentiores, the more learned and diligent Greek copies*, wherunto the Latin translations that follow in any place, must needs yield. *de de diff. christ. c. 15.**

And if it were not too long to exemplify and prove this, which would require a treatise by itself, we could shew by many & most cleere examples throughout the new Testament, these sundrie meanes of justifying the old translation.

First, if it agree with the Greek text: as commonly it doth, & in the greatest places concerning the controversies of our time, it doth most certainly. So farre the Adversaries have not to complaine: unless they will complaine of the Greek also, as they doe in *v. 2.* and *1. Pet. 1. 2. 21.* where the vulgar Latin followeth exactly the Greek text, saying, *Oremus*, and, *Quid vos facitis forme*, &c. But Beza in both places dissenteth the Greek text also as false.

2. If it disagree here and there from the Greek text, it agreeth with another Greek copie set in the margin, whereof see examples in the foreward Greek Testament of Robert Stevens and Crispin throughout: namely *1. Pet. 1. 10. Salutate vos per bona opera curam vestram utamini non faciamus* &c. *1. Tim. 2. 15. & Marc 8. 7. Et ipsa benedixit*, &c. *1. Tim. 2. 15. & Marc 8. 7. Et ipsa benedixit*, &c.

3. If these marginal Greek copies be thought lesse authentical then the Greek text, the Adversaries themselves tell us the contrary, who in their translations often follow the marginal copies, and forsake the Greek text as in the examples above mentioned *Rom. 12. 1. 1. Tim. 2. 15. &c.* it is evident.

4. If all Erasmus Greek copies have not that which is in the vulgar Latin, Beza had copies which have it, and those most ancient (as he saith, & saith) And if all Beza's copies be true in this point and will not help us, Gagnier's French Kings Preacher, and he that might command in all the Kings Libraries, he found Greek copies that have it according to the vulgar Latin & that in such place as would see us otherwise lesse probable as

ed
conos
A. 1556
1556
6. 1556
1556
1556

*1. Tim. 2. 15. &c. quoniam non quoniam magnis uincuntur. Behold how much for what a great word it is. And a man would think it must be rather as in the Greek text, *Alia* for what a great word it is. But an approved ancient Greek copie alleged by Gagnier, hath as it is in the vulgar Latin. And if Gagnier's copies also will sometimes, there Beza and Crispin supply Greek copies fully agreeable to the vulgar Latin. as *1. Tim. 2. 15. &c.* *1. Ephes. 2. 1. &c.* *quoniam non quoniam magnis uincuntur.* and *vers. 17. &c.* *1. Ephes. 2. 1. &c.**

The vulgar Latin translation agreeth with the best Greek copies, by Beza's own judgement, When the Fathers say, that the Latin text must yeeld to the Greek and be corrected by it, they mean the true & uncorrupted Greeke text. The vulgar Latin translation is many waies justified by most ancient Greek copies, & the Fathers.

THE PREFACE

*Quod elegit vbi primicias. itaxas in some Greek copies Gagn & 1 Cor. 9. Vellia dmi-
lat o, o'xas f'xas so with one Greek copie. Beza.*

The Greek Fathers,

The Land is
Givers.

The few and
small faults ne-
arly crept
into the vagar-
ious and in-
correct

1451

TO THE READER:

S. F. 4. Bibles set forth by the Divines of Louan and the holy Council of Trent willeth that the vulgar Latin text be in such points thoroughly mended, and so to be most authentical. Such faults are these *In file*, for, *in fine* *Præsentiam*, for, *presentiam*: *Suscipime*, for, *Su'p'ime*, and such like very rare. Which are evident corruptions made by the copistes, or grown by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we have proved, incorrupt. The Adversaries contrarie, translate that text which themselves confesse both by their writings and doings, to be corrupt in a number of places, and more corrupt then our vulgar Latin, as is before declared.

And if we would here stand to recite the places in the Greek which Beza pronoun- The Calu-
ceth to be corrupted, we should make the Reader to wonder, how they can either so confessing the
plead otherwise for the Greek text, as though there were no other truth of the new To- Greek to be
stament but that: or how they translate only that (to deface, as they thinke, the old vul- most corrupt
gar Latin) which themselves so shamefully disgrace, more then the vulgar Latin, inven- yet translate
ting corruptions where none are, nor can be, in such universal consent of al both Greek that only, and
and Latin copies. For example, Mat. 10. *The first Symon, who is called Peter.* I thinke hold that only
(saith Beza) this word *πρῶτος*, first, hath bee added to the text of some that would establish for authentical
Peters Primacie Agnosc. Luc. 22. *The Chalice, hath shed for you.* It is most likely (saith he) Scripture.

In Mo-
nast. A. S.
T. 12. 27.
1556.

Peters Primale Againe Luc. 16. The Chaucerian text, *for, 300. for, 300. for, 300.* that these words being sometime but a marginal note, came by corrup^{ti}o into the margin into the text. Againe *Mat* 7. Figures which they made, *is afore them*. It may be suspect (saith he) that these words, as many other, have crept by corruption into the text out of the margin. And 1. Cor. 15. He thinketh the Apostle said not *next*, *victoria*, as it is in all Greek copies, but *intra*, *communion*. And *Mat* 11. he calleth it a manifest error, that in the Greek it is, *400. years*, for, *300.* And *Mat* 7. v. 14. he rekeneth up a whole catalogue of corruptions namely *Mat* 1. v. 4. *discipulis*, which is a *farthing* and *et* is it *is* *not* *Mat* 2. vers. 26. *Thou shalt* And *Mat* 7. v. 13. the name of Abraham, and such like. All which he thinketh to have been added or altered into the Greek text by corruption.

As. De.
1156.
11565.

But among other places, he laboureth exceedingly to prove a great corruption **At 7**
v. 14. where it is said (according to the Septuaginta, that is, the Greek text of the old
Testament, that Jacob went down into Aegypt with 75. soules. And **Luc. 3. v. 36.** he
thirteenth their words *τὸ ἀντί, ὡς ἡ ἀρετὴ αὐτοῦ*, to be so false, that he leaue them
cleane out inth both editions of the new Testament saying, that he is bold so to doe,
by the authoritie of Moyſes. Whereby he wil argue, that it is not in the Hebrew text
of Moyſes or of the old Testament, and therefore it is false in the Greek of the new Te-
stament. Which consequence of theirs (for it is common among them and concerneth
all Scripture,) if it were true, all places of the Greek text of the new Testament, cited
out of the old according to the Septuaginta, and not according to the Hebrew (which
they know are very many) should be false, and so by tying themselves only to the He-
brew in the old Testament, they are forced to forsake the Greek of the new or if they
wil maintaine the Greek of the new, they must forsake sometime the Hebrew in the old.
But this argument shal be forced against themselves here.

They standing
precisely upon
the Hebrew of
the old, and
Greek text of
the new Testa-
ment, must of
force deny the
one of them

By this little, the Reader may see what gay patrones they are of the Greek text, and how little cause they have in their own judgements, to translate it, or va it of it, as in le- rogation of the vulgar Latin translation, & how easily we might answer them in a word Greek is more why we translate not the Greek forsooth because it is so infinitely corrupted. But the corrupt the we truth is, we doe by no means grant it so corrupted as they say, though to comparison will grant the, we know it lesse sincere and incorrupt then the vulgar Latin, and for that cause and others before alleged we preferre the said Latin, and have translated it.

If yet there remaine one thing which perhaps they wil say, when they cannot answer We preferre our reasons aforesaid; that we preferre the vulgar Latin before the Greek text, be- not the vulg is cause the Greek maketh more against vs we protest that as for other causes we preferre Latin text, is the Latin, so in this respect of making for vs or against vs, we allow the Greek as much making more as the Latin, yea in sundrie places more then the Latin, being allowed that they have for vs, not one, and that we have many advantages in the Greek more then in the Latin, as by The Greek the Amoris loss of this new Testament shall evidently appeare namely in all such places which make for vs where they dare not translate the Greek, because it is for vs and against them. As more then 16 when they translate, *domus*, *ordines*, and not *cellae*, and *tabernacula*, and *portae*, the vulgar Latin.

THE PREFACE.

For the real
presence.

For listing.

for free will

Against only
faith.

Against special
attraction of
salvation.

For the Sacri-
fice of Christ's
body & blood

The Protestants
condemning
the old vulgar
translation as
making for it,
condemne the-
self.

It is void of all
passion.

The Patriarch
the of (is they
ceive it as in
the very sense
of the holy

as Beza confesseth Luc. 1, 6. *ταπεινως*, ordinances or instructions, and not traditions, in the better part 2 Thess. 2, 15. *ἡγεμονίαι* Elders, and not *ἱερωαὶ* i. *ἱερεῖς*, images rather then *ἱερεῖς*. And especially when S. Luke in the Greek maketh for vs. the vulgar Latin being indifferent for them & vs. 1 that Beza saith it is a corruption crept out of the margin into the text. What need these absurd disputes and false dealings with the Greek text, if it made for them more then for vs, or if it made not for vs against them? But that the Greek maketh more for vs, see 1 Cor. 7. In the Latin, *Desistat unus alter, but for a time, that you give your selves to prayer*: in the Greek, *το σάββατον καὶ πρὸς τὴν προσευχήν*. All. 10, 10 in the Latin, *Conclata sunt*, From the seven's day past until this nature I was praying in my house, and behold a man &c in the Greek, *ἔγὼ ἦν προσευχόμενος*, I was fasting, and praying. 1. 10, 18 in the Latin. We know that every one which is borne of God sinneth not. But the generation of God preserveth him &c. In the Greek, *ὁ γεννητὸς τοῦ Θεοῦ ἑαυτὸν ἁμαρτίας ἑσθλὸς*. Apoc. 13, 14 in the Latin, *Blessed are they that wash their garments in the blood of the Lamb* &c. in the Greek, *ὁ μακάριος ὁ ἵσχυς τὸν ἑαυτοῦ ἐν τῷ αἵματι τοῦ ἀρνίου*. 1. 10, 23. *Certus sum* &c. I am sure that neither death nor life, nor any creature is able to separate us from the charity of God. 2. 1. though he were assayed or we might and should assure our selves of our predestination in the Greek, *ἐπεὶ οὐκ ἔστιν ἡμετέρας*, I am probably persuaded that neither death nor life &c. In the Evangelists about the Sacrifice and St. Sacrament, in the Latin, *Haec est my blood which shall be shed for you* and in S. Paul, *Haec est my body which shall be broken for you* both being referred to the time to come & to the Sacrifice on the Crosse. in the Greek, *Τοῦτο ἐστὶν τὸ αἷμά μου ὃ ἐκχυνθήσεται ὑπὲρ ὑμῶν*, and, *ὁ σῶμα μου ὃ ἐκδοθήσεται ὑπὲρ ὑμῶν* both being referred to that present time when Christ gave his body and blood at his supper, then shewing the one and breaking the other, that is sacrificing it Sacramentally and mystically. See these & the like o. it advantages in the Greek more then in the Latin.

But is the vulgar translation, for altho. Papistical, and therefore do we call it for
 so some of them call it, and say it is * the worst of al other It is be, the Greek (as you see)
 is more, and so both Greek and Latin and consequently the holy Scriptures of the new
 Testament is Papistcal. Againe, if the word Latin be Papistical. Papiſtic is very
 ancient, and the Church of God for some hundred yeares when it hath used and
 allowed this translation, hath been Papistcal. But wherein is it Papistical. for looth
 in these phrases and speeches, *Poenitentiam agite*, *Sacramentum hoc magnum est*, *Ave*
GRATIA PLINA, *Talibus hostis promeretur Deus*, and such like. First, doth not
 the Greek say the same? See the Annotations upon these places. Secondly, could he
 translate these things Papistically or partially, or rather prophetically so long before
 they were in controversy? Thirdly, doth he not say for *poenitentiam agite*, in another place,
poenitemini and doth he not translate other mysticacies by the word *Sacramentum*, as
Apoc. 17. Sacramentum mulieris and as he translate the one word, *Gratia plena*, so doth he
 not translate the very like word, *perpetuam vitam*, which themselves doe follow alwaies
 thus also Papistric. When he said, *Hebr. 10. 29. Quotum deterora mercedibus supplicia &c* &
 they like it well enough, might he not have said according to the same Greek words,
Et quate ut mercedibus fugere ista omnia & stare a se ipsum hominis *Luc 21. 15.* and, *Qui mercedibus*
facientium facientium and *et resurrectionem ex mortuis &c* *Luc 20. 35.* and *Tribulationes quas sub-*
mittis, ut mercedibus regnum Dei, pro quo & patimini *1 Thes. 1. 3* Might he not (we say) if he
 had partially affected the word merits, have used it in al these places, according to him,
 and * your owne translation of the same Greek word *Heb. 10. 29*? Which he doe not,
 but in al these places saith simply *Et digni habeamini*, and, *Qui digni habebuntur*. And how
 can he be judged Papistical or partial, when he saith, *Talibus hostis promeretur Deus*, *Heb.*
11. 25 Was Prinaus also, S. Augustines scholar, a Papist, for using this text, and al the rest
 that have done the like? Was S. Cyprian a Papist, for using so often this speech,
promeretur Dominum iustis operibus, poenitentia &c? or is there any difference, but that S.
 Cyprian used it as a deponent more latine the other is a substantive fully. Was he
 Papistric, to say, *Senex for Presbiter* *Miserere nobis for facis misericordiam* or *longam eleu-*
ationem *finis actus for idola* *scilicet mater saluum pro hominem* or *sanctus spiritus* *Dei* *id est* *Dei* *id est* *Dei*
 he was a Calvinist for translating thus, as they think he was a Papist, & was my word
 soundeth for vs?

Again, was it a papist's whole kind of prayer, and was he not in a noble sentence? Mr. 16.
Yes, Sir, I do say so, Sir. But good Sir, remember, that I am not a Papist, I am a Protestant.

TO THE READER.

Tit. 2. remissionis peccatorum, remissionis est, and, Tu ne reides unumquemque secundum opera sua, and, Nunquid
1. Tim. 1. patrem fides saluare cum sit a operibus iustis, et uerba sunt tantum, and, Nubere uoluit,
1. Jo. 1. damnationem habentes, quia primam fidem irritam fecerunt, and, Mandata eius gratia non sunt,
Heb. 11. and, Aspectus uir remunerationem. Are al these and such, Papishtical translations, because
they are most plaine for the Catholike faith which they cal Papishtic? Are they not
word for word as in the Greeke, and the very words of the holy Ghost? And if in these
there be no accusation of Papishtical partialite, why in the other? Lastly, are the Ancient
Fathers, General Councils, the Churches of al the west parte, that vse al these speeches
as I phrased now so many hundred yeares, are they al Papishtical? Be it so, and let vs in
the name of God follow them, speake as they spake, translate as they translated, inter-
pret as they interpreted, because we beleue as they beleueed. And thus farre for defense
of the old vulgar Latin translation, and why we translated it before al others. Now of
the manner of translating the same,

IN THIS our translation, because we wish it to be most sincere, as becommeth a Catholic translation, & have endeavoured so to make it we are very precise & religious in following our copie, the old vulgar approved Latin, not only in sense, which we hope we alwayes doe, but sometime in the very words also and phrases, which may seeme to the vulgar Reader & to common English eares not yet accustomed therewith, rudenesse or ignorance out to the discrete Reader that deeply weigheth and considereth the importance of sacred words and speeches, and how easily the voluntarie Translatour may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shal seeme reasonable and necessarie yea and that all sorts of Catholic Readers w^{ch} in short time thinke that familiar, which at the first may seeme strange, & w^{ch} esteeme it more, when they shal otherwise be taught to understand it, then if it were the common known English.

For example, we translate often thus, *Amen, amen I say unto you*, which as yet seemeth strange. But after a while it will be as familiar, as *Amen* in the end of all prayers and Psalmes. And even as when we end with, *Amen*, it soundeth farre better then, *Sobon* so in the beginning, *Amen, Amen*, must needs by use and custom sound farre better, then, *Barly venly*. Which indeed doth not expresse the allevation and assurance signified in this Hebrew word. Besides that it is the solemne and usual word of our Saviour * to expresse a vehement allevation, and therefore is not changed, neither in the Syriack, nor Greek, nor vulgar Latin Testament, but is preserved at the feet of the Evangelists and Apostles the like manner, even as Christ spake it *propter sanctiorem auctoritatem* as S. Augustin saith of this and of *Aleluia* for the morrow and fasted *matutine thereof* in 2. Dist. C. 11. And therefore doe we keep the word *Aleluia* in Apoc. 19. as it is both in Greek and Latin, yea and in all the English translations, though in their books of common prayer they translate it, *Praise ye the Lord*. Again as *Hosanna*, *Rata*, *Beat*, and such like be yet untranslated in the English Bibles, why may not we say, *Corbana*, and *Tarasene* specially when they Englishing thus later thus, *the preparation of the Sabbath*, put three words more into the text, then the Greek word doth signifie *Mat. 23. 6.* And others saying this. After the day of preparing, make a cold translation and short of the sense as if they should translate, *Sabbath, the rising*. For, * *Parasene* is as solemne a word for the Sabbath eve, as *Sabbath* is for the Jewes seventh day, and now among Christians much more solemner, taken for Good-friday only. These words then we thought farre better to keep in the text, & to tel their signification in the margin or in a table for that purpose, then to disgrace both the text and them with translating them. Such are also these words, *The Pasch*, *The feast of Azymes*, *The bread of Prop. 17.* Which they translate *The Pass-over*, *The feast of sweet bread*, *The shew bread*. But if I must say *Act. 2.* be yet untranslated in their bibles, and Tables, and seemeth not strange, why should not *Pasch* and *Azymes* seeme the also, being solemne explication of feasts, as Pentecost was or why should they englishe one rather then the other? specially such words as whereas *Pass-over* at the first was as strange, as *Pasch* may seeme now, and perhaps as many are not sanctified now understand *Pasch* as *Pass-over*. And as for *Azymes*, when they englishe it, *the feast of sweet bread*, it is a false interpretation of the word, and nothing expretheth that which belongeth to the feast, concerning unleavened bread. And as for the name of *Shew bread*, it is very strange and ridiculous. Again, if *Thophis* be a received word in the English Bibles *Mat. 23.* why may not we be bold to say, *De phis* & *Thun* &c. specially when they translating it into English, doe falsely expresse the signification of the

THE PREFACE

the word thus, *neophytes*. Whereas it is a peculiar word to signifie them that were lately baptized, as *Catechumenes*, signifieth the newly instructed in faith not yet baptized, who is also a young scholar rather then the other, and many that have been old scholars, may be *Neophytes* by differing Baptisme. And if *Phylacteries* be allowed for English *Amulets*, we hope that *Didrachmes* also, *Prosper*, *Paraceti*, and such like, will easily grow to be current and familiar. And in good sooth there is in all these such necessities, that they can not conveniently be translated. As when S. Paul saith, *concordia, non concursus*, how can we but follow his very words and allusion? And *Phil. 3.*

Why we say,
our Lord, not,
the Lord (but in
certaine cases)
see the Ar not,
1 Tim. 6 pag.
585.

how is it possible to expresse *Euangelio*, but as we doe, *Euangelize*? for *Euangelium* being the Gospell, what is *Euangelizans* or to *Euangelize*, but to shew the glad tydings of the Gospell, of the time of grace, of al Chr. I's benefits? Al which signification is lost, by translating as the English Bibles doe, *I bring you good tydings* Luc. 2. 10. Therefore we say *Deosifera*, 1 Tim. 4. and, *He examined himself*, Philip. 1. and, *You have refreshed*, Philip. 4. and, *whether*? Hebr. 9. 18 because we can not possibly attaine to expresse these words fully in English, and we thinke much better, that the Reader staying at the difficultie of them, should take an occasion to looke in their table, or otherwise to aske the full meaning of them, then by putting some usual English words that expresse them not, so to deceive the Reader. Sometime also we doe it for another cause. As when we say, *The advent of our Lord*, and, *Imposing of hands*, because one is a solemne time, the other a solemne action in the Catholike Church, to signifie to the people, that these & such like names come out of the very Latin text of the Scripture So *ad Penance, dung penance, Chalice, Priest, Deacon, Traditions, Altar, Host*, and the like (which we exactly keep as Catholike termes proceed even from the very words of Scripture.

Catholike termes proceed-
ing from the
very text of
Scripture.

Certaine hard
speeches and
Phrases.

Moreover, we presume not in hard places to mollifie the speeches or phrases but religiously keep them word for word, and point for point, for feare of muling, or restraining the sense of the holy Ghost to our phantasie. As Eph. 6. *Against the spirituals of wickedness in the celestial*, and, *What to me and thee woman* a letter of see the Annotation upon this place and 1. Pet. 2. *As infants even now borne, reasonable, make without guile desire ye*. We doe so place, *reasonable*, of purpose, that it may be indifferent both to infants going before, as in our Latin text; or to milke that followeth after, as in other Latin copies and in the Greek. 1o 3. we translate, *The spirit breatheth where he wil*, &c leaving it indifferent to signifie either the holy Ghost, or wind: which the Protestants translating, *wind*, take away the other sense more common and usual in the Ancient Fathers. We translate Luc 8. 23. *They were filled*, not adding of our owne, *with water*, to mollifie the sentence, as the Protestants doe: and c. 23. *This is the balke, the New Testament*, &c and ag. 1. *This chalice is the New Testament*, &c. Likewise, Mar. 13. *Those daies shall be full tribulation*, not as the Adversaries, *in those daies*, both our text and theirs being otherwise likewise Luc. 4. 6. *And giving greater grace*, leaving it indifferent to the scripture, or to the holy Ghost, both going before. Whereas the Adversaries recite boldly & presumptuously adde, saying *The Scripture giveth*, taking away the other sense, which is farre more probable. Likewise Hebr. 12. 21. we translate, *So terrible was it when was seen, Moses said*, &c neither doth Greek or Latin permit vs to adde, *that Moses said*, as the Protestants presume to doe So we say *Alen brethren*, *A woman woman*, *A woman a sister*, *Lamer of Athanas*, and the like. Sometime also we follow of purpose the Scripture phrase as, *The veil of fire*, according to Greek and Latin, which we might say perhaps, *we pray* &c, by the Hebrew phrase in such speeches, our not, *his fire*, as commonly it is translated Likewise Luc 1. 16. *Gehenna* What word is this, that in power and authoritie he commandeth the unclean spirits? &c also, Luc 2. 2. &c we passe over, and see the word that is done. Where we might say, *being*, by the Hebrew phrase, but there is a certaine matter and more signification in the speeches, and therefore both Greek & Latin keep them, al though it is no more the Greek & Latin phrase, then is the English. And why should we lesse than in new words or phrases in the Scripture, which are necessarie when we doe exactly admit and follow new words coined in court and in courtly or odier sort that with age?

The Greek
added often in
hand, that the
learned Reader
may consider of
it and see if he
can help him
the margin
then by our
translation As
Luc. 11. *Adversarii*
Latin may call
darelingham
to write. Some-
time to take away
the ambiguity
of the Latin or
English.

We add the Greek in the margin for divers causes. Sometime when the sense is added often in hand, that the learned Reader may consider of it and see if he can help him the margin then by our translation As Luc. 11. *Adversarii* Latin may call darelingham to write. Sometime to take away the ambiguity of the Latin or English.

TO THE READER.

as Luc. 17. *Et domus super domum cades.* Which we must needs english; *and house upon house shall fall.* By the Greek, the sense is not, one house shall upon another; but, if one house rise upon it-self, that is, against it-self, it shall perish. According as he speaketh of a Kingdom devided against it-self, in the words before. And Act. 14. *Sacerdos sumus qui erat,* in the Greek, *qu*, is referred to Iupiter. Sometime to satisfy the Reader, that might otherwise conceive the translation to be false. As Philip 4, v. 6. *Annun every thing by prayer,* &c. *ἐν παντὶ προσεύχεσθαι*, not in all prayer, as in the Latin it may seem. Sometime when the Latin neither doeth, nor can reach to the signification of the Greek word, we adde the Greek also as more significant. As *the fellowship*, *κοινωνία*, *the only death*, *θανάτος*. And Act. 6. *Nicolas a stranger of Antioch,* *πρεσβύτερος*, & Ro. 9. *the service*, *λατρεία*, & Eph. 10. *to persevere*, *ἐνστάσει*, *in Christ*, *ἐν Χριστῷ*. And, *Wherin he hath gratified us*, *ἐχάρηται*. &c. Eph. 6. *Put on the armour*, *πνευματικὰ* and a number the like. Sometime, when the Greek hath two senses, and the Latin but one, we adde the Greek. 2 Cor. 1. *By the consolation wherewith we also are exhorted*, the Greek signifieth also *consolation*, &c. And 2 Cor. 10. *But having hope of your faith increasing*, *ἐλπίς*, &c. where the Greek may also signifie, *as* or *when your faith increaseth*. Sometime for advantage of the Catholike cause, when the Greek maketh for vs more then the Latin as *Seniores*, *πρεσβύτεροι*, *the dignitate*, *ἀρχαῖοι*, &c. 2. Thes. 2. *Qui effundetur*, *το ἐκχυνόμενον*, *Præcepta*, *παράβολα*. And Io. 11. *πένθος*, *Passe* & *rege*. And Sometime to show the false translation of the Heretike. As when Beza saith, *Hoc peculum in meo sanguine quo*, *το ποτήριον τοῦ ἐν ἐμοὶ αἵματος*. Luc. 21. & *Quem oportet cito conuincere*, *ὃν δεῖ ὀλίγον ἔτι κενεῖν*, Act. 13. Thus we use the Greek divers waies, & esteem of it as it is worthie, and take all commodities therof for the better understanding of the Latin, which being a translation, cannot alwaies attaine to the full sense of the principal tongue, as we see in all translations.

Item we adde the Latin word sometime in the margin, when either we can not fully expound it, (as Act. 8. *They took order for Stephen*, *ἐκράναν* *Stephanum*, and, *semetime noted in the margin*, as we translate, as, Luc. 8. *A storm of wind descended into the lake, and they were filled,* *ἐκπλεοναύοντο*, and Io. 1. *when Iesus knew that he had now a long time, quam multum tempus haberem*; meaning, in his infirmities.

This precise following of our Latin text, is neither adding nor diminishing, is the cause why we say not in the title of the Gospels in the first page, S. Matthew, S. Mark, S. John, because it is so neither in Greek nor Latin, though in the tops of the leaves following, where we may be bolder, we adde, S. Matthew, &c. to satisfy the Reader. Much unlike to the Protestants our Adversaries, which make no scruple to leave out the name S. Matthew, of Paul in the title of the Epistle to the Hebrewes, though it be in every Greek book S. Mark, &c. which they translate. And their most authorize English Bible leave out (Crisostome) in the title of S. James Epistle and the rest, which were famously known in the primitive Church by the name of *Catholice Epistole*. *Εὐαγγέλιον* *Εὐαγγέλιον*.

Item we give the Reader in places of some importance, another reading in the margin, specially when the Greek is agreeable to the same, as John. 4. *transfert de morte ad vitam*. Other Latin copies have, *transit*, and so it is in the Greek. Another reading in the margin.

We bind not our selves to the points of any one copie, print, or edition of the vulgar Latin, in places of no controversy, but follow the printing most agreeable to the Greek and to the Fathers commentaries. As Col. 1. 10. *Ambrosius digne Deo, per omnia seculum.* Working worthiness of God, in all one's praying. *ἐν παντὶ ἀξίως προσεύχεσθαι*. Eph. 1. 17. We point thus, *Dei Dominus Iesu Christi per gloriam* as in the Greek, and S. Chrysostom, & S. Hieronim both in text and commentaries. Which the Catholike Reader specially must marke, lest he find fault, where he seeth our translation disagree in such places from the printing of Latin Texts.

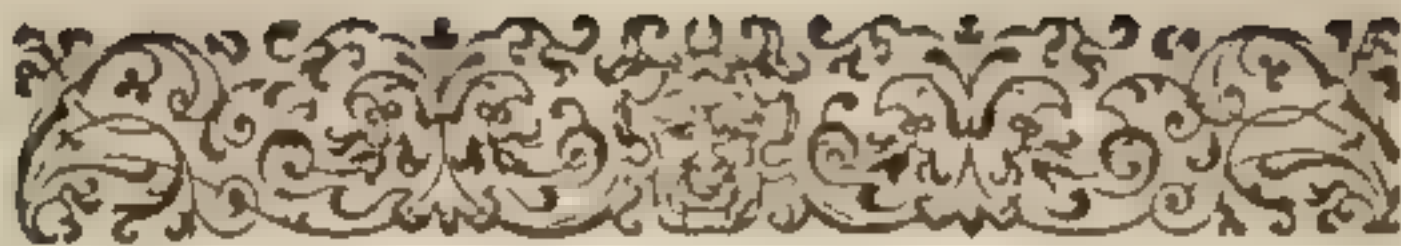
We translate sometime the word that is in the Latin margin, and not that in the text, when by the Greek or the Fathers we see it is a misused fault of the writers heretofore, that mistook one word for another. As, *in fine*, not, *in fine*, 1 Pet. 3. v. 8. *presens* am, not, *presens* am, 1 Pet. 1. v. 18. *hominum*, not, *presens* am.

Thus we have endeavoured by all means to satisfy the diligent Reader, & to help his understanding every way, both in the text, and by Annotations. And withal to deale most honestly before God and man, in translating & expounding the most sacred

THE PREFACE TO THE READER.

Text of the holy Testament Farewel good Reader, and if we profit thee any whit by our poore paines, let vs for Gods sake be partakers of thy deuout prayers, & together with humble and contrit hart cal vpon our Sauour Christ to cease these troubles and stormes of his dearest Spouse in the meane time comforting ourselues with this saying of S Augustin *That Heretikes, when they receiue power corporally to assist the Church, doe exercise her patience: but when they oppugne her only by their euil doctrine or opinions, then they exercise her wisdom.* De ciuit. Dei li. 18. ca. 31.





*The Books of the New Testament, according to the count.
of the Catholike Church.*

4. GHOSELS.

The Ghospel of S. Matthew.
The Ghospel of S. Marke.
The Ghospel of S. Luke.
The Ghospel of S. Iohn.
The **A C T S** of the Apostles.

S. PAVLES EPIST. 14.

The Epistle to the Romanes.
The 1. Epistle to the Corinthians.
The 2. Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1. Epistle to the Thessalonians.
The 2. Epistle to the Thessalonians.

The 1. Epistle to Timothee.
The 2. Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrewes.

THE 7. CATHOL. EPISTLES.

The Epistle of S. Iames.
The 1. Epistle of S. Peter.
The 2. Epistle of S. Peter.
The 1. Epistle of S. Iohn.
The 2. Epistle of S. Iohn.
The 3. Epistle of S. Iohn.
The Epistle of S. Iude.
The **APOCALYPSE** of S. Iohn
the Apostle.

1. The infallible authoritie and excellencie of them above al other writings.

THE excellencie of the Canonical authoritie of the old and New Testament, is distinguished from the books of later Writers: when being confirmed in the Apostles times, by the succession of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherunto every faithful and godly understanding must be subiect and obedient. There, if any thing move or trouble thee as absurd, thou maist not say: The Author of this book held not the truth: but, either the copie is faultie, or the Translators erred, or thou understandest not. But in the workes of them that wrote afterward, which are contained in many books: but are in no case equal to that most sacred authoritie of Canonical Scriptures, in which sooner of them is found even the same truth, yet the authoritie is farre unequal.

S Aug li 17.
cont. Faust. c. 3.

2. The discerning of Canonical from not Canonical, and of their infallible truth, & sense cometh unto vs, only by the credit we give unto the Catholike Church through whose commendation we beleue both the Ghospel & Christ himself. Whereas the Seltaries measure the matters by their fantasies and opinions.

I for my part, would not beleue the Ghospel, vntill the authoritie of the Catholike Church moued me. They therefore whom I obey say, Beleeue the Ghospel, why should I not beleeue the same saying, Beleeue not? Matthew 23 Choose whether thou wilt. If thou wilt say, Beleeue the Catholikes: loe they vaine me that I give no credit

S Aug cont.
Epist. funda.
me in cap 5.

unto you - and therefore beleeuing them; I must needs not beleue thee. If thou say; Beleue not the Catholikes: it is not the right way, by the Gospell to driue me to the faith of Manichæus, because I beleued the Gospell it-self by the preaching of Catholikes.

Againe li. de
vilit credend.
c. 14.

I see that concerning Christ himself, I haue beleued none, but the confirmed and assured opinion of Peoples and Nations and that these Peoples haue on every side possessed the Mysteries of the Catholike Church. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authoritie I was moued to beleue, that Christ did command some profitable thing? Wilt thou (O Heretike) tel me better what he said, whom I would not thinke to haue been at all, or to be, if I must beleue, because thou saiest it? What grosse madness is this, to say, Beleue the Catholikes that Christ is to be beleued, and learne of vs, what he said.

Againe cont.
li. Pauli, 11.
cap. 2.

Thou seest then in this matter what force the authoritie of the Catholike Church hath, which euen from the most grounded and founded Seats of the Apostles, is established vntil this day, by the line of Bishops succeeding one another, and by the consent of so many peoples. Whereas thou saiest, This is Scripture, or, this is such an Apostle, that is not, because this foundeth for me, and the other against me. Thou then art the rule of truth. Whatsoever is against thee, is not true.

3. No Heretikes haue right to the Scriptures, but are vsurpers: the Catholike Church being the true owner and faithful keeper of them, Heretikes abuse them, corrupt them, and utterly seek to abolish them, though they pretend the contrarie.

Tertullian li.
De prescriptum-
bur, bringer
in the Catho-
like Church
speaking thus
to all Heretikes.

Who are you, when, and from whence came you? what doe you in my possession, that are none of mine? By what right (Marcion) dost thou cut downe my wood? Who gaue thee licence (O Valentine) to tune the course of my fountains? By what authoritie (Apelles) dost thou remoue my bounds? And you the rest, why doe you sow and seed for these companions at your pleasure? It is my possession, I possesse it of old, I haue allured organs therof, euen from those Authors whose the thing was, I am the heire of the Apostles. As they prouided by their Testament, as they committed it to my credit, as they admitted me, so doe I hold it. You surely they disherited at aies and haue cast you off as forainers, as enemies.

Againe in the
same book.

Encountering with such by Scriptures, auarileth nothing, but to ouerturne a man's stomacke or his braine. This heretike receiveth not certaine Scriptures - and if it doe receiue some, yet by adding and taking away, it peruertereth the same to serue their purpose - and if it receiue any, it doth not receiue them wholly - and if at all a fore it receiue them wholly, neuertheles by diuising diuers exposition, it turneth them cleane another way, &c.

4. Yet doe they vaunt themselves of Scriptures exceedingly, but they are neuer the more to be trusted for that.

S. Hieron ad-
uersus Lucife-
rianos in hinc.

Let them not flatter themselves, if they seem in their owne conceit to affirme that which they say, out of the chapters of Scripture, whereas the Devil also spake some things out of the Scriptures and the Scriptures consist not in the reading, but in the understanding.

Vincentius Li-
tinenfis li. cont.
prophanas her-
esem Noua-
tiones.

Here perhaps some man may aske, whether Heretikes also se not the testimonies of diuine Scripture. Yes indeed doe they, and that vehemently. For thou shalt see them flie through euery one of the sacred books of the Law, through Moyses, the books of the Kings, the Psalms, the Apostles, the Gospells, the Prophets. For whether among their owne followers, or strangers, whether privately, or publickly whether in talke, or in their books, whether in banquets, or in the streets - they (I say) alledge nothing of their owne, which they endeavour not to shadow with the words of Scripture also. Read the works

* Of Caluin, of of Paulus Sarinofrenas, of Priscillian, of Eno-man, of Iouinian, * of the other plagues of the world, of the rest, and pestilences thou shalt find abundant proofe of exaupt, no page in a manner omitted or told

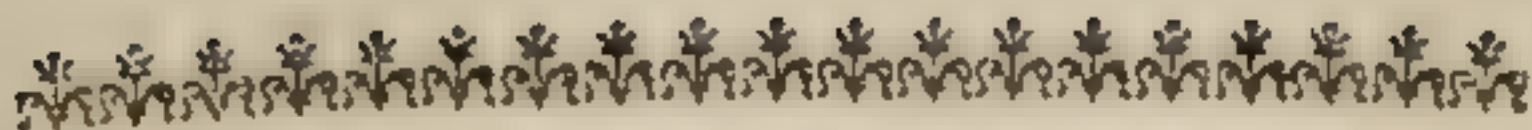
Dr void, which is not painted and coloured with the sentences of the new or old Testament. But they are so much the more to be taken heed of, and to be feared, the more secretly they lurke vnder the shadowes of Gods diuine Law. For they know their stinkes would not easily please any man almost, if they were breathed out nakedly & simply themselves alone, & therefore they sprinkle them as it were with certaine precious spices of the heavenly word to the end that he which would easily despise the error of man, may not easily contemne the Oracles of God. So that they doe like vnto them, which when they wil prepare certaine bitter potions for children, doe first anoint the brimmes of the cup with honie, that the iuatic age, when it shal first feel the sweetnes, may not feare the bitternes.

5. *The cause why, the Scriptures being persfit, yet we vse other Ecclesiastical writings and traditions.*

Here some man perhaps may aske, for as much as the Canon of the Scriptures is Vincentius I persfit, and in all points very sufficient in itself, what need is there, to ioyne thereto Vincentius in his the authoritie of the Ecclesiastical understanding? For this cause surely, for that all golden booke take not the holy Scripture in one and the same sense, because of the deepnes thereof before cited, But the speeches thereof, some interpret one way, and some another way, so that there *aduersus prophe-* may almost as many senses be picked out of it, as there be men. For Nouatian doth ex- *nas haresum* pound it one way, & Sabellius another way, otherwise Donatus, otherwise Arius, Euno- *Nouationes* mus, Macedonius, otherwise Photinus, Appollinaris, Priscillianus, otherwise Iovinian, *a* So he calleth. Pelagius, Celestius, lastly otherwise Nestorius. And the fore very necessitie it is be- the Churches cause of so great windings and turnings of diuers errors, that the line of Prophetical & *se* Apostolical interpretation, be directed according to the rule of the Ecclesiastical and *thers* Catholike sense or understanding. *trations of Scrip-*

Of such articles of religion as are kept & preached in the Church, some were taught *tures* by the written word, other some we haue receiued by the tradition of the Apostles, de- *b* Otherwise liuered vnto us by the one hand to hand in ministerie secretly both which be of one *Wiclette, Lu-* force to Christian religion and thus no man wil deny that hath any little skil of the ec- *ter, Caluin,* clesiastical rites or customes. For if we goe about to reiect the customes not contained in *Paraphr.* Scripture, as being of small force, we shal unwittingly & vnawares mangle the Gospel & *S. Basil: de* it self in the principal parts thereof, yea rather, we shal abridge the very preaching of *Spiritu Santo,* the Gospel, and bring it to a bare name. *cap: 7.*





*The signification or meaning of the numbers and markes
vsed in this New Testament.*

THE numbers in the text, shew the numbers of verses in euery chapter.

The numbers in the Arguments before euery chapter, point to the same numbers of verses in the text, treating of the same matter.

The numbers in the beginning of the Annotations signifie that the Annotation is vpon such a verse of the text.

The numbers ioyned to the citations of Scripture, if they be written thus, Gen. 4. 16. the first is the chapter, the second is the verse. If thus, Gen. 4. 16. both are the chapters. If thus, Gen. 4. 16. 17. 18. the first is the chapter, al the rest, the verses. If thus, Gen. 4. 16. 5. 7 it signifieth, cap. 4. vers. 16. and chap. 5. vers. 7.

" This marke in the text signifieth, that there is an Annotation vpon that word or words which follow the said mark.

* This starre in the text, or in the Annotations, signifieth the allegations cited ouer-against the same in the margent, or some other thing answering therunto.

' This mark sheweth another reading in the margent. And if there be nothing in the margent, it signifieth that those words are not in some copies.

^c ~~al~~ ^c These notes in the text, referre vs to the same notes in the margent.

✠ This marke signifieth the ending of Gospels and Epistles. Whereof there is, a table at the end of this booke. Their beginning is knowen by the margent, where directly at the beginning of them, is set, *The Gospel*, or, *The Epistle vpon such a day*. And if it could not be so set directly (because of other marginal notes) then some letter is the marke of their beginning. . .

S. August. li. 1. c. 3. de serm. Do. in monte.

We come to the understanding of Scriptures through powerie of spirit. where a man must shew himself meeke-minded, lest by sublerne contentions, he become incapable and vnapt to be taught.



THE SUMME OF THE NEW TESTAMENT.

WHAT which was the summe of the Old Testament, to wit; Christ and his Church, as S. Aug. sheweth, catechizing the ^{Aug. de car.} ignorant the very same is the summe of the New Testament also. ^{1st cap. 3. 4.} For (as the same S. Aug. sheweth againe) In the Old Testament there is the occultation of the New, and in the ^{Super Exod. 9.} New Testament there is the manifestation of the Old. ^{71.}

And in another place. In the Old doth the New lye hidden, and in the New doth the Old lye open. And thereupon our Saviour said. I am not come to breake Mat. 5. the Law or the Prophets, but to fulfil them. For assuredly I say unto you, til Heaven and earth passe, one iota or one tittle shal not passe of the Law, til it be fulfilled. In which words he sheweth plainly, that the New Testament is nothing els but the fulfilling of the Old.

Therefore to come to the parts, The Gospells doe tel of Christ himselfe (of whom the Old Testament doth foretel) and of that which hath come into the world, unto his going out thereof againe. The Actes of the Apostles doe tel of his Church beginning at Iherusalem the head citie of the Jewes, and of the propagation thereof to the Gentils and thur head citie Rome. And the Apocalypse doth prophesie of it, even to the consummation thereof, what shal be in the end of the world. The Epistles of the Apostles doe treat partly of such questions as at that time were moved, partly of good life and good order.

The Summe of the foure Gospels.

THE Gospels doe te' historically the life of our Lord Iesu, heaving plainly, ^{Jo. 10. 33.} that he is Christ or the King of the Jewes, whom even then, at the time when of the Old Testament, they had expected, and wished, that they of their owne meere malice at a blindnes (the malignant beginning of the Semens, but at the length the multitude also consenting) would not receive him, but ever sought his death, which for the Redemption of the world, he at length permitted them to compass, they deservng thereby most justly to be refused of him, and so his Kingdome or Church to be taken away from them, and given to be Gentils. For the gathering of which Church after him, he chooseth Twelve, and appointed one of them to be the chiefe of all, with instructions both to them, and him according y.

The storie hereof is written by some whom Ezechiel and in the Apocalypse are ^{Eze. 1.} likened to foure living creatures, every one according as hee looke beginneth ^{Apoc. 4.}

Matthew to a Man, because he beginneth with the pedigree of Christ as he is man. S. Marke to a Lion, because he beginneth with the preaching of S. Iohn Baptist, as it were the roaring of a Lion in the wilderness. S. Luke to a Calf, because he beginneth with a priest of the Old Testament (to wit, Zacharie the father of S. Iohn Baptist) which Priesthood was to sacrifice Calves to God. S. Iohn to an Eagle, because he beginneth with the Divinitie of Christ flying so high as more is not possible.

The first three do report at large what Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Wherefore S. Iohn the Evangelist writing after them all, doth omit his doings in Galilee (save only one, which they had not written of all, the wonderful bread which he told the Capharnautes he could and would give, lo. 6.) and reporteth first, what he did whiles Iohn Baptist as yet was preaching and baptizing: then after Iohns imprisoning, what he did in Iurie every yeare about Easter. But of his Passion all foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to have been upon the sabbath day, what time he was beginning to be about 30 yeare old, Luke 3.) unto his Passion are numbred three monethes and three yeares, in which there were also 4. Easters.



The Argument of S. Matthewes Gospell.

THIS Matthewes Gospell may be well divided into five partes. The first parte, touching the Infancie of our Lord Iesus Chap. 1. and 2.

The second, of the preparation that was made to his manifestation chap 3 and a piece of the 4.

The third, of his manifesting of himselfe by preaching and miracles, and that in Galilee the other piece of the 4 chap unto the 19.

The fourth, of his coming into Iurie, toward of his Passion chap 19 and 20.

The fifth, of the Holy weeke of his Passion in Hierusalem chap. 21. unto the end of the booke.

OF S. Matthew we have Mar. 9. Mar. 2. Luc. 5. Now being before a Gallilean, he was called of our Lord, and made a Disciple. Then Luk 6 Mar. 3. Mar. 10 Now out of the whole number of the Disciples he was chosen to be one of the twelve Apostles. And out of them againe he was chosen (and none but we add S. Iohn) to be one of the foure Evangelistes. Among which foure also, he was the first that wrote, about 8. or 10. yeares after Christes Ascension.



THE
HOLY GHOSPEL
OF
IESVS CHRIST
ACCORDING TO S. MATTHEW.

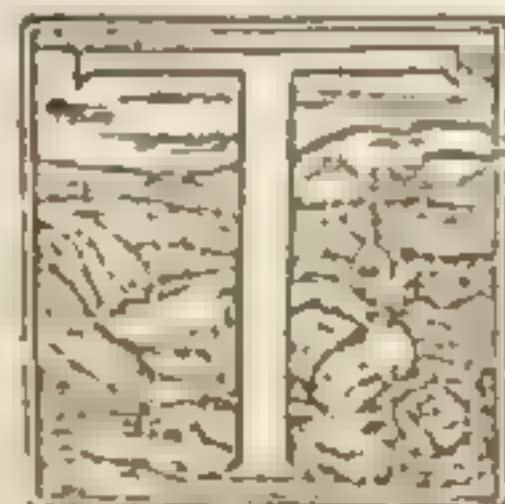
CHAP. I.

THE FIRST
part of this
Gospel, of
the Birth of
our Saviour
Christ

Gen 12.
21.
2. Reg 7.
7. 13.
2. 1. 3.
36.

The pedigree of Iesus, to shew that he is Christ, promised to * Abraham and * Dauid. 18. That he was conceived and borne of a Virgin, as Isay prophesieth of him.

Gen 22.
21. 27.
38.



HE booke of the * generation of IESVS Christ, the sonne of Dauid, the sonne of Abraham.

1. * Abraham begat Isaac, And Isaac begat Jacob. And Jacob begat Iudas and his brethren. 3 And Iudas begat Phares and Zaram of * Thamar. * And Phares begat Esron. And Esron begat Aram. 4 And Aram begat Aminadab. And Aminadab begat Naasson.

And Naasson begat Salmon. 5. And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Iesse. 6. And Iesse begat Dauid the King.

And * Dauid the King begat Salomon of her that was the wife of Urias. 7. And * Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. 8. And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias. 9. And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias. 10. And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Iosias. 11. And Iosias begat Iechonias and his brethren * in the Transmigration of Babylon.

12. And after the Transmigration of Babylon, * Iechonias begat Salathiel. * And Salathiel begat Zorobabel. 13. And Zorobabel begat Abiad. And Abiad begat Eliacim. And Eliacim begat Azor. 14. And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. 15. And Eliud begat Eleazar. And Eleazar begat Mathan. And

This Gospel
is most solemnly
sung in some
Churches after
Mass, upon
Christmas day.
As also it
is the Gospel
of the Circumci-
sion, and
Profession
of our Saviour
because he is
declared the
pedegree of
her also.

1. Par.
2. 1.

Ruth 4.
18.

2. Re 12.
24.
3. Par.
3. 10.

4. Reg.
24.
3. Par.
36.

3. Par.
1. 13.

THE GOSPEL

4 Mathan begat Jacob. 16 and Jacob begat Ioseph the husband of MARIE. of whom was borne IESVS, who is called CHRIST. ¶

17. Therefore all the Generations from Abraham vnto Dauid, fourteen Generations. And from Dauid to the Transmigration of Babylon, fourteen Generations. And from the Transmigration of Babylon vnto CHRIST, fourteen Generations.

The Gospel
vpon Christmas
eue & vpon S.
Ioseph day the
29. of March.
This word
first, sounding
that a man is
just in deede
& not only so
imputed, Pro-
testants tran-
slate, Righteous
in this and di-
uers other pla-
ces.
IESVS an
Hebrew word,
in English SA-
VIOUR,

18. And the Generation of CHRIST was in this wise. When his Mo-
ther MARIE was spoused to Ioseph, before they came together, she
was found to be with child, by the Holy Ghost. 19. Whereupon Io-
seph her husband for that he was a iust man, & would not put her
to open shame: was minded secretly to dimitt her. 20. But as he was
thus thinking, behold the Angel of our Lord appeared to him in
 sleepe saying. Ioseph sonne of Dauid, feare not to take MARIE thy
 wife, for that which is borne in her, is of the Holy Ghost. 21. And
 she shall bring forth a Sonne and thou shalt call his name IESVS. For
 he shall saue his people from their sinnes. ¶ 22. And all this was done
 that it might be fulfilled which our Lord spake by the Prophet
 saying. 23. Behold a virgin shall be with child, & bring forth a sonne, and they
 shall call his name EMMANUEL, which being interpreted is, God with vs. 24.
 And Ioseph rising vp from sleepe, did as the Angel of our Lord com-
 manded him, & tooke his wife. And he knew her not till she
 brought forth her first borne Sonne & called his name IESVS.

De qua

Gen. 24,
1.

Esa. 7,
14.

ANNOTATIONS.

CHAP. I.

1. *Thom.* } Christ abhorred not to take flesh of some that were ill, as he chose
Tudas among his Apostles. Let not vs dilate to receaue our spiritual birth and su-
stenance of such as be not alwayes good.

16. *Ioseph.* } Ioseph marrying our Lady as neere of kinne (for so was the law) by
his pedigree sheweth her, and consequently Christ's degree from Dauid.

18. *His bond.* } True and perfect marriage, and continual liuing in the same, without
carnal copulation. Aug. 15. 1. *Consen.* *Aug.* 1. 1.

20. *borne in her.* } The triple good or perfection of marriage accompanied with the
parents of Christ, to wit, chaste, fidelitie, Sacrament. Aug. 15. 1. 1. 1. 1. 1. 1.

21. *A virgin.* } Our Saviour borne in marriage, but yet of a Virgin, would honour
both states and withal, teacheth vs against Iouinian the old Heretike and these of
our time, that virginity and the continent life are preferred before marriage that
hath carnal copulation. See S. Hieron. *ad. Iovin.* & S. Greg. Nazianz. Ser. 20. *de statu*
impubes. in 10110.

21. *A virgin.* } As our Ladie both a virgin and a mother, brought forth Christ the
head corporally so the Church a virgin and a mother, bringeth forth the members
of this head spiritually. Aug. 15. *de virg.* 1. 1.

21. *Not knowing fornic.* } The Heretike Iouinian is here refuted, holding that her vir-
ginity was corrupted in bringing forth Christ. Aug. 15. *de virg.* 1. 1. 1. 1. 1. 1.

21. *Till first borne.* } Heluidius of old abused these wordes, to, and first borne, against
the perpetual virginity of our B. Ladie. Hieron. *cont. Iovin.* which truth though not ex-
pressed in Scrip. yet our Adversaries also do graunt. & Heluidius for denial ther-
of was condemned for an heretike by tradition only. Aug. 15. 1. 1. 1. 1. 1. 1.

CHAP.

Virginie
preferred.

Our B. Ladies
perpetual vir-
ginity.

Tradition.

CHAP. II.

The Gentils come vnto Christ with their offerings, and that so openly that the Iewes can not pretend ignorance. 3. The Iewes with Herode conspire against him. 13. He thereupon flyeth from them into Egypt. 16. They afterward, seeing their subtiltie preuailed not, imagined to oppresse him by open persecution. 19. But they at length dyed and he returneth to the land of Israel. al according to the Scriptures.

Luc. 2.
7.

WHEN Iesus therefore was * borne in Bethlehem of Iuda in the dayes of Herod the King, behold, there came Sages from the East to Hierusalem, 2. saying, where is he that is borne King of the Iewes? for we haue scene his * starre in the East, and * are come to adore him. 3. And Herod the King hearing this, was troubled, & al Hierusalem with him. 4. And assembling together al the high Priestes and the Scribes of the people, he enquired of them where Christ should be borne. 5. But they sayd to him: In Bethlehem of Iuda. For so it is written by the Prophet 6. *And thou Bethlehem the land of Iuda art not the least among the Princes of Iuda: for out of thee shall come forth the Capitaine that shall rule my people Israel* 7. Then Herod secretly calling the Sages, learned diligently of them the time of the starre which appeared to them, 8. and sending them into Bethlehem, said: Goe, & inquire diligently of the childe; and when you shall finde him, make reporte to me, that I also may come and adore him.

The holy feast of the Epiphanie called Twelfth-day the 6. of Ianuarie vpon which day this is the Ghospel.

Mat. 2.
3.

9. Who hauing heard the king, went their way; and behold the starre which they had seen in the East, went before them, vntil it came and stood ouer, where the childe was. 10. And seeing the starre they reioyced with exceeding great ioy. 11. And entring into the house, they found the childe with MARI E his mother, & falling downe * adored him, and opening their * treasures, they offered to him * * gulfres, gold, frankincense, and myrrhe. 12. And hauing receiued an answer in sleepe that they should not retorne to Hierod, they went backe another way into their contrey. ¶

Psal. 71.
10.

13. And after they were departed, Behold an Angel of our Lord appeared in sleepe to Ioseph, saying: Arise, & take the childe and his mother, and fly into Egypt, and be there vntil I shall tel thee. For it wil come to passe that Herod wil seeke the childe to destroy him. 14. Who arose, & tooke the childe and his mother by night, and retired into Egypt: and he was there vntil the death of Herod: 15. that it might be fulfilled which was spoken of our Lord by the Prophet, saying * *Out of Egypt haue I called my Son* ¶

The Ghospel of Childermas day.

16. Then

The Martyrdom
of the holy In-
nocent whose
hol'y-day, is
kept the 28 of
December.

The Gospel
on Twelfth-
Eve.

16. Then Herod perceiving that he was deluded by the Sages, was exceeding angry; and sending¹⁶ murdered all the men children that were in Bethlehem, & in all the borders therof, from two yere old and vnder, according to the time which he had diligently sought out of the Sages. 17. Then was fulfilled that which was spoken by Ieremie the Prophet saying. 18. A voice in Ramah was heard, crying out & much more. saying Rachel bewailing her children, & would not be comforted, because they are not. **H**

19. But when Herod was dead, behold an Angel of our Lord appeared in sleep to Ioseph in Egypt, saying. Arise, and take the child & his mother, and goe into the land of Israel. For they are dead that sought the life of the child. 21. Who arose, & took the child and his mother, and came into the land of Israel. 22. But hearing that Archelaus reigned in Iewrie for Herod his father, he feared to goe thither: and being warned in sleep retired into the quarters of Galilee. 23. And coming he dwelt in a citie called Nazareth: that it might be fulfilled which was sayd by the Prophetes: That he shall be called a Nazarite.

A N N O T A T I O N S.

C H A P. I I.

1. *Behold* } Our Lord's apparition or Epiphanie to these Sages, being Gentils, their Pilgrimage to him, and in them the best homage of Gentilitie done vnto him the twelfth day after his Nativitie, and therefore a *Twelfth-day* highly celebrated in the Catholike Church for toy of the calling of vs Gentils. His baptisme also and first miracle are celebrated on the same day.

2. *Starre* } Christs Nativitie depended not vpon this starre, as the Priscillianists falsely furnished, but the starre vpon his nativitie, for the service whereof it was created. *Gen. Hi. 10.*

Pilgrimage.

3. *Commemorative* } This coming so farre of devotion to visit and adore Christ in the place of his birth, was properly a Pilgrimage to his Person, & warranteth the Faithfull in the like kind of external worship done to holy Persons, places, and things.

4. *Inquired of them* } The high Priests were rightly consulted in question of their law and religion, and because they neuer sooth, are often forced to say the truth by privilege of their vocation, as here, and after, they did concerning the true Messiah.

Adoration of
the B. Sacra-
ment.

5. *Adored him* } This body (*sayd* Christum) the Sages adored in the crib. Let vs at the least imitate them, though we see him not now in the crib, but on the Altar; not a woman holding him, but the Priest present, and the Holy Ghost poured out abundantly vpon the Sacrifice *He. 14. 10. 1 Cor. Hi. 7. in Mr. He. defende Phlogis.*

The three
kings.

6. *Treasures* } These treasures are as it were the first fruits of those riches, and gifts, which (according to the Prophecies of David and Esay) Gentilitie should offer to Christ and his Church, and now here offered, specially from the time of Chrys. Constantine the Great. As also these three Sages, being prime pal men of their Countie, represent the whole state of Princes, Kings, and Emperours, that were (according to the said Prophecies) to beleeve in Christ, to humble themselves to his crulle, to follow, enrich, adorne and defend his Church. Whereupon it is also a very convenient and agreeable tradition of antiquitie, and a received opinion among the Faithfull, not lacking testimonies of ancient writers, and much for the honour of our Saviour, that these three also were kings to wit, either according to the state of

Isa. 60. of those Countries, * where the Princes were *Magi*; and *Magi* the greatest about the Prince, or as we read in the Scriptures, of *Melchisedech* King of Salem, & many other Kings that dwell within a small compass: or as * *Iob*es three friends are called Kings. These are commonly called the three kings of *Coten*, because their bodies are there, translated thither from the East Countrey, their names are said to have been *Gaspar*, *Melchior*, *Baltasar*.

11. Gifts) The Sages were three, and their gifts three, and each one offered euerie of the three, to expresse our Faith of the Trinitie. The Gold, to signifie that he was a King, the frankincense, that he was God, the myrrh, that he was to be buried as man. *Aug. ser. 1. de Epiph.*

12. Out of Egypt) This place of the Prophet (and the like in the new Testament) here applied to Christ, whereas in the letter it might seeme otherwise, teacheth vs how to interpret the old Testament, and that the principal sence is of Christ, and his Church.

16. At ordered) By this example we learne how great credit we owe to the Church Canonizing of Saints, and celebrating their holy-dates by whose only warrant, Saints without any word of Scripture, such holy Innocents have been honoured for Martyrs, and their holy-day kept euer since the Apostles tyme, although they died not voluntarily, nor al perhaps circumcised, and some the children of Pagans. *Aug. ep. 28. Orig. lib. 3. in dierfor*

CHAP. III.

John Baptist by his *Eremites* life, by his preaching and his prison, calleth al vnto penance, to prepare them to Christ. He preacht both to the Pharisees and Sadducees, threatening to them (vnto they truly doe penance) reprobation here, and damnation hereafter; and for saluation sendeth them to Christ and his Baptisme. Which being far more excellent than Iohns, yet Christ himself among those penitents, vouchsafeth to come vnto Iohns Baptisme. Where he hath testimonie from Heauen also.



AND in those dayes * cometh Iohn the Baptist preaching in the "desert of Iewrie, 2. & saying " Doe penance: for the Kingdom of Heauen is at hand, 3. For this is he that was spoken of by Esay the Prophet, saying. A voyce of one crying in the desert, prepare ye the way of our Lord, make straight his pathes 4. And the said Iohn had his garment of Camels heare, and a girdle of a skinne about his loynes: and his meate was locustes & wilde home.

THE second part of this Gospel. Of the Preparation that was made to the manifestation of Christ.

5. Then went forth to him Hierusalem and al Iewrie, and al the countrey about Iordan: 6. & were baptized of him in Iordan, " confessing their finnes. 7. And seeing many of the Pharisees and Sadducees coming to his Baptisme, he said to them.

Ye vipers brood, who hath shewed you to flee from the wrath to come? 8. Ye said therefore " fruit worthie of penance. 9. And delight not to say within your selues, we haue Abraham to our father. For I tel you that God is able of these stones to raise vp children to Abraham. 10. For now the " axe is put to the roote of the trees. Every tree therefore that doth not yeald good fruit, shal be cut downe, & cast into the fire. 11. * I indeed baptize you " in water vnto penance, but he that shal come after me, is stronger then I, whose shoes I am not worthy to beare, he shal baptize you in the Holy Ghost,

It is not only damnable, to doe ill, but also, not to do good *Aug. ser. 4. de temp.*

And fire.

Mr. 1. 4.
Luk. 1.
Is. 40. 3

Mr. 1.
24. 3.
16.
Is. 1. 26.
Is. 40. 3.
16. 17. 4

& fire. 12. Whose fanne is in his hand, and he shal cleane purge his" floore and he wil gather his wheate into the barne, but the chaffe he wil burne with vnquenchable fire.

13. Then cometh Iesus from Galilee to Iord^{an}, vnto Iohn, to be baptized of him. 14. But Iohn stayed him, saying I ought to be baptized of thee, and comest thou to me? 15. And Iesus answering, sayd to him: Suffer me for this time, for so it becommeth vs to fulfil all iustice. Then he suffered him. 16. And Iesus being baptized, forthwith came out of the water and loe the Heauens were" opened to him: & he saw the Spirit of God descending as a Dove, & coming vpon him. 17. And behold a voice from Heauen saying. This is my beloued Sonne, in whom I am wel pleased.

ANNOTATIONS.

CHAP. III.

Eremites.

1. *Desert*. Of this word *desert* (in Greeke *eremus*) cometh the name *Eremitages* & *Eremites*, that liue a religious and austere life in deserts and solitarie places, by the example of S. John Baptist, whom the holy Doctours therefore call the Prince and as it were the author of such profession S. Chrys^{ostom} in *Matium*. & he de *de Baptista Ihero ad Iustich de rustica* arg. *Epistola* c. 14 de *dictis* of Bernardus de *ruel* *de la* *piste*. Wherewith the Protestants are so offended that they say. S. Chrysostom spake rashly, and vniuely. And no marvel, for whereas the euangelist himself in this place maketh him a perfect paterne of penance, and Eremiticall life, for desert or wilderness, for his rough and rude apparel, for abstayning from all delicate meates (according to our Saviours testimonie also of him Mt. 11, 9. Luc 7. 33) they are not ashamed to pervert all with this strange commentarie, that it was a desert* full of townes and villages, his garment was* chauler, his meate* such as the countrey gaue, and the people there vsed to make him thereby but a common man like to the rest, in his manner of life: cleane against Scriptures, Fathers, & reason.

See Canis. de
verb. De co-
ruptis li. 1. c.
2. 1. 4.

Penance.

2. *De penance*, So is the Latin, word for word, so readeth al antiquitie, namely S. Cyprian ep. 12 often, and S. Augustin li. 13. Confes. c. 12. and it is a very vsual speech in the New Testament, specially in the preaching of S. John Baptist, * Christ himself, and * the Apostles, to signify the perfect repentance, which hath not only confession and amendment, but contrition, or sorrow for the offence, and painefull satisfaction. Such as S. Cyprian speaketh of in al the foresaid epistle. But the Aduersaries of purpose (as * namely Beza protesteth) make like that interpretation, because it saoureth Satisfaction for sinne, which they cannot abide. Where if they pretend the Greeke word, we send them to these places Mat. 11, 18. Luc. 10, 11. 3. Cor. 7. 9. Where it must needs signifie, sorrowful, paynesful, and satisfactorie repentance. We tel them also that * S. Basil a Greeke Doctour callith the Nineteen repentance with fasting and haire cloth, and ashes, by the same Greeke word *metanoia*. And more we wil tel them in other places.

Metanoia.
Metanoia.

3. *Confessing their finnes*. Iohn did prepare the way to Christ and his Sacraments, not only by his Baptisme, but by inducing the people to Confession of their finnes. Which is not to acknowledge themselves in general to be sinners, but also to vtter every man his finnes.

4. *From woordes*. He preacheth Satisfaction by doing woorthy fruits or workes of penance, which are (as S. Hierom. saith in a. loci) fasting, praying, almes, and the like.

Magd. h.
Cent. 1.
c. 6. pag.
711.
Cent. 1. li.
1 c. 10
Cythraue
in p. c.
Mat
Barnab
ibid.

Mt. 7.
17.
Lu. 11.
1-4.
Lu. 24.
47.
Mat. 23.
38. 36.
30.
Annot.
in hunc
locum.
Serm. in
fem. c.
ficus.

10. *The 20.*) Here Preachers are taught to desist from doing evil for feare of Hel, and to exhort to do good in hope of Heaven which kind of preaching our Aduer do condemne.

11. *In water.*) Iohns Baptisme did not remitte sinnes, nor was comparable to Christs Baptisme, as here it is playne, & in manie other places. *Hier. 2. 1. Lucifer. Aug. de Bap. cont. Donat. li. 1. c. 9. 10. 11.* Yet it is an article of our Ada. that th'one is no better then the other which they say not to censure Iohns, but to derogate from Christs Baptisme, so farre, that they make it of no more value or efficacy for remission of sinnes, & grace and iustification, then was Iohns thereby to maintaine their manifold heresies, that Baptisme taketh not away sinnes, that a man is no cleaner nor holier by the Sacrament of Baptisme then before; that it is not needfull for children vnto saluation, but it is enough to be borne of Christian parents; & such like erroneous positions wel known among the Calvinists.

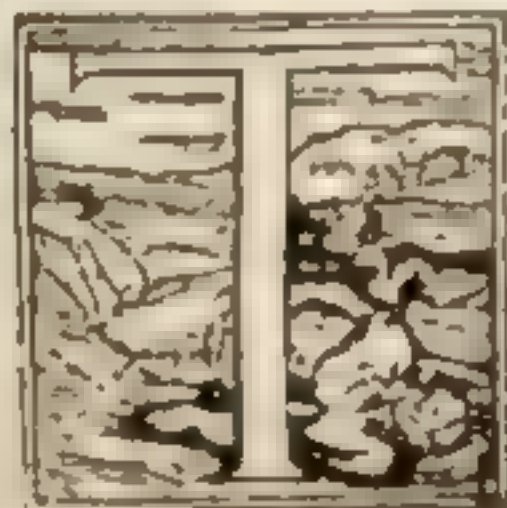
Iohns baptisme
and Christs.

12. *Floore.*) This floore is this Church militant here in earth, wherein are both good and bad (here signified by corne and chaule) til the separation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to consist only of the good.

16. *Opened.*) To signifie that Heaven was shut in the old Law, til Christ by his Passion opened it, and so by his Ascension was the first that entered into it, contrarie to the doctrine of the Heretikes see *Heb. 7. 8. and 11. 40.*

CHAP. IIII.

Christ going into the desert, to prepare himselfe before his Manifestation, overcome the Diuels tentations. 12. Beginning in Galilee, as the Tropet said he should, 18. he called foure Disciples; and with his preaching and miracles draweth vnto him innumerable followers.



WHEN * IESVS was led of the Spirit into the desert, to be tempted of the Diuel. 2. And when he had * fasted fourtie daies and fourtie nights, afterward he was hungry. 3. And the tempter approached and said to him. If thou be Sonne of God, command that these stones be made bread. 4. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

The Gospell
upon the first
Sunday in Lent.

5. Then the Diuel tooke him vp into the holy citie, and set him vpon the pinnacle of the Temple, 6. and said to him. If thou be the Sonne of God, cast thy self downe, for it is written: That he wil giue his Angels charge of thee, & in their handes al they hold thee vp, least perhaps thou knock thy foote against a stone. 7. IESVS sayd to him againe. It is written, Thou shalt not tempt the Lord thy God.

8. Againe the Diuel tooke him vp into a very high mountaine and he shewed him the Kingdoms of the world, and the glorie of them, 9. and sayd to him: All these wil I giue thee, if falling downe thou wilt adore me. 10. Then IESVS saith to him. Auant Satan, for it is written, The Lord thy God shalt thou adore, and thou onely shalt thou serue. 11. Then the Diuel left him, and behold Angels came, and ministered to him. **H**

Mat. 4.
11.
20. 4. 1.

Deut. 8.
3.

Ps. 124.
11.
Deut. 32.
16.

Deut. 10.
17.

to him. ¶

THE THIRD
part of the
Gospel, of
Christs man-
ifesting him self
by preaching,
& that in Ga-
lilee.

The Gospel
upon S. An-
drews day.

12. And^{Mr. 1.} when Iesus had heard that John was deliuered vp, he^{14.} retired into Galilee: 13. and leauing the citie Nazareth, came and^{Luc 4.} dwelt in Capharnaum a sea towne, in the borders of Zabulon of^{14.} Nephthali, 14. that it might be fulfilled which was said by E'ay the^{Esa. 9.} Prophet. 15. Land of Zabulon & land of Nephthali, the way of the sea beyond^{1.} Jordan of Galilee, of the Gentus 16 the people that sat in darknesse, hath seen^{1.} great light. & to them that sat in a countie of the shadow of death, light is risen^{1.} to them 17. From that time Iesus began to preach, and to say: " Doe^{Mr. 1.} penance, for the Kingdom of Heauen is at hand. 18.

18. And Iesus^{1.} walking by the sea of Galilee, saw two brethren, ^{Luc. 5. 1.} Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) 19. and he sayth to them: Come ye after me, and I wil make you to be fishers of men. 20. But they incontinent leauing the nets, folowed him. 21. And going forward^{Mar. 1.} from thence, he saw^{19.} other two brethren, Iames of Zebedee, and^{Luc. 5.} John his brother, in a ship with Zebedee their father, repairing^{10.} their nets and he called them. 22. And they forthwith left their nets and father and folowed him. ¶

23. And Iesus went round about al Galilee, teaching in their Synagogues, & preaching the Gospel of the Kingdom: and healing euery maladie, and euery infirmitie, in the people. 24. And the bruce of him went into al Syria, and they presented to him al that were ill at ease, diuersly taken with diseases and torments, and such as were possessed, and Lunatiques, and sick of the palsey, and he cured them: 25. And much people folowed him from Galilee, and Decapolis, and Hierusalem, and from Iurie and Iudum beyond Iordan.

ANNOTATIONS.

CHAP. IV.

Eremites,

1. *Desert* ? As Iohn the Baptist, so our Sauour by going into the desert, and there living in contemplation even among brute beasts, and subiect to the assaults of the Devil for our sinner, giveth a warrant and example to such holy men as haue stued in wilderness for penance and contemplation, called Eremites.

The Lent-
fast.

2. *Fasted fourty daies* ? Elias and Moyses, saith S. Hierom by the fast of 40 daies, were filled with the fauour of God, and our Lord himself in the wilderness fasted as many to leaue vnto vs the soleme dates of fast, that is, Lent, Hierom in c. 51. Esa. 5. August. he also hath the very like words ep. 114. And generally al the ancient Fathers that by occasion, or of purpose speake of the Lent-fast, make it not only an imitation of our Saviours fast, but also an Apostolical tradition, and of necessity to be kept. *Comēce our Lent.* (saith S. Ignatius, for it containeth the remembrance of our Lords conuersion. And S. Ambrose saith plainly, that it was not ordeined by man but consecrated by God, not moued by an earthly cogitation but commaunded by the heauenly Ma'istie. And againe, that it is fitt not to fast al the Lent. S. Hieroms words also be most plain. we (saith he) fast fourty daies, or make our Lent a yeare, according to the tradition of the Apostles in a continuance. This time most conuenient is (as S. Augustine saith ep. 219.) immediately before Easter, thereby to communicate with our Saviour in his passion and death (which our writers do adde) thereby to come the better prepared and more worthily to the great sollemnitie of Christs Resurrection. beside many other goodly reasons in the

Aug. Ser. 49. de temp. the ancient Fathers which forbode the women. See (good Christian Reader) 12. notable Sermons of S. Leo the Great de Quadragesima, of Lent: namely Ser. 6. and 9. where he calleth it the Apostles ordinance by the doctrine of the Holy-Ghost. See S. Ambrose from the 19. Sermon forward, in S. Bernard 7. Sermons, and in many other Fathers the like. Last of al, note wel the saying of S. Augustine, who affirmeth that by due oblation thereof, the wicked be separated from the good, Infidels from Christians, Heretikes from faithful Catholics.

6. *It is written*) Heretikes all age scriptures, as here the Devil doth in the false sense; the Church vseth them, as Christ doth in the true sense, and to confute their falshood. *Aug. cont. lit. Petr. lib. 1. c. 11. to 1.*

11. *It is written*) It was not sayd, saith S. Augustine The Lord thy God only shalt thou adore, as it was said Him only shalt thou serve, in Greeke, *ἀγαπάς* *Aug. sup. Gen. 9. 16* When pon the Catholike Church hath alwayes vsed this most true & necessarie distinction, that there is an honour dew to God only, which to give vnto any creature, were idolatrie, and there is an honour dew to creatures also according to their dignitie, as to Saints, holy things, and holy places. See Euseb. *Hist. Ec. li. 4. c. 14* S. Hieron. *cont. Iul. ep. 13.* *Aug. 16. 10. Cont. Iul. 2. Lib. 1. Trin. c. 6. Cont. Iul. 2. Damasc. li. 1. de Imag. Led. in 4. line.*

17. *Do penance*) That penance is necessarie also before Baptisme, for such as be of age; as Iohns, so our Sauours preaching declarerh, both beginning with penance.

23. *Healing every maladie*) Christ (saith S. Augustine) by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obtained antiquitie, by antiquitie fortified a Religion, which not only the most fond new rising of Heretikes vsing deceitful words, but neuer yet the deuisie old errors of the very Heathen with violence tending against it, might in any part shake and cast downe. *Aug. de vit. cord. c. 14.*

CHAP. V.

First, 3. he promisseth rewardes, 13. and he layeth before the Apostles their offices 17. Secondly, he protesteth vnto vs that we must keep the commandements, and that more exactly then the Scribes & Pharisees, whose iustice was counted most perfect, but yet that it was insufficient, he sheweth in the precepts of 21. Murder, 27. Adulterie, 31. Dmorce. 33. Swearing, 38. Renenge, 42. Vsurie, 43. Euenies.

THE Sermon of Christ vpon the Mount. containing the paterne of a Christ's life, in these three chapters following wherof S. Augustine hath two goodly bookes 10. 4.

2. cor. 6. 20.

AND seeing the multitudes, he * went vp into a mountaine, and when he was set, his Disciples came vnto him: and opening his mouth he taught them, saying.
1. Blessed are the poore in Spirit: for theirs is the Kingdom of Heaven. 4. Blessed are the meek: for they shall possesse the land. 5. Blessed are they that mourne: for they shall be comforted. 6. Blessed are they that hunger and thirst after iustice: for they shall haue their fill. 7. Blessed are the merciful: for they shall ob- tayne mercie. 8. Blessed are the cleane of hart: for they shall see God. 9. Blessed are the peace-makers: for they shall be called the children of God.

THE eight Beatitudes, which are a part of the Catholike Creed. The Gospell vpon Alhoulmes day, and vpon the Feast of many Mart.

God

God. 10. Blessed are they that suffer persecution " for iustice: for theirs is the kingdom of Heauen. 11. Blessed are ye when they shal reuile you, and persecute you, & speake al that naught is against you, vntuly, for my sake: 12. be glad & reioyce, for your " reward is very great in Heauen. ¶ For so they persecuted the Prophets, that were before you.

The Gospel
on the feast of
Dedication.

13. You are the * salt of the earth. 14. But if the salt leese his vertue, wherewith shal it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men. 15. You are the " light of the world. A citie cannot be hid, situated on a mountaine. 16. Neither do men light a * candel and put it vnder a bushel, but vpon a candlestike, that it may shine to al that are in the house. 17. So let " your light shine before men, that they may see your good workes, and glorifie your Father which is in Heauen.

18. Doe not thinke that I am come to breake the Law, or the Prophets. I am not come to breake, but to fulfil. 19. For assuredly I say vnto you, * til Heauen and earth passe, one iot, or one tittle shal not passe of the Law, til al be fulfilled. 20. He therefore that shal " breake " one of these least commandements, and shal so teach men, shal be caled the least in the Kingdom of Heauen. But he that shal doe and teach, he shal be called great in Kingdom of heauen. ¶ 21. For I tel you, that vnles " your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of Heauen.

The Gospel
vpon the 6th
Sunday after
Pentecost.

22. You haue heard that it was said to them of old: * Thou shalt not kill. And whoso killeth, shal be in danger of iudgement. 23. But I say to you, that whosoever is angrie with his brother, shal be in danger of iudgment. And whosoever shal say to his brother, Raca, shal be in danger of a council. And whosoever shal say, Thou fool, shal be guilty of the " Hel of fire. 24. If therefore thou offer thy " guilt at the Altar, and there thou remember that thy brother hath ought against thee, 25. leane there thy offering before the Altar, and goe first to be reconciled to thy brother: and then coming thou shalt offer thy guilt. ¶ 26. * Be at agreement with thy aduersarie betimes, whiles thou art in the way with him; lest perhaps the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into " prison. 27. Amen I say to thee, thou shalt not goe out from thence til thou repay the last farthing.

* This Prison
is take of very
ancient Fathers,
for Purgato-
rie: namely 5
Cyp. 17. 11. ad
Anton. 6.

28. You haue heard that it was said to them of old: * Thou shalt not commit adultery. 29. But I say to you, that whosoever shal see a woman to lust after her, hath already committed adultery with her in his hart. 30. And if thy right eye scandalize thee, pluck it out, & cast it from thee. For it is expedient for thee that one of thy limmes perish, rather then thy whole body be cast into Hel. 31. And if thy right hand scandalize thee, cut it of, and cast it from thee for it is expedient for thee that one of thy limmes perish rather then that thy whole body goe into Hel.

32. It was said also, * whosoever shal dismisse his wife, let him giue her

Mr. 9.
10.
Luc. 14.
14.

Mr. 4.
11.
Lu. 8.
16. 11.
33.

Luc. 16.
17.
Lu. 1, 10.

Exo. 10.
11.
Deut. 19.
17.

Luc. 12.
58.

Exo. 10.
14.

Deut. 24.
1.
Mt. 19.
6.

her a bil of diuorcemēt. 33. But I say to you, whosoever shal dismiſſe his wife, excepting the cauſe of fornication, maketh her to commit aduourtie : And he that ſhal marie her that is diſmiſſed, committeth aduourtie.

Est. 30, 7. 34. Againe you haue heard that it was ſayd to them of old, * Thou ſhalt not commit periuurie : but thou ſhalt performe thy othes to our Lord. 35. But I ſay to you " not to ſweare at al. neither by heauen, becauſe it is the throne of God : neither by the earth, becauſe it is the ſoote-ſtole of his ſecte : neither by Hieruſalem, becauſe it is the citie of the great King. 36. Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one haire white or blacke. 37. Let your talke be yea, yea no, no : and that which is ouer & aboue theſe, is of euil.

Est. 31, 24. 38. You haue heard that it was ſayd, * An eye for an eye, and a tooth for a tooth. 39. But I ſay to you " not to reſiſt euil : but if one ſtrike thee on thy right cheek, turne to him alſo the other. 40. and to him that wil contend with thee in iudgement, and take away thy coate, let goe thy cloke alſo vnto him. 41. and whosoever wil force thee one mile, goe with him other twayes. 42. He that asketh of thee, giue to him : and * to him that would borrow of thee, turne not away.

Jer. 19, 18. 43. You haue heard that it was ſayd, * Thou ſhalt loue thy neighbour, & hate thine enemy. 44. But I ſay to you loue your enemies, doe good to the that hate you : and pray for the that perſecute and abuſe you : 45. that you may be the children of your father which is in heauen, who maketh his ſunne to riſe vpon good & bad, and rayneth vpon iuſt and vniuſt. 46. For if you loue them that loue you, what reward ſhal you haue, do not alſo the Publicans this? 47. And if you ſalute your brethren only, what do you more, do not alſo the Heathen this? 48. Be you perfect therefore, as alſo your heauenly Father is perfect.

The Goſpel vpon the Friday after Aſhweſday. So taught the Phariſees, not the Law. We ſee then that the temporal proſperitie of perſons and countries is no ſigne of better men or truer religion.

ANNOTATIONS.

CHAP. V.

10. *For iuſtice*) Heretickes and other malefactours ſometime ſuffer willingly and ſtoutly but they are not bleſſed, becauſe they ſuffer not for iuſtice For ſayth S. Aug.) they cannot ſuffer for iuſtice, that haue deſeended the Church, and, where ſound faith or charitie is not, there cannot be iuſtice Gen. 22. Parm. li. c. 9. Ep. 30. Pſal. 4. Gen. 2. And ſo by this ſcripture are excluded alſo falſe Martyrs, as S. Auguſtine often declareth, and S. Cyr. de Mon. Eccl. no. 8.

11. *For reward*) In Latin and Greeke the word ſignifieth very wages, and hire, due Merces? for workes, and ſo preſuppoſeth a meritorious deede. Merces

11. *The light*) This light of the world, and citie on a mountayne, and candle vpon a candleſticke, ſignifie the Clergie, and the whole Church, ſo built vpon Chriſt the mountayne, that it muſt needs be viſible, and cannot be hid The Church viſible. not

had not volunten. *Aug. con. Fulg. Dona c. 12. lib. 16. con. Faust. c. 17* And therefore, the Church being a candle not under a bushel, but shining to all in the house (that is) in the world, what shall I say more sayth S. Augustine) then that they are blind which shut their eyes against the candle that is set on the candlestick? *Tract. 1. in ep. Jo. 11. 7. our light* The good life of the Clergie edifieth much, and is Gods great honor where as the contrarie dishonoureth him.

True inherent
iustice.

20. *One of these* Behold how necessarie it is, not only to beleue, but to keep all the commaundements, even the very least

21. *Our iustice* It is our iustice, when it is given vs of God. *Aug. in Ps. 30. Conc. L. De Sp. & in C. 5* So that Christians are truly iust, & haue in themselves inherent iustice, by doing Gods commaundements, without which iustice of works no man of age can be saued. *Aug. de fid. & op. c. 16* Whereby we see saluation, iustice, & iustification, not to come of only faith, or imputation of Christes iustice

Venial finnes.

22. *Hel of fyre* Here is a playne difference of finnes, some mortal, that bring to Hel, some lesse, and lesse punished, called venial.

23. *Grief at the altar* Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Christian men, *Heb. 13. 1.*

24. *Excepting the cause of fornication* This exception is only to shew, that for this one cause a man may put away his wife for euer but not that he may marrie an other as it is most plaine in S. Marke and S. Luke, who leave out this exception, saying: *Whosoever dismisseth his wife and marryeth an other, committeth adultery.* See the Annot. *Luc. 19. 9.* But if both parties be in one and the same fault, then can neither of them not so much as deuorce or put away the other.

Mariage a Sa-
crament and is
not dissolved
by diuorce.

25. *Committeth adultery* The knot of Mariage is a thing of so great a Sacrament, that not by separation it self of the parties it can be loosed, being not lawfull neither for the one part nor the other, to marie againe vpon deuorce. *Aug. de be. Coniug. c. 7.*

26. *Not to swear* The Anabaptists here not following the Churches iudgement, but the bare letter (as other Heretikes in other cases, hold that there is no oath lawfull, no not before a iudge, whereas Christ speaketh against rash and vswal swearing in common talke, when there is no cause.

27. *Not to resist* Here also the Anabaptists gather of the letter, that it is not lawfull to go to law for our right, as Luther also vpon this place held, that Christians might not resist the Turke Whereas by this, as by that which followeth, patience only is signified, & a wil to suffer more, rather then to reuenge For neither did Christ nor S. Paul follow the letter, by turning the other cheek *Jo. 18. Mat. 23.*

Mr 10.
11.
Ln. 16.
18.

CHAP. VI.

In this second chapter of his Sermon, he controverteth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention thereof, which was vaine glorie 19. Their end also was to be seen, but ours must not be so much as in necessaries.

The first
work of iustice.



Take good heed that you doe not your iustice before men, to be seen of them otherwise reward you shall not haue with your father which is in heauen

2. Therefore when thou doest an almes-deed, sound not a trompet before thee, as the Hypocrites do in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward. 3. But when thou doest an almes-deed, let not thy left hand know what thy right hand doeth. 4. that thy almes-deed may be in secret, and thy father which

The second
worke of iustice.

The PATER
NOSTER.

In S. Luke,
the Latin is
Pater noster
qui es in
caelis, sed
et tuus es
qui es in
caelis. The
Greeke
being indis-
ferent to both.

The third
worke of iustice.

The Gospell
upon Ashters-
day.

The Gospell
on the 14. Sun-
day after Pen-
tecost.

which seeth in secret, wil^l repay thee. ¶

5. And when ye^e pray, you shal not be as the^e Hypocrites, that loue to stand and pray in the Synagogues & corners of the streetes, that they may be seen of men. Amen I say to you, they haue receiued their reward. 6. But thou when thou shalt pray, enter into thy chamber, and hauing shut the doore, pray to thy father in secret: and thy father which seeth in secret, wil repay thee. 7. And when you are praying, speake not much, as the Heathen. For they thinke that in their^e much-speaking they may be heard. 8. Be not you therefore like to them, for your father knoweth what is needefull for you, before you aske him.

9. Thus therefore shal you pray. * O V R F A T H E R which art in heauen, sanctified be thy name. 10. Let thy Kingdome come. Thy wil be done, as in heauen, in earth also. 11. Give vs for day our superfluous bread. 12. And forgive vs our^r debts, as we also forgive our debtors. 13. And leade vs not into tentation. But deliuer vs from euil Amen. 14. For if you wil^l forgive men their offences, your heavenly father wil forgive you also your offences. 15. But if you wil not forgive men, neither wil your father forgive you your offences.

16. And when you^e fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to fast. Amen I say to you, that they haue receiued their reward.

17. But thou when thou doest fast, anoynt thy head, and wash thy face. 18. that thou appeare not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, wil repay thee.

19. * Heape not vp to your selues treasures on the earth: where the rust & mothe do corrupt, & where theeuës digge through and steale. 20. But heape vp to your selues treasures in heauen: where neither the rust nor mothe doth corrupt, and where theeuës do not digge through nor steale. 21. For where thy treasure is, there is thy hart also. ¶ 22. * The candel of thy body is thine eye. If thine eye be simple, thy whole body shal be lightsome. 23. But if thine eye be naught thy whole body shal be darkesome. If then the light that is in thee, be darkened: the darkens it self how great shal it be?

24. No man can^t serue^e two masters. For either he wil hate the one, and loue the other: or he wil sustayne the one, and contemne the other. You cannot serue God and Mammon.

25. Therefore I say to you, * be not^t careful for your life, what you shal eat, neither for your body what rayment you shal put on. Is not the life more then the meate: and the body more then the rayment? 26. Behold the soules of the ayre, that they sow not, neither reape, nor gather into barnes: and your heavenly father feedeth the. Are not you much more of price then they? 27. And which of you by caring, can adde to his stature one cubite? 28. And for rayment why are you careful? Consider the lilies of the field: how they grow: they labour not, neither do they spinne. 29. But I say to you, that neither Salomon in all his glorie was arrayed as one of these. 30. And if the grasse of the field, which to day is, and to morow is cast into the
owen,

Luc. 11.
2.

Mt. 11.
25.

Luc. 12.
13.

Luc. 12.
34.

Luc. 16.
11.

Luc. 12.
22.

open, God doth so clothe: how much more you, O ye of very final faith? 31. Be not careful therefore, saying, what shal we eate, or what shal we drinke, or wherewith shal we be covered? 32. for all these things the Heathen do seeke after. For your father knoweth that you neede al these things. 33. Seeke therefore first the Kingdom of God, and the iustice of him, and al these things shal be giuen you besides. 34. Be not careful therefore for the morow; for the morow day wil be careful for it self. Sufficient for the day is the euill thereof.

ANNOTATIONS..

CHAP. VI.

Good workes
iustifie.

1 *Iustice.*) Hereby it is plaine that good workes be iustice, and that man doing them doth iustice, and is thereby iust & iustified, & not by faith only. Al which iustice of a Christian man, our Saviour here compriseth in these three workes, in Almes, fasting, and prayers. *Aug li prif 13. c. 8* So that to giue almes, is to do iustice, and the workes of merite are iustice. *Aug in Psal 49 v. 5.*

Merites.

4 *Repay*) This repaying and rewarding of good workes in heauen, often mentio-
ned here by our Saviour, declareth that the sayd workes are meritorious, and that we may do them in respect of that reward.

14 - poeitic.

5 *Hypocrite*) Hypocrite is forbidden in al these three workes of iustice, and not the doing of them openly to the glorie of God, and the profite of our neighbour, & our owne saluation for Christ before. *1. Thim 3. 1.* hidleth, saying *I 1 your right so shal be fore men* &c And in al such workes S. Gregories rule is to be followed *The worke so is be publicke, that the intention may be secret, Ma 11. in Euang c. 1.*

7 *At such speaking*) Long prayer is not forbid, for Christ himselfe spent whole
nights in prayer, and he sayth, * we must pray alwayes, and * the Apostle exhorteth to pray without intermission, and the holy Church * from the beginning hath had her Canonical houres of prayer but idle and voluntary babling, eener of the Hea-
then to their gods, or of Heretikes, that by long Rhetorical prayers thinke to
persuade God whereas the Collects of the Church are most breefe & most effectual.
See S. Augustine ep. 121. c. 3 v. 10.

*Inc. 6.
12. 18. c.
21. 36.
1. Thes.
5. 17.
Cypr. de
orat. De
in fine.*

21 - 22.

The B. Sacra-
ment.

11. *Super substantial bread* By this bread so called here according to the Latin word,
& the Greeke, we take not only al necessarie substance for the bodie, but much mo-
re al spiritual food, namely the blessed Sacrament itself, which is Christ the true
bread that came from Heauen, & the bread of life to vs that eate his bodie. *Cypr. de
orat. De Aug ex 118 c. 11* And therefore it is called here Super substantial, that is, the
bread that palleth and excelleth al creatures *Hiero in 1. Tim 6. Mat. Amb. li 5 de*

Venial finnes.

Sacr. c. 4. Aug ser 12 de Verb. De sic. Mat. 5 Germanus in theoria

12. *Debit*) These debts do signifie not onely mortall finnes, but also venial, as S.
Augustine often teacheth and therefore every man be he neuer so iust, yet because
he can not live without venial finnes, may very truly and ought to say this prayer.

God is not au-
thor of euil.

Aug 104. duar. ep. Piter. li 1 c. 14 li 21 de Civit c. 2.

13. *Lead vs not*) S. Cypr. readeth, *2 5 passim non induet* Suffer vs not to be led,
as S. Augustine noteth *li 20 perlon c. 6.* and so the holy Church understan-
deth it, because God (as S. Iames sayth, tempteth no man, though for our sin-
nes, or for our probation and crowne, he permit vs to be tempted. Beware then of
Beza's exposition vpon this place, who (according to the Calvinists opinion) saith,
that God leadeth them into temptation, into whom himselfe bringeth in Satan for to
fill their hearts so making God the author of sinne.

*In Ex-
pos. mat.
De.
lat. 1.*

14. *If thou forgive*) This poynt, of forgiving our brother, when we aske forgiveness
of God, was said our repeaterly againe, as a thing much to be considered and
therefore commended in the parabolicke of the servant that would not forgive his
fellow servant, *Mat 18.*

16. Fast. He forbiddeth not open and publike fasts, which in the * Scriptures were Publike fast: commanded and proclaimed to the people of God; and the Nimites by such fasting appeared Gods wrath. but to fast for vaine glorie and praise of men, and to be desirous by the very face and look to be taken for a faster, that is forbidden, & that is hypocritic.

18. Treasures in Heauen. Treasures layd vp in Heauen, must needs signifie, not faith only, but plentiful almes, and deeds of merite, and other good workes, which God keeping, as in a booke, will reward them accordingly: as of the contrarie the Apostle saith: He that soweth sparingly, shall reape sparingly. 1. Cor. 9.

19. Two Masters. Two religions, God and Baal, Christ and Caluin, Masse and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this lesson of our Saviour, that think they may serue al masters, al times, al religions. Agayne, these two masters do signifie, God and the world, the flesh and the spirit, iustice and sinne.

20. Careful. Prudent prouision is not prohibited, but too much doubtfulness and feare of Gods prouision for vs. to whom we ought with patience to commit the rest, when we haue done sufficiently for our part.

CHAP. VII.

In his third and last Chapter of his Sermon, because we know not mens endes, he biddeth vs beware of iudging. 6. and neuer the lesse to take open dogs and swine (so he calleth them) as they be. 7. If these workes of iustice seeme too hard, we must pray instantly to him that giueth them. 12. in the conclusion, he giueth one short rule of al iustice. 13. and then he exhorteth with al vehemencie to the strait way, both of the Catholike faith, 11. and also of good life, because only faith wil not suffice.



Voice "not, that you be not iudged. 2. For " in what iudgement you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you againe. 3. And why seest thou the mote that is in thy brothers eye and the beame that is in thine owne eye thou seest not? 4. Or how sayest thou to thy brother: Let me cast out the mote of thine eye; and behold a beame is in thine owne eye? 5. Hypocrite, cast out first the beame out of thine owne eye; and then shalt thou see to cast out the mote out of thy brothers eye.

6. Giue not that which is " holy to dogs. neither cast ye your pearles before swine, lest perhaps they treade them with their feete, & turning, al to teare you.

7. " Aske, and it shal be giuen you. seek, and you shal finde, knock, & it shal be opened to you. 8. For " every one that asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shal be opened. 9. Or what man is there of you, whom if his childe shal aske bread, wil he reach him a stone? 10. Or if he shal aske him fish, wil he reach him a serpent? 11. If you then being naught, know how to giue good gifts to your children how much more wil your Father which is in Heauen, giue good things to them that aske him?

12. " Al things therefore whatsoeuer you wil that men doe to you, doe you also to them. For this is the Law and the Prophets.

13. " Enter ye by the narrow gate: because brode is the gate, and large is the way that lea leth to perdition; and many there be that enter by it. 14. How narrow is the gate, and strait is the way, that lea leth to life. &

These good things are grace and al spiritual gifts, and whatsoever pertaineth to the health of the soule.

The Gospel
on the 7. Sun-
day after Pen-
tecost.

few there are that find it!

15. Take ye great heed of false Prophets, which come to you in the "clo-
thing of sheep, but inwardly are ravening wolves. 16." By their * fruits
you shal know the. Do men gather grapes of thornes, or figs of thistles?
17. Euen so euery good tree yealdeth good fruits, and the euil tree yeal-
deth euil fruits. 18. A good tree can not yeald euil fruits, neither an euil
tree yeald good fruits. 19. Euery tree that yealdeth not good fruit, shal
be cut downe, and shal be cast into fire. 20. Therefore by their fruits you
shal know them.

21. Not euery one that sayth to me, " Lord, Lord, shal enter into the
Kingdom of Heauen but he that doth the wil of my Father which is in
Heauen, he shal enter into the Kingdom of Heauen. 22. Many shal say
to me in that day: Lord Lord, haue not we prophesied in thy name, and in
thy name cast out Devils, and in thy name wrought many miracles? 23
And then I wil confesse vnto them, That I neuer knew you: depart from
me you that worke iniquitie. 24. * Euery one therefore that heareth
these my words, and doth them, shal be likened to a wise man that built
his house vpon a rock, 25. and therayne fel, and the fluddes came, and
the windes blew, and they beat agaynst that house, and it fel not, for
it was founded vpon a rock. 26. And euery one that heareth these my
words, and doth them not, shal be like a foolish man that built his
house vpon the sand. 27. and therayne fel, and the fluddes came, and the
windes blew, and they beat against that house, and it fel, & the fall ther-
of was great.

28. And it came to passe, when Iesus had fully ended these wor-
des, the multitude were in * admiration vpon his doctrine. 29. For he was
teaching them as hauing power, and not as their Scribes and Pharisees.

ANNOTATIONS

CHAP. VII.

1. *Iudge not.*) It is no Christian part to iudge il of mens actes, which be in themselves
good, and may proceed of good meaning, or of mans inward meanings, and intentions,
which we can not see; of which fault they must be ware, that are too suspicious, and giuen
to deme alwayes the worst of other men. But to say, that Iudas, or an Heretike eident-
ly known to die obstinately in heresie, is damned, and in al other playne and manifest ca-
ses, to iudge, is not forbidden.

Worthy recea-
uing.

6. *Worthy recea-
uing.*) No holy Sacrament, and specially that of our Saviours Blessed Body
must be giuen unworthily to the unworthy, that is, to them that haue not by confession
of al mortal sinnes, examined and proued themselves. See the Annot. 1. Cor. 11,
27. 28. 29

8. *Euery one that asketh*) Al things that we aske necessarie to saluation, with humilitie,
attention, continuance, and other due circumstances, God wil undoubtedly grant when
it is best for vs.

Heretikes
wolves in
sheep skinner.

13. *Clothing of sheep*) Extraordinary appearance of zeale, and holines, is the sheeps
cote, in some Heretikes but these of this time were not that garment much, being
men of insatiable hune. This is rather their garment, common to them with al other
Heretikes, to craue much of the word of the Lord and by pretended allegations, & * sweet
words

Luc. 6,

44.

Luc. 6,

47.

Mr. 23

22.

Lu. 11,

31.

Rom 16,

13.

words of benediction, and specially by promise of knowledge, light, and libertie of the Gospel, to seduce the simple and the sinful.

14. *Fruits.* These are the fruits which Heretikes are known by, division from the whole Church, division among themselves, taking to themselves new names and new masters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, love and liking of themselves, pride and intolerable vaunting of their owne knowledge above al the holy Doctors, corruption, falsification and quite denying of the parts of Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Other some are more peculiar to these of our time, as Incestuous marriages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special points of doctrine, directly tending to the corruption of good life in all states.

11. *Lord Lord* These men have faith, otherwise they could not inuocate. *Lord. Lord* Re 10. But here we see that to beleue is not enough, and that not only infidelitie is sinne, as Luther teacheth. Yea Catholics also that worke true miracles in the name of our Lord, and by neuer so great faith, yet without the workes of iustice shal not be saved. 1. Not only faith. Cor. 13. Againe consider here who they are that haue so often in their mouth, *The Lord, the Lord,* and how litle it shal auail them, that set so litle by good workes, and contemne Christian iustice.

CHAP. VIII.

Immediately after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5. But about him and at other times, he commendeth the faith of the Centurion, who was a Gentil, and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Iewes. 14. In Peters house he sheweth great grace. 18. In the way to the sea he speaketh with two, of following him. 23. And upon the sea commandeth the tempest. 28. and beyond the sea he manifesteth the Devils malice agaynst him, in an heard of swine.

AND when he was come downe from the mountaine, great multitudes folowed him: And behold a Leper came and adored him saying: Lord, if thou wilt, thou canst make me cleane. 3. And Iesus stretching forth his hand, touched him, saying: I wil Be thou made cleane. And forthwith, his leprosie was made cleane. 4. And Iesus saith to him: See thou tel no body: but go, shew thy self to the Priest, and offer the gift which Moyses commanded for a testimonie to thee.

5. And when he was entered into Capharnaum, there came to him a Centurion, beseeching him. 6. and saying: Lord my boy lieth at home sick of the palsey, and is sore tormented. 7. And Iesus saith to him: I wil come, and cure him. 8. And the Centurion making answer, said: Lord, I am not worthie that thou shouldest enter vnder my roofe: but only say the word, & my boy shal be healed. 9. For I also am a man subiect to authoritie, hauing vnder me souldiars, and I say to this, goe, and he goeth, and to an other, come, and he cometh, and to my seruant, doe this, and he doth it. 10. And Iesus hearing this, marueled: and said to them that folowed him: Amen I say to you, I haue not found so great faith in Israel. 11. And I say to you that manie shal come from the East and West, and shal sit downe with Abraham, and Isaac, & Iacob in the Kingdom of Heauen: 12. but the children of the Kingdom shal be cast out into the exter.our darkenesse. there shal he weeping,

The Gospel on the 1. Sunday after the Epiphanie

The Gospel upon Thursday after Ashwensday. And also in Masse for the sicke.

and gnashing of teeth. 13. And Iesus said to the Centurion: Goe, and as thou hast beleueed, be it done to thee. And the boy was healed in the same houre. ¶

14. And * when Iesus was come into Peters house, he saw " his wiues mother layd, and in a fit of a fener: 15. and he touched her hand, and the feuer left her, and she arose, and ministred to him. 16. And when euening was come, they brought to him manie that had Diuels: and he cast out the Spirits with a word: and al that were il at ease he cured: 17. that it might be fulfilled, which was spoken, by Esay the Prophet, saying: *He took our infirmities, and bare our diseases.*

18. And Iesus seeing great multitudes about him, commanded to goe beyond the water. 19. And a * certaine Scribe came, and said to him: Master, I wil tolow thee whithersoever thou shalt goe. 20. And Iesus saith to him: The foxes haue holes and the foules of the ayre nestes: but the Sonne of man hath not where to lay his head. 21. And * an other of his Disciples said to him: Lord, permit me first to goe and burie my Father. 22. But Iesus said to him: Follow me, and " let the dead burie the dead.

The Gospel
on the 4 Sun-
day after the
Epiphany.

23. And * when he entered into the boat, his Disciples folowed him: 24. and loe a great tempest arose in the sea, so that the boat was couered with waues, but he slept. 25. And they came to him, and raised him, saying: Lord, saue vs, we perish. 26. And he saith to them: Why are you fearful, O ye of litle faith? Then rising vp " he commanded the windes, and the sea, and there ensued a great calme. 27. Moreover the men marueled, saying: What an one is this, for the windes and the sea obey him. ¶

28. And * when he was come beyond the water, into the countrey of the Gerasens, there met him two that had Diuels, coming forth out of the sepulchres, exceeding fierce, so that none could passe by that way. 29. And behold they cried saying: What is betweene vs & thee Iesus the Sonne of God? art thou come hither to torment vs before the time. 30. And there was not farre from thence heard of many swine feeding. 31. And the Diuels besought him saying: If thou cast vs out, send vs into the heard of swine. 32. And he said to them: Goe. But they going forth went into the swine, and behold the whole heard went with a violence, headlong into the sea: and they dyed in the waters. 33. And the swine-herdes fled: and coming into the citie, told al, and of them that had been possessed of Diuels. 34. And behold the whole citie went out to meete Iesus, and when they saw him, they besought him that he would passe from their quarters.

ANNOTATIONS.

CHAP. VIII.

Priests forgive
sins.

4 *Præf.* The Priests of the old law (saith S. Chrysostom) had authoritie and priuilege only to discern who were healed of leprosie, and to denounce the same to the people: but the Priests of the new law, haue power to purge in very deed, the filth of the soule. Therefore whosoever despiseth them, is more worthe to be punished, then the rebel Dathan, and his complices. S. Chrysost. li. 3. de Sacerd.

4 Gaife, } Our Saviour willeth him to goe, and offer his govt or sacrifice, according as Moytes prescribed in that case, because the other sacrifice, being the holiest of all holies, which is his bodie, was not yet begune. So saith S. Aug li. 2 q. 1. *Enang q. 1. & Con. Alter leg. & Proph. li. 1 c. 19 20.*

8. *Non worthe* } *Orig. An. 1 induit.* When thou eatest (saith he) and drinkest the bodie & DOMINE. blood of our Lord, he entreth vnder thy rooffe. Thou also therefore humbling thyself, no sum dignus, say Lord I am not worthe, &c. So said S. Chrysostom in his Ma. Fe, and so doth the Cath Church vnto this day in every Masse See S. Augustine ep. 113 ad Roman

13. *His wives number* } Of Peter specially among the rest, it is euident, that he had a wife, but (as S. Hierom saith) after they were called to be Apostles, they had no more carnal company with their wives, as he proueth there by the very words of our Saviour. *He hath had his wife, &c.* And so in the Latin Church hath been alwayes vsed, that married men may be, and are daily made Priests, either after the death of the wife, or with her consent, to liue in perpetual continencie. And if the Greeks haue Priests that doe otherwise, S. Epyphanus a Greek Doctour telleth them, that they doe it against the ancient Canons, and Paphnutius plainly signifieth the same in the first Council of Nice. But this is most plain, that there was neuer either in the Greek Church or the Latin, authentical example of any that married after holy Orders.

22. *For the dead.* By this we see that not only no worldly or carnal respect, but no other liuadable dutie toward our parents, ought to stay vs from following Christ, and choosing a life of greater perfection.

24. *He commanded.* The Church (here signified by the boate or ship) and Catholics, are often tossed with stormes of perfection, but Christ who seemed to sleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CHAP. IX

The Masters of the lawes he confuteth both with reason and miracles - defending his remitting of sinnes, 5. his eating with sinners, 14. and his condescending to his weak Disciples, vntill he haue made them stronger. 18. shewing also in two miracles, the order of his providence, about the Iewes and Gentils, leauing the one, when he called the other: 27. he cureth two blind men, and one possessed. 35. And hauing thus so many miracles together, confuted his enemies, and yet they worse and worse, vpon pittie toward the people, he thinketh of sending true pastors vnto them.

AND entring into a boate, he passed ouer the water, and came into his owne citie. 2. And behold they brought to him one sick of the palsey lying in bed. And Iesus seeing their faith, said to the sick of the palsey. Haue a good hart Sonne, thy sinnes are forgiven thee. 3. And behold certaine of the Scribes said withing themselves: "He blasphemeth. 4. And Iesus seeing their thoughtes, said. Wherefore think you euil in your hartes. 5. "Whether is easier, to say, thy sinnes are forgiven thee - or to say, arise and walk. 6. But that you may know that the Son of man hath power in earth to forgive sinnes," (then said he to the sick of palsey) Arise, take vp thy bed, and goe into thy house. 7. And he arose, and went into his house. 8. And the multitudes seeing it, were afraid, and glorified God that gaue such power to men. 14.

9. And when Iesus passed forth from thence, he saw a man sitting in the custome-house, named Matthew. And he saith to him: Follow me. And he arose vp, and folowed him. 19. And it came to passe as he was sitting at meate in the house, behold many Publicans and sinners

The Gospell vpon the 18. Sunday after Pentecost.

We see that the faith of one helpeth to obtaine for another.

The Gospell vpon S. Mat. the 23. day. Sept. 21.

came, and sate downe with Iesvs and his Disciples. 11. And the Phari-
sees seeing it, said to his Disciples: why doth your Maister eate with
Publicans and sinners? 12. But Iesvs hearing it, said: They that are in
health, need not a phyficion, but they that are ill at ease. 13. But go your
wayes & learne what it is, I wil merue, & "not faulſe For I am not come
to cal the iust, but sinners. ¶

14. Then * came to him the Disciples of Iohn, saying: Why do we and
the Pharisees " fast often, but thy Disciples do not fast? 15. And I e s v s
said to them: Can the children of the Bridegroome mourne, as long as
the Bridegroome is with the? But the dayes wil come when the Bride-
groome shal be taken away from them, and then they shal fast. 16.
And no body putteth a peece of raw cloth to an old garment. For he tak-
eth away the peece therof fro the garment, and there is made a grea-
ter rent. 17. Neither do they put new wine into old bottels. Otherwise
the bottels breake, and the wine runneth out, and the bottels perish. But
new wine they put into new bottels: and both are preserved together.

18. * As he was speaking this vnto them, behold a certaine Gouer-
nour approached, and adored him, saying: Lord, my daughter is euen
now dead, but come, lay thy hand vpon her, and she shal liue. 19 And
I e s v s tyſing vp folowed him, and his Disciples. 20. And behold a
woman which was troubled with an issue of bloud " twelue yeares,
came behind him, and touched the hemme of his garment. 21. For she
said within herself: If I shal " touch only his garment, I shal be safe.
22 But I e s v s turning and seeing her, said. Haue a good hart daughter,
thy faith hath made thee safe. And the woman became whole from
that houre. 23. And when Iesvs was come into the house of the Gouer-
nour, & saw minstrels and the multitude keeping a sturre, 24: he said
Depart, for the wench is not dead, but sleepeth. And they laughed him to
skorne. 25. And when the multitude was put forth, he entred in, and
held her hand. And the maid arose. 26. And this bruit went forth into
al that countrie.

27. And as I e s v s passed forth from thence, there folowed him two
blind men crying and saying: Haue mercie on vs, O Sonne of Dauid.
28. And when he was come to the house, the blind came to him. And
I e s v s saith to them. " Do you belecue, that I can doe this vnto you?
They say to him. Yea Lord. 29. Then he touched their eyes, saying:
According to your faith, be it donne to you. 30. And their eyes
were opened, and I e s v s threatned them, saying: See that no man
know it. 31. But they went forth, and bruited him in al that coun-
trie.

32. And when they were gone forth, * behold they brought him a
dumme man, possessed with a Diuel. 33. And after the Diuel was cast
out, the dumme man spake, and the multitudes marueled saying. Neuer
was the like scene in Israel. 34. But * the Pharisees said: " In the Prince
of Diuels he casteth out Diuels.

35. And I e s v s went about al the cities, and townes, teaching in
their Synagogues, and preaching the Gospel of the Kingdon, and
curing every disease, and every infirmite. 36. And seeing the multitudes,
he pitied

* Christ signi-
fies that the
Church shal
vie sa long-
daies after his
Ascension.
Epiph in Corp
fid. Cath. Ang.
ep. 10.

The Gospel
vpon the 11.
Sunday after
Pentecost.

* Loc, her de-
votion to the
hemme of his
garment, was
not supersti-
tio, but a token
of greater
faith; so is the
deuotion tou-
ching of holy
reliques.

* In like man-
ner say the He-
retikes, calling
al miracles
done in the
Catholike
Church, the
workinges of
a diuine

Offe 4, 6.

Mat 2,

18

Le 1, 13

Mat 9,

11.

Le 1,

41.

Mat. 12.

22

Mat. 12.

14.

he pitied them; because they were vexed, and lay like sleep that haue not a shepard. 37. Then he saith to his Disciples: The harvest surely is great, but the workmen are few. 38. " Pray therefore the Lord of the harvest, that he send forth workmen into his harvest.

ANNOTATIONS.

CHAP. IX.

3. *He blasphemeth*) When the Iewes heard Christ remit sinnes, they charged him with blasphemie, as Heretikes now charge his Priests of the new Testament, for that they remit sinnes; to whom he said *Whose sinnes ye shall forgive, they are forgiven &c. so 10*

1. *Whether it befit*) The faithlesse Iewes thought (as Heretikes now doo) that to forgive sinnes was so proper to God, that it could not be communicated vnto man, but Christ sheweth, that as to worke miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sinnes.

Men haue power to forgive sinnes.

4. *The sonne of man in earth*) Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church, and our chiefe Bishop & Priest according to his name, in respect whereof al power was given him in Heauen and earth. *Mat 28. v. 18.*

8. *Glorified*) The faithful people did glorie God, that gave such power to men, for to remit sinnes, & to doe miracles, knowing that that which God committeth to men, is not in his derogation, but to his glorie, him self only being still the principal worker of that effect, men being only his ministers, and substitutes working vnder him, and by his commission and authoritie.

9. *To men*) Not only Christ as he was man, had this power to forgive sinnes, but by him and through him the Apostles, and consequently Priests. *Mat 28. All power is given me. Mat 28. Whosoever ye shall loose in earth, shall be loosed in Heauen. Ioan. 20. whose sinnes ye shall forgive, they are forgiven.*

11. *Not sacrifice*) These are the wordes of the Prophet, who spake them euen then when sacrifices were offered by Gods commandment, so that it maketh not against sacrifice. But he saith that sacrifice only without mercie, and charitie, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifices dewly, but in the meane time they had no pittie nor mercie on their brethren, hat is it, which God misliketh.

External Sacrifice.

14. *Fasting*) By the often fasting of S. Johns Disciples, we may gather that he appointed them a precept manner of fasting as it is certaine he taught them a forme of Fasting. *prayer. Lu. 9. & 11.*

17. *New wine*) By this new wine, he doth plainly here signifie fasting, and the strait kind of life by the old bottles, them that can not away therewith.

19. *Twelve yeares*) This woman a Gentile, had her disease twelve yeares, and the Gouernours daughter a Iewe (which is here raysed to life) was twelve yeares old. *Luc. 8.* Make then the Allegorie hereof in the Iewes & Gentils. As that woman fell sick when the wench was borne, so the Gentils went their owne wayes into idolatrie, when the Iewes in Abraham beleued. Againe, as Christ here went to raise the wench, and by the way the woman was first healed, and then the wench reuiued. so Christ came to the Iewes, but the Gentils beleued first, and were saued. and in the end the Iewes shall beleue also. *Hiero. in Mat.*

21. *Touch only*) Not only Christes wordes, but his garment and touch thereof, or any thing to him belonging, might doe, & did miracles, force proceeding from his holy Person to them. Yea this woman returning home set vp an Image of Christ, for none other of this benefit, and the heime of the same Image did also miracles. This Image Iulian the Apostate threw downe, and set vp his own in stead thereof, which was immediately destroyed by fire from Heauen. But the image of Christ broken in peeces by the Heathen, the Christians afterward gathering the peeces together placed it in the Church where it was, as Socrates writeth, vnto this time.

Reliques and Images.

28. *Do you believe that I can?*) We see here that to the corporall healing of these men he required only this faith, that he is able, which faith is not sufficient to iustifie them. How then doe the Heretikes by this and the like places plead for their only iustifying faith? See the *Annot. Mat. 1. 36*

33. *Pray therefore*) Therefore let the Church pray and fast in the Ember dayes, when due Orders are given, that is, when workmen are prepared to be sent into the harvest. See *Act 13.*

CHAP.

To 166.
7. 16
1. 16
11. 16
20.

CHAP. X.

He giveth to the Twelve the power of Miracles, and so sendeth them to the 120 sheep of the Iewes, 5. with instructions accordingly. 10. and by occasion of the sending, foretelleth of the persecutions after his Ascension, warning them and al other against the same, 40. and also exhorting the people to labour his servants in such times of persecution.



AND having called his twelve Disciples together, * he gaue them " power ouer vncleane spirits, that they should cast them out, & should cure al manner of disease, & al manner of infirmitie.

2. And the names of the twelve Apostles be these. The first, Simon who is called Peter, and Andrew his brother, 3. Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Alphaeus, and Thaddæus, 4. Simo Cananæus, & Iudas Iscariote, who also betrayed him.

5. These twelve did Iesus send, commanding them, saying: Into the way of the Gentiles goe ye not, and into the cities of the Samaritans enter ye not: 6. but goe rather to the sheep that are perished of the house of Israel. 7. And going preach, saying: That the Kingdom of Heauen is at hand. 8. Cure the sick, raise the dead, cleanse the lepers, cast out Devils gratis you haue receaued, gratis giue ye. 9. Do not " possesse gold, nor silver, nor money in your purses: 10. not a scrip for the way, neither two coates, neither shoes, neither rod. For the workman is worthie of his meate. 11. And into whatsoeuer citie or towne you shal enter, inquire who in it is worthie, and there tarry til you goe forth. 12. And when ye enter into the house, salute it, saying. " Peace be to this house.

13. And if so be that house be worthie, your peace shal come vpon it. But if it be not worthie, your peace shal returne to you. 14. And who-soeuer shal not receaue you, nor heare your wordes, going forth out of the house or the citie " shake of the dust from your feet. 15. Amen I say to you, it shal be " more tolerable for the land of the Sodomites and Gomorreheans in the day of iudgement, then for that citie.

16. Behold I send you as sheep in the muddes of wolves. Be ye therefore wise as Serpents, and simple as Doves. 17. And take heed of men for they wil deliuer you vp in Councils, and in their Synagogues they wil scourge you. 18. And to Presidents and to Kings shal you be led for my sake, in testimonie to them and the Gentiles. 19. But when they shal deliuer you vp, * take no thought how or what to speake for " it shal be giuen you in that hoare what to speake. 20. For it is not you that speake, but the Spirit of your Father that speaketh in you. 21. * The brother also shal deliuer vp the brother to death, and the Father the Sonne: and the children shal rise vp against the parents, and shal worke their death, 22. and you shal be odious to al men for my name: but he that shal perseuer vnto the end, he shal be saued.

" They haue here commission to preach only in Israel the time being, not yet come to call the Gentiles.

The Gospel vpon the Commemoration of S. Paul, Iun 30.

" Wisdom and simplicitie both be necessarie in Preachers, Bishops, and Priests.

Mat. 10.
Lk. 9.
Lk. 10.
Lk. 11.

Mat. 10.
Lk. 10.
Lk. 11.
Lk. 12.

23. And when they shall persecute you in this city, flee into an other. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

The Gospel upon S. Athanasius day May 2.

24. * The Disciple is not above the Master, nor the Servant above his Lord. 25. It sufficeth the Disciple that he be as his master, and the Servant as his Lord. If they have called the Goodman of the house Beelzebub, how much more them of his household? 26. Therefore feare ye not them. For nothing is hid, that shall not be revealed, and secret, that shall not be known. 27. That which I speake to you in the dark, speak ye in the light, and that which you heare in the care, preach ye upon the house tops. 28. And feare ye not them that kill the body, and are not able to kill the soul: but rather feare him that can destroy both soul and body into Hell. ¶

The Gospel for some Martyrs, not Bishops.

A goodly comfort for Christians and Catholics and all good men, in the persecutions of Turkey, of Heretics, of all wicked men.

The Gospel upon S. Andrew day our Apostles May 16 And for some Martyrs not Bishops.

29. Are not two sparowes sold for a farthing, and not one of them shall fall upon the ground without your Father? 30. But your very haire of the head are all numbered. 31. Feare not therefore, better are you then many sparowes. 32. * Every one therefore that shall confesse me before men, I also will confesse him before my Father which is in Heaven. 33. But he that shall denie me before men, I also will denie him before my Father which is in Heaven. ¶ 34. Do not ye think * that I came to send peace into the earth: I came not to send peace, but the sword. 35. I or I came to separate * man against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36. And a mans enemies, they of his owne household. 37. He that loveth father or mother * more then me, is not worthy of me, and he that loveth some or daughter above me, is not worthy of me. 38. And he that taketh not his crosse, and followeth me, is not worthy of me. 39. He that hath found his life, shall lose it: and he that hath lost his life for me, shall find it.

40. * He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. 41. He that receiveth a Prophet in the name of a Prophet, shall receive the reward of a Prophet, and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. 42. And * whosoever shall give drinke to one of these litle ones a cup of cold water, only in the name of a Disciple, amen I say to you, he shall not lose his reward. ¶

The reward for his bearing & helping any just person suffering for his justice & conscience.

ANNOTATIONS.

CHAP. X.

1. Peter's Miracles were so necessarie to the confirmation of the doctrine beginning then to be preached, that not only Christ himselfe did miracles, but also he gave to his Apostles power to doe them.

1. First Simon] Peter the first, not in calling, but in preeminence For as S. Ambrose saith in 1. Cor. 12. 1. Andrew first spoken of our Saviour before Peter and yet the Primacy Andrew received not, but Peter. Which preeminence of S. Peter above the other Apostles is so plainly signified in this word, First, by the judgement even of Heretics, that Bishops not

notwithstanding he confessech the consent of al copies both Latin & Greeke, yet is not ashamed to say, that he suspecteth that this word was thrust into the text by some fauourer of Peters Primacie. Whereby we haue also, that they care no more for the Greek then for the Latin, when it maketh against them, but at their pleasure say that al is corrupted.

9. *De non possesse*) Preachers may not carefully seeke after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessities, they deserve their temporal living at their hands for whom they labour spiritually.

His bless-
ing.

11. *Peace be with you*) As Christ himself vsed these words, so this blessing often, *Peace be with you*, so here he biddeth his Apostles say the like to the house where they come. And so hath it been alwayes a most godly use of Bishops to give their blessing where they come, which blessing must needs be of great grace & profit, when none but worthy Persons, as here we read, might take good therof, and when it is neuer lost, but returneth to the giver, when the other part is not worthy of it. Among other spiritual benefits it taketh away venial sinnes. *Am in 9. Lu.*

It remitteth
venial sinnes.

14. *Shall we shew you?*) To contemne the true Preachers, or not to receive the truth preached, is a very damnable sinne.

15. *Miserable*) Herby is evident, that there be degrees & differences of damnation in Hell fire, according to their detents. *Aug. li. 4. de 8. p. 1. 19*

18. *Am 2.*) In the beginning Kings and Emperours persecuted the Church, that by the very death and blood of Martyrs it should grow more miraculously. Afterward when the Emperours and Kings were themselves become Christians, they used their power for the Church, against Infidels and Heretikes. *Aug. ep. 48*

19. *Is that he given*) This is verified even at this present also, when many good Catholics, that haue no great learning by their answers confound the Adversaries.

21. *How much more*) No marvel therefore if Heretikes call Christians vicar Antichrist, when their forefathers, the faithles Iewes, called Christ himselfe the rebel.

Confessing of
Christ and his
truth.

22. *Confess me*) See how Christ esteemed the open confessing of him, that is of his Church in the Catholike Church. For as when Saul persecuted the Church, he sayd "himself" he was persecuted, so to confesse him, and his Church, is al one. Contrariwise for how he abhorreth them that deny him before men, which is not only to deny any one little article of the Catholike faith, commended to vray the Church, but also to allow & consent to heresie by any meanes, as by subscribing, comming to their service and sermon, furthering them any way against Catholics, and such like.

24. *Not peace but sword.*) Christ came to breake the peace of wordings and sinners; as when the sonne belecueth in him, and the father doth not, the wife is a Catholike, and the husband is not. For to agree together in idolry, heresie, or any other sinne, is a naughty peace. This being the true meaning of Christs words, make that the Heretikes interpret this to maintaine their rebellions and troubles, which their new Gospel breedeth. *Here in m. Tiff. m. 1561.*

27. *murder*) No earthly thing, nor due to Parents, wife, children, countie, or to a man or to his body & life, can be any iust excuse why a man should doe, or seeme himselfe to doe or beleue any thing, against Christ or the vntie and faith of his Church.

41. *In the name*) Reward for hospitality, and speciality for receauing an holy Person, as Prophet, Apostle, Bishop, or Priest persecuted for Christs sake. For by receauing of him in that respect as he is such an one, he shall be partaker of his merits, and be rewarded as for such an one. Whereas on the contrary side, he that receaueth an Heretike into his house and a false Preacher, doth communicate with his wicked workes. *Ep. 3. 10.*

CHAP. XI.

John the Baptist in prison also doing his diligence, sendeth some of his Disciples to Christ that as they heard, so they might also see his miracles with their eyes.

7. Afterward Christ declareth how worthy of credit Johns testimony was.

16. Countersaith against the Iewes, who with neither of their manners of life could be wonne. 20. hee doth with Christs vntie miracles: 25. praising Gods wisdom in this behalfe, 27. and calling vnto himselfe al such as feele that hee were lost.

AND

Here in
Annot.
non
Tiff
15, 6.

Aug.
cinn. li.
21. c. 8.
Leolmp.
m. 216
S. Chrys.
Serm. 1.
l. 6. c. 14.

Art. 2.



AND it came to passe: when Iesus had done commanding his twelue Disciples, he passed from thence, to teach & preach in their cities.

2. * And when Iohn had heard in prison the workes of Christ, sending two of his disciples, he said to him

3. " Art thou he that art to come, or looke we for

other? 4. And Iesus making answer said to them: Goe and report to Iohn what you haue heard and seen. 5. * The blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Gospell is preached: 6. and blessed is he that shal not be scandalized in me.

7. And when they went their way, Iesus began to say to the multitudes of Iohn: "What went you out? into the desert to see? a reed shaken with the wind? 8. But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses. 9. But what went you out to see? a Prophet? yea I tel you and more then a Prophet. 10. For this is he of whom it is written *behold I send myne angel before thy face which shal prepare thy way before thee.* ¶

11. Amen I say to you, there hath not risen among the borne of women a greater then Iohn the Baptist: yet he that is the lesser in the Kingdom of Heauen, is greater then he. 12. And * from the dayes of Iohn the Baptist vntil now, the Kingdom of Heauen suffereth violence, and the violent beare it away. 13. For all the Prophets and the Law prophesied vnto Iohn. 14. and if you wil receiue it, he is * " Elias that is to come. 15. He that hath eares to heare, let him heare.

16. And * wherevnto shal I esteeme this Generation to be like? It is like to children sitting in the market place, 17. which crying to their companions, say we haue piped to you, and you haue not danced: we haue lamented, and you haue not mourned. 18. For * Iohn came neither eating nor drinking & they say: He hath a Diuel. 19. The Sonne of man came eating and drinking, and they say: Behold a man that is a glutton and a wine-drinker, a friend of Publicans and sinners. And wisdom is refused of her children.

20. Then * began he to vpbraid the cities, wherein were done the most of his miracles, for that they had not done penance. 21. Woe be to thee Corozain, woe be to thee Beth-saida: for if in Tyre & Sidon had been wrought the miracles that haue been wrought in you, they had done penance in hearecloth & ashes long agoe. 22. But neuertheless, I say to you, it shal be more tolerable for Tyre and Sidon in the day of iudgement, then for you. 23. And thou Capharnaum, shalt thou be exalted vp to Heauen? thou shalt come downe euen vnto Hell. For if in Sodom had been wrought the miracles that haue been wrought in thee, perhaps it had remained vnto this day. 24. But notwithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgement, then for thee.

25. At that time Iesus answered and said * I confesse to thee O Father The Gospell Lord vpo S. Mattheu

Luc. 7.
18.

Esai. 11.
9. 61. 1.

Mat. 3.
1.

Luc. 16.
10.

Mat. 4.
1.

Luc. 7.
31.

Mat. 11.

Mat. 10.
15.

Luc. 1.
1.

The Gospell
on the 1. Sunday
in Aduent.

day 1st 14. & Lord of Heauen and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. 26. Yea Father, for so hath it wel pleased thee. 27. All things are delivered me of my Father. And no man knoweth the Sonne but the Father: neither doth any know the Father, but the Sonne, and to whom it shal please the Sonne to reueale. 28. Come ye to me al that labour, and are burdened, and I wil refresh you. 29. Take v^p my yoke vpon you, and learne of me, because I am meeke, and humble of hart and you shal find rest to your soules. 30. For my yoke is sweet, and my burden light. **¶**

ANNOTATIONS.

CHAP. XI.

3. Art thou he) Iohn himself doubted not, for he baptized him and gave great testimony vnto him before Iohⁿ. But because his Disciples knew him not, nor esteemed of him so much as of Iohn their owne Master, therefore did he send them vnto Christ, hat by occasion of Christs answer he might the better instruct them what he was, & to make them Christs Disciples, preferring them to a better Master.

**Fremittical
life.**

7. What was your out) High commendation of Iohns holines, as wel for his fasting, rough attire, solitary life, and constancie, as for the dignity of his function.

7. Into the desert) The faithful people in all ages resorted of deuotion into wilderness, to see men of special and rare holines, Prophets, Hermites, Anchorites &c to haue their prayers or ghostly counsel. See S. Hieron. de vita Hilarionis.

Elias,

11. Elias) As Elias shal be the messenger of Christs latter coming, so was Iohn his messenger and Precursour at his former coming & therefore is he called Elias, because of his like office and like spirit. Luc. 1. Greg. 14. 7. in Euang.

Penance.

13. Eating and drinking.) The wicked quarrelers of the world misconstrue easely al the actes and life of good men. If they be great fasters and austere liuers, they are blasphemed & counted hypocrites: if they converse with other men in ordinary manner, then they be counted dissolute.

Mitene

14. Penance in sackcloth.) By this sackcloth and ashes added here, & in other places, wee see evidently that Penance is not only leauing of former sinnes, and change o^r amendment of life past, no nor bare sorrowfullnes or recounting of our offences already committed, but requirerh punishment and chastisement of our persons by these and such other means, as the Scriptures do elswhere set forth. And therefore concerning the word also, it is rather to be called Penance, as in our translation, then (as the Aduersaries, of purpose auoyding the word) Repentance or Amendment of life & that according to the very v^{er}bal signification of the Greeke word in the most ancient Ecclesiastical Greeke writers who for Penitence (which in the primitive Church did publike Penance) say *οἱ ἐν ἡμέτῃς ποιοῦντες ἔργα* that is, *men that are doing Penance*. And concerning that part of Penance which is Confession, the Ecclesiastical historie calleth it by the same Greeke word, and the Penitents coming to confession, *ἐν τῇ μετανοίᾳ* See 2nd Cor. 12. 76. 16. Secret. li. 9. c. 19.

11. Little ones) These little ones do not signifie here only the vnlearned, as though Children, and weauers, and women, & girls had this reuelation, & therefore do vnderstand al Scriptures and are able to expound them but here are signified the humble, whether they be learned or vnlearned as when he sayth, *when you become as little ones, you shal not enter into the Kingdom of Heauen*. And so also the greatest Doctours who as they were most learned, so most humbled themselves to the iudgement of the Catholike Church: are these little ones: and Heretikes, who although vnlearned, yet vnto their knowledge & their spirit of vnderstanding aboue al ancient Fathers and the whole Church, cannot be of these little and humble ones.

**The commandments
which S. Iohn saith
1. Ep. 1.**

10. Yoke sweet) what is this light burden and sweet Yoke, but his commandments, of which S. Iohn saith 1. Ep. 1. *his commandments are not many & cleane contrary to the Aduersaries that say, they are impossible to be kept.*

• *Dis-
myt
all
here
1.
m. 10. 9.*

*Act 18.
3.*

CHAP. XII.

The blindness of the Pharisees about the Sabbath he reproveth by Scriptures, by reason, and by a miracle. 1. and his death being therefore sought by them, he meekly goeth out of the way, according as Esay had prophesied of him. 22. His casting out of devils also he defendeth against them. 31. and setteth forth the danger they stand in for their horrible blasphemy. 38. And because they aske yet for a signe, he sheweth how worthily they shal be damned. 42. foretelling how the Devil shal possesse their Nation, 66. and resplyng that although he be of their blood, yet not they for him, but such as keepe his commandements, are deare unto him.



At that time * Iesus went through the corne on the Sabbath: and his Disciples being hungrie, began to pluck the eares, and to eate. 2. And the Pharisees seeing them, said to him: Ioe, thy Disciples doe that which is not lawfull for them to doe on the Sabbath-dayes. 3. But he said to them: Haue you not read what * David did

when he was an hungred, and they that were with him: 4. how he entered into the house of God, and did eate the loaves of proposition, which it was not lawfull for him to eate, nor for them that were with him, * but for Priestes only? 5. Or haue ye not read in the * Law, that on Sabbath-dayes the Priestes in the temple do breake the Sabbath, & are without blame? 6. But I tellyou that there is here a greater then the temple. 7. And if you did know what it is, I wold merite, and not sacrifice. 8. For the Sonne of man is Lord of the Sabbath also.

See the annotation chap. 9. 11.

9. And when he had passed from thence, he came into their Synagogue. 10. And * behold there was a man which had a withered hand, and they asked him saying: Whether is it lawfull to cure on the Sabbaths? that they might accule him. 11. But he said to them: What man shal there be of you, that shal haue one sheep: and if the same fall into a ditch on the Sabbaths, wil he not take hold and lift it vp? 12. How much better is a man more then a sheep? Therefore it is lawfull on the Sabbaths to doe a gooddeed. 13. Then he saith to the man: Stretch forth thy hand, and he stretched it forth, and it was restored to health euen as the other.

14. And the Pharisees going forth made a consultation against him, how they might destroy him. 15. But Iesus knowing it, retired from thence and many folowed him, and he cured them al. 16. and he charged them that they should not disclose him. 17. That it might be fulfilled which was spoken by Esay the Prophet, saying: 18. Behold my seruante whom I haue chosen, my beloved in whom my soul wold wel liked. I wold put my Spirit upon him, and iudgement to the Gentiles shal be shew. 19. He shal not contend, nor crie out, neither shal any man heare in the streets his voyce. 20. The reede bruised he shal not breake, & smoking flaxe he shal not extinguishe: in he wold forst iudgement into victorie. 21. And in his name the Gentiles shall hope.

22. Then

Mr. 1. 1.
23.
Lu. 6. 1.

1. Kg. 11.
4.

2. Co. 14.
9
Nu 18.
9.
Ose. 6. 6.

Mr. 1. 1.
Lu 6. 6.

Isa. 41.
1.

22. Then * was offered to him one possessed with a Diuel, blind and dumme, and he cured him, so that he spake and saw. 23. And al the multitudes were amased, and said Whether this be the Sonne of David? 24. But the Pharisees hearing it, sayd. This fellow casteth not out Diuels but " in Beelzebub the Prince of the Diuels. 25. And Iesus knowing their cogitations, said to them:

Luc. 11,
14.
Mat. 12,
28.

∴ Therefore the Kingdom of Heretikes can not possibly stand, because it is alwayes full of dissension and dissension.

Euery Kingdom deuided against itself shal be made desolate: and euery citie or house deuided against itself, shal not stand. 26. And if Satan cast out Satan, he is deuided against himself: how then shal his Kingdom stand? 27. And if I in Beelzebub cast out Diuels, your children in whom do they cast out? Therefore they shal be your iudges. 28. But if I in the Spirit of God do cast out Diuels, then is the Kingdom of God come vpon you. 29. Or how can a man enter into the house of the strong, and rife his vessel, vnles he first binde the strong? and then he wil ride his house. 30. He that is ' not with me, is against me: and he that " gathereth not with me, scattereth. 31. Therefore I say to you: Euery sinne and blasphemie shal be forgiven men, but " the blasphemie of the Spirit shal not be forgiven. 32. And whosoever shal speake a word against the " Sonne of man, it shal be forgiven him, but he that shal speake against the Holie-Ghost, it shal not be forgiven him neither in this world, nor ' in the world to come. 33. Either make the tree good, and his fruit good, or make the tree euil, and his fruit euil. For of the fruit the tree is knowen. 34. You vipers broods, how can you speake good things, whereas you are euil? For of the aboundance of the hart the mouth speaketh. 35. A good man out of a good treasure bringeth forth good things: and an euil man out of an euil treasure bringeth forth euil things. 36. But I say vnto you, that euery " idle word that men shal speake, they shal render an account for it in the day of iudgement. 37. For of thy wordes thou shalt be iustified, and of thy wordes thou shalt be condemned.

∴ It is a man's owne free will & election, to be a good tree or an ill tree: to bring forth good fruits or bad. S. Augustine vpon this place l. 1 c. 4 de after cum Fe. in Manichee. The Gospel vpon Imber wensday, the first weeke of Lent.

38. Then answered him certaine of the Scribes and Pharisees, saying: Master, we would see a signe from thee. 39. Who answered, and said to them:

The wicked and aduouterous Generation seeketh a signe: and a signe shal not be given it, but the signe of Ionas the Prophet. 40. For as " Ionas was in the whales belly three dayes and three nightes, so shal the Sonne of man be in the hart of the earth three dayes and three nightes. 41. The men of Ninuue shal rise in the iudgement with this Generation, and shal condemne it: because " they did penance at the preaching of Ionas. And behold more then Ionas here. 42. The " Queen of the South shal rise in the iudgement with this Generation, and shal condemne it: because she came from the ends of the earth to heare the wisdom of Salomon, and behold more then Salomon here. 43. And " When an vncleane Spirit shal goe out of a man, he walketh through dry places, seeking rest, and findeth not. 44. Then he saith. I wil returne into my house whence I came out. And coming he findeth it vacant, sweep with besoms, and trimmed. 45. Then goeth he, and taketh with him seauen other Spirits more wicked then himself, and they

Ion. 1, 2.

1. Reg. 10, 1.

1. Reg. 10, 1.

enter

1. *Pe. 1.* enter in and dwell there: and * the last of that man be made worse than
 10. the first. So shall it be also to this wicked Generation.

Mr. 1. 46. As he was yet speaking to the multitudes, * behold his mother and his brethren stood without, seeking to speake to him. 47. And one
 31. said vnto him: Behold thy mother and thy brethren stand without, see-
Luc. 8. king thee. 48. But he answering him that told him, said: " Who is my
 10. mother, and who are my brethren? 49. And stretching forth his hand
 vpon his Disciples, he said Behold my mother and my brethren. 50 For
 whosoever shall doe the wil of my Father, that is in Heauen, he is my
 brother, and sister, and mother. ¶

The Gospell
 vpon the day
 of the Seauen
 Brethren, &c.
 July 10

ANNOTATIONS.

C H A P. XII:

14. *In Belzebub*) The like blasphemie against the Holy Ghost is, to attribute the mira-
 cles done by Saints either dead or alive to the Diuel

30. *Not with me.*) They that are indifferent to all religions, commonly and fitly called Neuters in Re-
 ligious, toyning them selfe to neither part, let them marke these words well, and they
 shall see, that Christ accounted all them to be against him & his Church, that are not
 plainly and flatly with him and it.

30. *Gathereth not with me.*) He speaketh not only of his owne Person, but of all to whom
 he hath committed the gouernment of his Church, and specially of the chiefe pastour
 succeeding Peter in the gouernment of the whole; as S. Hierome writing to Damasus
 Pope of Rome, applieth these words vnto him, saying of all Heretikes: He that gathereth not
 with thee, scattereth thee: *that is to say, He that is not with Christ, is with Antichrist*

31. *The blasphemie of the Spirit.*) He meaneth not that there is any sinne so great, which
 God will not forgive, or whereof a man may not repent in this life, as some Heretikes at
 this day affirme: but that some heinous finnes (as namely this blasphemie of the Iewes,
 against the euident workes of the Holy Ghost, and likewise Archheretikes who wilfully
 resist the known truth & workes of the Holy Ghost in Gods Church) are hardly forgi-
 uen, & seldom haue such men grace to repent. Otherwise among all the finnes against the
 Holy Ghost (which are commonly reckned six) one only shall neuer be forgiven, that
 is, dying without repentance wilfully, called Final impenitence, which sinne he commit-
 teth that dieth with contempt of the Sacrament of Penance, obstinately refusing ab-
 solution, by the Churches ministerie: as S. Augustine plainly declarerh in these wordes:
Whosoever he be that beloureth not mans finnes to be remitted in Gods Church, and therefore despiseth the Remission of
beneficence of God in so mighty a work, if he in that obstinate mind continue to his liues end, he is guilty finnes in the Church.
of finnes against the Holy Ghost, in which Holy Ghost Christ remitteth finnes. Enchir. 81.
Ep. 17. in fine.

31. *Sonne of man.*) The Iewes in their wordes sinned against the Sonne of man, when
 they reprehended those things which he did as man, to wit, calling him a glutton, a great
 drinker of wine, a friend of the Publicans, a Samaritane, and taking offense because he
 kept company with sinners, brake the Sabbath, and such like and this sinne might not
 easily be forgiven them, because they iudged of him, as they would haue don, of any
 other man: but they sinned and blasphemed against the Holy Ghost (called here the
 finger of God whereby he wrought miracles) when of malice they attributed the euident
 workes of God in casting out Diuels, to the Diuel himself: & this sinne shall not be
 remitted, because it shall hardly be remitted, as we see by the plague of their posteritie
 vntil this day.

31. *Not in the world to come.*) S. Augustine & other Holy Doctours gather herevpon, Purgatorie,
 that some finnes may be remitted in the next life, & consequently proue Purgatorie
 thereby. *De Ciuit. Dei. lib. 21. c. 1. D. Gregor. Dial. li. 4. c. 19.*

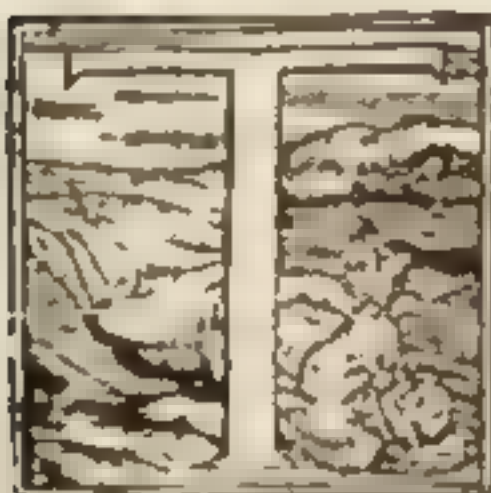
31. *Id e word.*) If of euery tale word we must make account before God in iudgement,
 and yet that not for euery such word be damned euerslastingly, then there must needs be
 some temporal punishment in the next life.

Al Heretikes
allege Scri-
ptures.

41 *What is my mother.*) The dutiful affection toward our parents and kinsfolke is not blamed but the inordinate loue of them, to the hinderance of our seruice & duty toward God. Vpon this place some old Heretikes denied Ch^rst to haue any mother. *Aug li de Fid. c. lymb c. 4.* Neither euer, was there any heresie so absurd, but it would seeme to haue Scripture for it.

CHAP XIII.

Speaking in parables (as the scripture foretold of him, and as meet was for the reprobate Iewes) he sheweth by the parable of the Sower, that in the labours of his Church, three parts of foure do perish through the fault of the heares. 24. and yet, by the parable of good seed and cockle (as also of the Net) that his seruants must not for all that, neuer while the world lasteth, make any Schisme or Separation. 31. And by parables of the little Mustard seed and Leauen, that notwithstanding the three parts perishing, and ouersowing of cockle, yet that fourth part of the good seed shal spread ouer all the world. 44. And verily, what a treasure, and pearle it is. 53. After all which, yet his owne countrie did not honour him.



HE same day Iesus was going out of the house, fare by the sea side. 2. And * great multitudes were gathered together vnto him, in so much that he went vp into a boat & sat: and all the multitude stood in the shore, 3. and he spake to them many things in parables, saying:

Mr. 4, 1.
Lu. 8, 4.

Behold the Sower went forth to sow. 4. And whiles he soweth, some fel by the way side, and the fowles of the aire did come and eate it. 5.

Other some also fel vpon rockie places, where they had not much earth: and they shot vp incontinent, because they had not deepnes of earth, 6. and after the sunne was vp, they parched. and because they had not roote, they withered. 7. And other fel among thornes: and the thornes grew and choked them. 8. And other some fel vpon good ground: and they yelded fruit, the one an hundredfold, the other threescore, and an other thirtie 9. He that hath eares to heare, let him heare.

10. And his Disciples came and said to him: Why speakest thou to them in parables? 11. Who answered and said vnto them. Because "to you it is giuen to know the mysteries of the Kingdome of Heauen but to them it is not giuen. 12. For he that hath, to him shal be giuen, and he shal abound but he that hath not, from him shal be taken away that also which he hath. 13. Therfore in parables I speake to them. because seeing they see not, and " hearing they heare not, neither do they vnderstand 14. and the Prophecie of Esay is fulfilled in them, which saith: With hearing shal you heare; and you shal not vnderstand and seeing shal you see, and you shal not see. 15. For the heart of this people is waxed grosse, and with their eares they haue heavily heard, and their eyes " they haue shut lest any time they may see with their eyes, an I heare with their eares, and vnderstand with their heart and be converted, and I may heale them. 16. But blessed are your eyes because they doe see, and

When Gods
word is pre-
ached, they pro-
perly haue
eares to heare,
that haue har-
tes to obey &c
they hearing
do heare.

your

Luc. 10. 23.	your eares because they do heare. 17. For, Amen I say to you, that many Prophets and iust men haue desired to see the things that you see, and haue not seen them: and to heare the things that you heare, and haue not heard them. 18. Heare you therefore the parable of the Sower.	which heare by seife of their body, & obey not by consent of their harts, August de dono pferu. c. 14.
	19. Euery one that heareth the Word of the Kingdom and vnderstandeth not, there cometh the wicked one, and catcheth away that which was sown in his hart: this is he that was sown by the way side. 20. And he that was sown vpon rockie places. this is he that heareth the Word, and incontinent receaueth it with ioy, 21. yet hath he not root in himself, but is for a time: and when there falleth tribulation and persecution for the Word, he is by and by scandalized. 22. And he that was sown among thornes, this is he that heareth the Word, and the carefules of this world and the deceitfulnes of riches choketh vpon the Word, and he becometh fruitles. 23. But he that was sown vpon good ground: this is he that heareth the Word, and vnderstandeth, and bringeth fruit, and yealdeth some an hundred-fold, and other threescore, and another thurtie.	
	24. An other parable he proposed to them, saying. The Kingdom of Heauen is resembled to a man that sowed good seed in his field. 25. But when men were a sleep, his enemy came and ouersowed cockle among the wheat, and went his way. 26. And when the blade was shot vp, and had brought forth fruit, then appeared also the cockle. 26. And the seruants of the Goodman of the house comming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? 28. And he said to them. The Enemy ma hath done this. And the seruants said to him: Wilt thou we goe and gather it vp? 29. And he said: Noe. lest perhaps gathering vp the cockle, you may root vp the wheat also together with it. 30. Suffer both to grow vntil the haruest, and in the time of haruest I wil say to the reapers. Gather vp first the cockle, and bind it into bundels to burne, but the wheat gather ye into my barne. ¶	The Gospell vpon the 1. Sunday after the Epiphanie
Mat. 4. 10. Luc. 11. 15.	31. An other parable he proposed vnto them, saying. The Kingdom of Heauen is like to a Mustardseed, which a man tooke and sowed in his field. 32. Which is the least surely of all seeds. but when it is growen, it is greater then all herbs, and is made a tree, so that the fowles of the aire come, and dwel in the branches thereof. 33. An other parable he spake to them: The Kingdom of Heauen is like to Leauen, which a woman cooke and hid in three measures of meale, vntil the whole was leauened.	The Gospell vpon the 4. Sunday after the Epiphanie.
Mat. 23. 1.	34. All these things Iesus spake in parables to the multitudes, and without parables he did not speake to them: 35. that it might be fulfilled which was spoken by the Prophet saying: I wil open my mouth in parables, I wil reueal things hidden from the foundation of the world. ¶	
	36. Then hauing dismissed the multitudes, he came into the house, and his Disciples came vnto him, saying. Expound vs the parable of the cockle of the field. 37. Who made a swer & said to them. He that soweth the good seed, is the Sonne of man. 38. And the field, is the world. And the cockle are the children of the wicked one. 39. And the enemy that sowed	

Not God
then, but the
Diuel is the
author of all
euil.

sowed them, is the Diuel. But the harvest, is the end of the world. And the reapers, are the Angels. 40. Euen as cockle therefore is gathered vp, and burnt with fire: so shal it be in the end of the world. 41. The Sonne of man shal send his Angels, and they shal gather out of his Kingdom all scandals, and them that worke iniquitie: 42. and shal cast them into the furnace of fire. There shal be weeping & gnashing of teeth. 43. Then shal the iust shine as the sunne, in the Kingdom of their Father. He that hath eares to heare, let him heare.

The Gospel
vpon S. Lucies
day Decemb^r 11.
And S. Anne
Iulij, 26.
And for some
other Virgins
& other holy
women.

Here also are
signified good
and bad in the
Church.

44. The Kingdom of Heauen is like a treasure hidden in a field. Which a man hauing found, did hide it, and for ioy thereof goeth, and selleth all that he hath, and buyeth that field. 45. Again the Kingdom of Heauen is like to a marchant man, seeking good pearles. 46. And hauing found one precious pearle, he went his way, and sold all that he had, and bought it.

47. Again the Kingdom of Heauen is like to a net cast into the sea, and gathering together of all kind of fishes. 48. Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. 49. So shal it be in the con-summation of the world. The Angels shal goe forth, and shal separate the euil from among the iust, 50. And shal cast them into the furnace of fire, there shal be weeping and gnashing of teeth. 51. Haue ye vnderstood all these things? They say to him, Yea. 52. He said vnto them. Therefore euery Scribe instructed in the Kingdom of Heauen, is like to a man that is an householder, which bringeth forth out of his treasure new things and old. ¶

53. And it came to passe when Iesus had ended these parables, he passed from thence. 54. And coming into his owne countrie, he taught them in their Synagogues, so that they marueled, and said: How came this fellow by this wisdom and vertues? 55. Is not this the carpenters Sonne? Is not his mother called MARYE, and his brethren James, and Ioseph, and Simon, and Iude: 46. and his sisters, are they not all with vs? whence therefore hath he all these things? 57. And they were scandalized in him. But Iesus said to them: There is not a Prophet without honour but in his owne countrie, and in his owne house. 58. And he wrought not many miracles there because of their incredulity.

Mr 6, 2
Luc. 49
16.

ANNOTATIONS.

CHAP. XIII.

Difference of
merits and
rewards.

¶ One hundred) This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diuersities of states, or other differences. Of states, as that the hundred-fold agreeth to virgins professed, three score fold to religious widowers, thirtie fold to the married, &c. by which it is manifest, that the old Heretike Iane can be used (as our is doe at this day) affirming that there is no difference of merit or rewards. But it is a false doctrine. Moral of St. Aug. h. 1. c. 16.

¶ To know again) In the Apostles and such as have the good gifts and teaching of our Lord, & especially of Gods Word and mysteries agreed, the people the more the People of Asaphs Church is graciously, that which is being at the ordinate times.

1) T. 1

from
apud Ru.
feb li. 5
c. 15.
Cant. l.
2. Infit.
c. 4.

God is not the
author of evil

15. *They have shut*) In saying that they shut their owne eyes, which S. Paul also repea-
reth *Ad. 18.* he teacheth vs the true vnderstanding of al other places, where it might seeme
by the bare words that God is the very author and worker of this induration, & blind-
nes, and of other finnes: * which was an old condemned blasphemie, & is now the Heresie
of Calu. in whereas our Saviour here teacheth vs, that they shut their owne eyes, and are
the cause of their own sinne and damnation, God not doing, but permitting it, and
suffering them to fall further because of their former finnes, as S. Paul declareth of the
reprobate Gentiles. *Rom. 1.*

16. *Overflowed*) First by Christ and his Apostles was planted the truth, and falshood
came afterward, and was overflowed by the enemy the Diuel, and not by Christ, who is
not the author of evil. *Tertul. de praescript.*

17. *Left perhaps*) The good must tolerate the evil, when it is so strong that it can not be
redressed without danger and disturbance of the whole Church, and commit the matter
to Gods iudgement in the later day. Otherwise where il men be they Heretikes or other
malefactours may be punished or suppressed without disturbance and hazard of the
good, they may and ought by publicke authority either Spiritual or temporal to be
chastised or executed

18. *Soffer both to grow.*) The good and bad (wee see here) are mingled together in the
Church. Which maketh against certaine Heretikes and Schismatiques which severed
themselves of old from the rest of the whole world, under pretence that themselves only
were pure, and al others, both Priests and People sinners: and against some Heretikes of
this time also, which say that evil men are not of, or in the Church

Good and evil
in the Church.

19. *The wast of al seeds*) The Church of Christ had a small beginning, but afterward
became the most glorious and known Common-wealth neare the greatest powers and
the most wile of the world putting themselves into the same.

20. *Carpenters Sonne.*) Hereupon Iulian the Apostata and his flatterer Libanius tooke
their scotte against our Saviour, saying at his going against the Persians to the Chris-
tians, what doth the Carpenters Sonne now? and then eating that after his returne, the
Carpenters Sonne should not be able to save them from his iurie. Whereunto a goodly
man answered, by the Spirit of Prophecie, *He whom Iulian calleth the Carpenters Sonne, is
making a wooden coffin for him against his death.* And indeed not long after, there came newes,
that in that battaile he dyed miserably. *Sage lib. 6 c. 2 Theod. lib. 3 c. 18.* The very like scotte
vs Heretikes that call the body of Christ the Sacrament, bakers bread. It seemeth
indeed to the foolish to be so, as Christ seemed to be Iosephs natural Sonne, but saith
tellet vs the contrarie, as wel in the one, as in the other.

CHAP. XIV.

Hear of the unworthy Decollation of Iohn Bapt. by Herod. 1. He becometh him to his
usual sojournes in the desert, and there feedeth 5000. with five loaves. 2. And
then after the night spent in the mountaine in prayer, he walketh upon the sea (sig-
nifying the wide world) 3. And Peter also walketh upon the sea. 4. The very like scotte
vs Heretikes that call the body of Christ the Sacrament, bakers bread. It seemeth
indeed to the foolish to be so, as Christ seemed to be Iosephs natural Sonne, but saith
tellet vs the contrarie, as wel in the one, as in the other.

Mat. 6.
1.
10. 9.
19.

1. brother
Philip.



At that time * Herod the Tetrarch heard the same of
Iesus. 2. and said to his seruants: This is Iohn the Baptist:
he is risen from the dead, & therefore vertues worke in him.
3. For Herod apprehended Iohn and bound him, & put him
into prison because of Herodias, his brothers wife. 4. For
Iohn said vnto him: It is not lawfull for thee to haue her. 5. And willing
to put him to death, he feared the People because they esteemed him as
a Prophet. 6. But on Herods birth day: the daughter of Herod as dan-
ced before them, and pleased Herod. 7. Whereupon he promised with

C 11) an oth,

• A wicked & rash oth, and more wickedly fulfilled: because an unlawful oth bindeth no mā.

• 5 Johns Disciples at this time had well learned their duty toward Christ.

The Gospel vpd he Ostauc of S. Peter and S. Paul, July 6

• Not withstanding, the infirmities of them that gouerne the Church, yet Christ sustainerh them, and holdeth them vp, yea and by them, whosoever they are, he upholdeth and pfecteth his Church
• See before, 14p. 9, 10.

an oth, to giue her whatsoever she would aske of him. 8. But she being instructed before of her mother saith: Giue me here in a dish the head of Iohn the Baptist. 9. And the King was stricken sad: yet because of his oth, and for them that sate with him at table, he commanded it to be giuen. 10. And he sent, and beheaded Iohn in the prison. 11. And his head was brought in a dish: and it was giuen to the damsel, and she brought it to her mother. 12. And his Disciples came and took the body, and buried it: and came and told Iesus.

13. Which when Iesus had heard, he retired from thence by boat, into a desert place a part, and the multitudes hauing heard of it, followed him on foot out of the cities. 14. And he coming forth saw a great multitude, and pitied them, and cured their diseased. 15. And when it was evening, his Disciples came vnto him, saying: It is a desert place, and the houre is now past: dismisse the multitudes, that going into the townes, they may buy themselves victuals. 16. But Iesus said to them: They haue no need to goe: giue ye them to eate. 17. They answered him: We haue not here, but fve loaves, and two fishes. 18. Who said to them: Bring them hither to me. 19. And when he had commanded the multitude to sit downe vpon the grasse, he took the fve loaves and the two fishes, and looking vp vnto Heauen he blessed, and brake, and gaue the loaves to his Disciples, and the Disciples to the multitudes. 20. And they did all eate, and had their fill. And they took the leauings, twelue full baskets of the fragments. 21. And the number of them that did eate was, fve thousand men, beside women and children.

22. And forthwith Iesus commanded his Disciples to goe vp into the boat, and to goe before him ouer the water, til he dismissed the multitudes. 23. And hauing dismissed the multitude, he ascended into a mountaine alone to pray. And when it was evening, he was there alone. 24. But the boat in the middes of the sea was tossed with waues for the wind was contrarie. 25. And in the fourth watch of the night, he came vnto them walking vpon the sea. 26. And seeing him vpon the sea walking, they were troubled saying: That it is a Ghost: & for feare they cried out. 27. And immediately Iesus spake vnto them, saying: Haue confidence: it is I, feare ye not. 28. And Peter making answer said: Lord if it be thou, bid me come to thee vpon the waters. 29. And he said, Come. And Peter descending out of the boat, walked vpon the water to come to Iesus. 30. But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying: Lord, save me. 31. And incontinent Iesus stretching forth his hand took hold of him, and said vnto him: O thou of little Faith, why didst thou doubt? 32. And when they were gone vp into the boat, the winde ceased. 33. And they that were in the boat, came and adored him, saying: Indeed thou art the Sonne of God. ¶

34. And hauing passed the water, they came into the countrie of Genesar. 35. And when the men of that place understood of him, they sent into all that countrie, and brought vnto him all that were ill at ease: 36. and they besought him that they might touch but the hemme of his garment, and whosoever did touch, were made whole.

Mr. 6,
Luc. 9,
10.
14, 15.

Mr. 6,
46.
14, 16.

ANNOTATIONS.

CHAP. XIV.

Here, in
Epistap.
Pauls.
c. 6.

3. *Because of Herodias.*) It is too ordinarie in Princes to put them to death that freely tel them such saul's women, whom they sanke, especially inciting them to such mischeefe.

11. *Buried.*) An example of duty toward the dead bodies of the Faithful wherein see the difference of Catholike Christian men, & of al Infidels, be they Pagans, Apostataes, or Heretikes. For whereas the Christians had layd the body of this Blessed Prophet and Martyr in Samaria with the Relikes of Elias and Abdias, by vertue whereof wonderful miracles were wrought in that place, in Iulian the Apostataes time, when men might doe al mischeefe freely against Christian religion, the Pagans opened the tombe of S. Iohn Baptist, burnt his bones, scattered the ashes about the helas but certaine religious Monkes coming thither a pilgimage at the same time, aduentured their life and saved as much of the holy Relikes as they could, and brought them to their Abbot Philip, a man of God, who esteeming them too great a treasure for him and his to keep for their primate deuotion, sent them to Athanasius the B. of Alexandria, and he with al reuerence layd them in such a place (as it were by the Spirit of Prophecie) where afterward by occasion of them was built a goodly chapel *1 Chron. ii. 5. c. 4. Ruf. b. 1. c. 27. 28.* Marke here that the Heretikes of our time doe as those Pagans, to the bodies & Relikes of al Blessed Saints that they can destroy and Catholikes contrariwise haue the religious deuotion of those old Christians, as appeareth by the honour done now to his head at Amians in France.

Sacrilege
against holy
Relikes.

13. *Retired.*) Christ much esteemed Iohn, and withdrew himself aside, to giue example of moderate mourning for the departed, and to shew the horror of that execrable murder as in the Primitive Church many good men seeing the miserable state of the world in time of persecution, and the sinnes that abounded withal, took an occasion to forsake those tumults, and to giue themselves to contemplation, and for that purpose retired into the deserts of Egypt and els where, to doe penance for their owne sinnes, and the sinnes of the world. Whereupon partly rose that infinite number of Monkes & Eremites, of whom the Fathers and Ecclesiastical histories make mention. *Acts. 2. 18. in c. 18. Pauls Eremitae, Saz. 1. 1. c. 12. 13.*

Eremites.

15. *The Disciples to the multitude.*) A figure of the ministerie of the Apostles, who as they here had the distribution and ordering of these miraculous loaves, so had they also to bestow and dispense al the foode of our soules, in ministering of the Word & Sacraments; neither may laymen challenge the same.

16. *Walking.*) When not only Christ, but by his power Peter also walkeeth vpon the waters, it is euident that he can dispose of his owne body above nature, and contrary to the natural condition thereof, as to goe through a doore. *Jo. 10. to be in the compass of a little bread. Epistap. in Anchorite.*

Peters Primacy
etc.

19. *Walked.*) Peter (saith Bernard) walking vpon the waters, as Christ did, declared himself the only Vicar of Christ, which should be Ruler not onely one People, but ouer al For many waters, are many peoples. *1 Cor. 12. 13. de cons. c. 8.* See the place, how he deduceeth from Peter the like a Rector and iurisdiction to his Successour the Bishop of Rome.

CHAP. XV.

The Pharisees of Hierusalem coming so farre to carp him, he chargeth with a tradition contrary to Gods commandement. 10. And to the People he yeeldeth the reason of that which they reprobeth. 13. & againe to his Disciples, shewing the ground of the Pharisaical washing (to wit, that it meates either wifes despite the soule) to be false. 21. then he goeth aside to make himself among the Gentils, there, in a woman, he findeth

such faith, that he is faine, lest the Gentils should before the time extort the whole bread, as she had a crumme, to returne to the Iewes. 34. where (al contrarie to those Pharisees) the common People seeke wonderfully vnto him: and he after he hath cured their diseases, feedeth 4000. of them with seauen loaves.

The Gospel
vpō weneſday
the 3. weeke in
Lent.



WHEN came to him from Hierusalem Scribes and Pharisees, saying: 2. Why do thy Disciples transgresse the tradition of the Ancients? For they wash not their hands when they eate bread. 3. But he answering said to them: Why do you also transgresse the commandement of God for your tradition? For God said: 4. Honour father and mother. And: He that shal curse father or mother, dying let him dye. 5. But you say: whosoever shal say to father or mother, the gift whatsoever proceedeth from me, shal profit thee: 6. And shal not honour his father or his mother: & you haue made frustrate the commandement of God for your own tradition. 7. Hypocrites, wel hath Esay Prophecied of you, saying 8. This People honoureth me with their lips: but their hart is farre from me. 9. And in vaine do they worship me, teaching doctrines and commandements of men.

10. And hauing called together the multitudes vnto him, he said to them: Heare ye and vnderstand. 11. Not that which entreth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. 12. Then came his Disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? 13. But he answering said. Al planting which my Heauenly Father hath not planted, shal be rooted vp. 14. Let them alone. blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch. 15. And Peter answering said to him: Expound vs this parable. 16. But he said: Are you also as yet without vnderstanding? 17. Doe you not vnderstand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the priuy? 18. But the things that proceed out of the mouth, come forth from the hart, and those things defile a man. 19. For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, false testimonies, blasphemies. 20. These are the things that defile a man. But to eate with vnwashen hands, doth not defile a man. ¶

The Gospel
vpō Thursday
the first weeke
in Lent

21. And Iesus went forth from thence and retired into the quarters of Tyre and Sidon. 22. And behold a woman of Chanaan came forth out of those coasts, & crying out, said to him: Haue mercie vpon me, O Lord the Sonne of David: my daughter is sore vexed of a Diuel. 23. Who answered her not a word. And his Disciples came and besought him saying: Dimisse her, because she crieth out after vs. 24. And he answering said. I was not sent but to the sheep that are lost of the house of Israel. 25. But she came and adored him, saying: Lord, help me. 26. Who answering, said: It is not good to take the bread of the Children, and to cast it to the dogs. 27. But she said: Yea Lord, for the whelps also eate of the crummes that fall from the table of their masters. 28. Then Iesus

answering

Mr. 7.

Exo. 20.

12

Exo. 20.

9.

Isa. 29.
13.

Mr. 7.

13.

answering said to her: O woman, great is thy faith: be it done to thee as thou wilt: And her daughter was made whole from that houre. ¶ 29. And when Iesus was passed from thence, he came beside the sea of Galilee: & ascending into the mountaine, sate there. 30. And there came to him great multitudes, hauing with the dumme persons, blind, lame, feeble, and many others: and they cast them downe at his feete, and he cured them: 31. so that the multitudes marueled seeing the dumme speake, the lame walke, the blind see, and they magnified the God of Israel. 32. And Iesus called together his Disciples, and said: I pitie the multitude because three dayes now they continue with me, & haue not what to eate: and dimisse them fasting I wil not, lest they faint in the way. 33. And the Disciples say vnto him: whence then may we get so many loaves in the desert as to til so great a multitude? 34. And Iesus said to them: How many loaves haue you? But they said: Seauen, & a few little fishes. 35. And he commanded the multitude to sit downe vpon the ground. 36. And taking the Seauen loaves & the fishes, and giuing thanks, he brake, & gaue to his Disciples, and the Disciples gaue to the People. 37. And they did al eat, and had their fill. And that which was left of the fragments they tooke vp, seauen baskets full. 38. And there were that did eate, foure thousand men, beside children & women. 39. And hauing dimissed the multitude, he went vp into a boate, and came into the coastes of Magadan.

It were a strange case that Christ should commend in this woman a sole faith without good works, that is to say, a dead faith such as could not worke by loue, and which S. Iames doubted not to call the faith not of Christians but of Diuels. Aug & Fid. & Op. c. 16. Here we see againe that the People must not be their owne caruers, nor receaue the Sacraments or other spiritual sustenance immediately of Christ, or at their owne hand, but of their spiritual gouerners.

ANNOTATIONS.

CHAP. XV.

2. *With their lips.*) This is to be vnderstood properly of such as haue euer God in their mouth, the Word of our Lord, the Scriptures, the Gospell, but in their hart and in their life be indeed Godles. It may be applied also to such as say their prayers without attention or elevation of mind to God, whether he vnderstand the prayers or no, that saith then: For many a poore Christian man that vnderstandeth not the wordes he speaketh, hath his hart nearer Heauen, more feare & deuotion, more dedication to himself, more profe in spirit (as the Apostle speaketh) & lesse distractions then not only al Heretikes which haue no true feeling of such things, but then many learned Catholikes. And therefore it is not to be vnderstood of praying in unknown tongues, as Heretikes sometime expound it, farre wide from the circunstance of the place and Christes intention, speaking of the hypocritical Iewes.

9. *Commandments of men.*) Such only are here called traditions, doctrynes, or commandments of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretence of religion or which at the least be sinfull, vnprofitable, and impertinent to pietie or true worship, as that other sort of so often washing hands, and vssing vessels, without regard of inward pietie of hart and mind. Let no man therefore be abused with the Protestants peruerse application of this place against the holy lawes, Iewish traditions, and precepts of the Church, and our spiritual Gouernours, concerning fasting, abstinence, and other rules of discipline, and discipline in life, and in the service of God. For such are not repugnant but conuenient to Gods Word & discipline, & our Lord is truly the Churches head, worshiped, and serued both by the making and also by the obeying of them. Apostolical traditions. * S. Paul gaue commandment both by his writings, and by word of mouth, even in such matters wherein Christ had prescribed nothing at all, & he chargeth the Faithfull to obserue the same. * The Apostles & Prebys at Hierusalem made lawes, and the Christians were bound to obey them. * The keeping of Sunday in stead of the Sabbath is the tradition of the Apostles and therefore the Heretikes denyng the due obseruation thereof to be unacceptable

acceptable worship of God? b They prescribed the Feastes of Easter, and whitsonide, and other Solemnities of Christ, and his Saints, which the protestants themselves observe. c. They appointed the Lent & Ember fasts and other, as well to chastise the conscience of man, as to serve and please God thereby, as is plaine in the fasting of * Anna, Tobie, Iudith Esther, who served and pleased God thereby. Therefore neither these, nor other such Apostolike Ordinances, nor any precepts of the holy Church, or of our lawfull pastors, are implied in these pharisaical traditions hee reprehended, nor to be counted or called the doctrines and commandments of men, because they are not made by mere humane power, but by Christs warrant and authoritie, and by such as he hath placed to rule his Church, of whome he saith * *Hath heareth you heareth me: he that despiseth you despiseth me.* They are made by the Holy Ghost, joyned with our pastors in the regiment of the Faithful. They are made by our Mother the Church, which whosoever obeareth nor, * we are warned to take him as an Heathen. But on the other side, all lawes, doctrines, services, and institutions of Heretikes, how soever pretended to be conformant to the Scriptures, be commandments of men because both the things by them prescribed are impious, and the Authors have neither sending nor commission from God.

Difference of meates.

11. *Not that which murthereth.* The Catholics doe not abstaine from certaine meates, for that they esteeme any meate unclean, either by creation, or by Iudaical observation. they abstaine, for chastisement of their concupiscences. *Aug. li. de mor. Re. Cath. c. 11.*

Catholike abstinence.

12. *Defile a man.* It is sinne only, which properly defileth man, and meates of themselves or of their owne nature doe not defile, but so farre as by accident they make a man to sinne, as the disobedience of Gods commandement, or of our Superiours, who forbid some meates for certaine times, and causes, is a sinne. As the example which our Lord presented of, though of itself it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of itself doth defile, but the breach of the Churches precept doth.

CHAP XVI.

The obstinate Pharisees and Sadducees. as though his foresaid miracles were not sufficient to proue him to be Christ, require to see some one from Heaven. 5. Whereupon forsaking them, he warneth his Disciples to beware of the leaven of their doctrine. 13. and Peter (the time now approaching for him to goe into Iurie to his Passion) for confessing him to be Christ, he maketh the Rock of his Church, giving suimes of ecclesiastical power accordingly. 21. And after he so rebuketh him, for dissuading his Crosse and passion, that he also affirmeth the like suffering in euery one, to be necessarie to salvation.



AND there came to him the Pharisees and Sadducees tempting and they demanded him to shew them a signe from Heaven. 2. But he answered & said to them When it is evening, you say. It will be faire-weather, for the element is red. 3. And in the morning: This day there wil be a tempest, for the element doth glow and lowre. The face therefore of the element you haue skil to discern & the signes of times can you not? 4. The * naughty and aduerserous Generation seeketh for a signe and there shall not a signe be giuen it, but the signe of Ionas the Propnet And he left them and went away.

5. And * when his Disciples were come quer the water, they forgot to take bread 6. Who said to them Looke wel and be ware of the leaven of the Pharisees & Sadducees. 7. But they thought within themselves saying Because we tooke not bread. 8. And Iesus knowing it, said why do you

Sanct.
Cor. 16,
2.
b Epiph.
her. 75.
c Hiero.
ep. 54. ad
Marcel.
contra
Mont.
Lu. 12, 7
Tab. 12
Iud. 13.
Eph. 4.
2m. v.
18
Mat. 18,
17.

Gen. 5.

Mat. 9,
13.
Luc. 12,
34.

Mat. 12,
17.

Mat. 6,
16
Lu. 12, 1.

Mr. 14,
17. 15,
34.

do you thinke within your selues, Oye of hie faich, for that you haue not bread? 9. Do you not yet vnderstand, neither do you remember* the five loaves among five thousand men, and how many baskets you tooke vp? 12. neither the * seauen loaves, among foure thousand men, and how many maundes you tooke vp? 11. Why do you not vnderstand that I said not of bread to you: Beware of the leauen of the Pharisees, & Sadducees? 12. Then they vnderstood that he said not they should beware of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

Mr. 8,
17.
Lk. 9. 18

13. And * Iesus came into the quarters of Caesarea Philippi. and he asked his Disciples, saying: "whom say men that the Sonne of man is?" 14. But they said: Some Iohn the Baptist, & other some Elias, and others Hieremie, or one of the Prophets. 15. Iesus saith to them: But whom do you say that I am? 16. Simon Peter answered & said: Thou art Christ the Sonne of the living God. 17. And Iesus answering, said to him: "Blessed art thou Simon Bar-Iona because flesh & bloud hath not revealed it to thee, but my Father which is in Heauen. 18. And I say to thee. That thou art * Peter, and vpon this Rock will I build my Church, and the gates of Hell shall not preuaile against it. 19. And I will giue to thee the Keyes of the Kingdom of Heauen. And what soeuer thou shalt bind vpon earth, it shall be bound also in the Heauens: and what soeuer thou shalt loose in earth, it shall be loose also in the Heauens. ¶

Lk. 1, 24
Lk. 11,
16.

20. Then he commanded his Disciples, that they should tel no body that he was Iesus Christ.

21. From that time Iesus began to shew his Disciples, that he must goe to Hierusalem, & suffer many things of the Ancientes & Scribes and Cheefe-Priests, and be killed, and the third day rise againe. 22. And Peter taking him, began to rebuke him, saying Lord, be it farre from thee, this shall not be vnto thee. 23. Who turning said to Peter. Goe after me. Satan, thou art a scandal vnto me: because thou sauest all not the things that are of God, but the things that are of men. 24. Then Iesus said to his Disciples: If any man wil come after me, let him denie himself, and take vp his crosse, and follow me. 25. For he that wil saue his life, shall lose it, and he that shall lose his life for me, shall finde it. 26. For what doth it profit a man, if he gaue the whole world, and sustaine the damage of his soule? Or what permutacion shall a man giue for his soule? 27. For the Sonne of man shall come in the glorie of his Father with his Angels: and then wil he render to euery man according to his workes. ¶

Mat. 2,
2.
Lk. 9,
27.

28. Amen I say to you, there be some of them that stand here, that shall not taste death, til they see the Sonne of man coming in his Kingdom.

The Ghospel
vpon St Peter
and Pauls day
Iun 29 Anton
Carletra 1100
Rome, Jan 18.
C. Anichia
Feb. 11 And
Petrus vren's
Aug 1 And in
the day of the
creation & co-
ronation of the
Pope, & on the
Annuniation
thereof And
vpo S. Leohis
day April 11.
That is, a
Rock
: This word in
Hebrew signi-
feth an aduer-
sarie, as J. King
14 and so it is
taken here.
The Ghospel
for a Martyr
that is a
shop, And vpo
S. Laurence
Enc.

ANNOTATIONS

CHAP. XVI.

13 Whom say men? Christ intending here to take order for the founding, reg. ment, & OF PETERS
stabilitie of his Church after his death, & to name the Person to whom he meant to
give the general charge thereof, would before by interrogatories draw out (& namely
out of this one whom he thought to make the cheefe) the principal point that he had
principal Article that he was the Sonne of the living God, which being the ground of
the Church's stability, was a necessary qualitie and condition in him that was to be made
Head

Head of the same Church, and the perpetual keeper of the said faith, and al other points thereon depending.

14. *But they said.*) When Christ asked the Peoples opinio of him, the Apostles al indifferently made answer but when he demanded what themselves thought of him, then loe Peter the mouth and head of the whole fellowship answered for al. *Chrysostom. homil. 35 in Mat.*

15. *Blessed art thou.*) Though some other (as Nathanael Jo. 1, 49) seemed to haue before beleueed and professed the same thing, for which Peter is here counted blessed, yet it may be plainly gathered by this place, & so S. Hilare and others thinke, that none before this did further vnder of him, then that he was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of congruie and Christs special appointment, that he vpon whom he intended to found his new Church, & whose faith he would make infallible, should haue the preeminence of this first profession of Christs natural diuinitie, or, that he was by nature the very Sonne of God, a thing so farr above the capacite of nature, reason, sight, and bloud, and so repugnant to Peters sense and sight of Christs humanitie, flesh, and infirmities, that for the benefit and publick profession thereof he is counted blessed, as Abrahā was for his faith and hath great promises for himself and his posteritie, as the said Patriarch had for him and his seed. According as S. Basil saith because he excelled in faith, he receaued the building of the Church committed to him.

16. *And I say to thee.*) Our Lord recompenseth Peter for his confession, giuing him a greater reward, in that vpon him he builded his Church. *Theophylactus* vpon this place.

17. *Thou art Peter.*) Christ (in the first of Iohn v. 41.) foretold and appointed that this man the named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, a Rock, not then uttering the cause, but now expresting the same, *videlicet* (as S. Cyril writeth) *For that vpon him as vpon a firme rock his Church should be builded.* Whereunto S. Hilare agreeing saith: *O happy foundation of the Church in the imposing of thy new name &c.* And yet Christ here doth not to much call him by the name Peter or Rock, as he doth at some times to be a rock, signifying by that Metaphore, both that he was designed for the foundation and groundwork of his house, which is the Church, & also that he should be of invincible force, firme, durable, and stable, to sustaine al the windes, waves, and stormes that might tal or beate against the same. And the Adversaries objecting against this, that Christ only is the Rock or foundation, wrangle against the very expresse Scriptures, & Christs owne wordes, giuing both the name & the thing to this Apostle. And the simple may learne by S. Basils wordes, how the case standeth. *Though* (saith he) *thou be a rock, yet he is not a rock as Christ is. For Christ is the true immovable rock, him self. Petrus is immovable by Christ the rock. For Iesus doth communicate and impart his dignity, not voiding himself of them, but holding them to himself bestoweth them also vpon others. He is the light and yet, 2) thou art a light. He is the Priest, and yet he, 3) maketh Priests, he is the rock, and he made a rock.*

Thou art *Cephas*, and vpon this *Cephas*.

Rock.

18. *And vpon this rock.* Vpon that which he said Peter was wil he build his Church, and therfore, by most condescendence he foundeth his Church vpon Peter. And the Adversaries wrangling against this doe against their owne conscience & knowledge, specially seeing they know and confesse that in Christs wordes speaking in the Syriake tongue there was no difference at al between *Petrus* and *Petra* yet and that the Greeke wordes al though differing in termination, yet signify one thing, to wit a rock, or *stone*, as themselves also translate Jo. 1. So that they which profess to follow the Hebrew, or Syriake, & the Greeke, & to translate immediately out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christs wordes. *Thou art a rock & vpon this rock or, thou art Peter, and vpon this Peter wil I build my Church.* For so Christ spake by their owne confession without any difference Which doth expressly stop them of al their vaine euasions, that *Petrus*, the former word is referred to the Apostles, and *Petra* the later word, either to Christ only, or to Peters faith only, neither the said original tongues bearing it nor the sequels of the wordes. vpon this, signifying any relation in the world but to that which was spoken of in the same sentence next before, neither the words following which are directly addressed to Peters Person, nor Christs mention by any means admitting it, which was not to make it rule for to permit him self to be the head or foundation of the Church. For his Father gaue him that dignity, & he took not that honour to himself,

Hilar.
can. 6 in
Mat. &
li. 6. de
Trinit.
Chrys.
ho. 15 in
Mat.

Basil. li.
3. adu.
Enchir.

Cyril. l. 8.
c. 11. Co.
in Jo.
Ioh. m.
h. 1. m.

Basil. li.
de parit.
(2) Mo.
3. 10.
(3) l. m.
12, 12.

Aug. li.
1. par. c.
11.

In Psal.
66. De
verb.
De. sec.
10 ser.

49 ser.
15 16.
16. 19.
de Sanc.

111 AN.
not. in
Iob c. 10
Theod.
li. 1. har.
Fabul. c.
de parat.

Hier. ep.
7. 10. 1.

Psa. cōt.
par. D.
not. to 7
Le. ep.
11.

The c. 1.
par. D.
not.
De. ul.

cred. c.
17 Cyp.
Ipsl. 71
Greg. l. 6
ep. 11.
and 11.

self, nor sent himself, nor took the keys of Heaven of himself, but al of his Fa ther. He had his commission the very houre of his incarnation. And though S. Aug sometimes referrē the word (Petrā) to Christ in this sentence (which no doubt he did because the terminations in Latin are diuers, and because he examined not the nature of the original wordes which Christ spake, nor of the Greek, and therefore the Adversaries which otherwise beeto the tongues, should not in this case alleage him, yet he neuer denieth but Peter also is the Rock & head of the Church, saying that himself expounded it of peter in many places, and alleageth also S. Amb. for the same in his Hy mne which the Church singeth And so do we alleage the holy Councel of Chalcedon, *Act. 1. pag. 118 Tertul de praescrip.* Origen, *He. 1 in E. 10.* S. Cyprian, *De unit. Ec. S. Hilarie, Can. 16 in Mat.* S. Ambrose, *Ser. 47. 68 b. 6. inc. 9 Lucā* S. Hieronim, *Li. 1. in Ioum. & inc. 1. Esa. & inc. 14 Hier. S. Epiphanius, In Anchor.* S. Chrysostom, *He. 11 in Mat.* S. Cyril, *Li. 1. c. 12 com. in Jo.* S. Leo *Ep. 19.* S. Gregorie, *Li. 4. ep. 11 ind. 13* * and others, every one of them saying expressely, that the Church was founded and builded vpon peter. For though sometimes they say the Church to be builded on Peters faith, yet they meane not (as our Adversaries do volentarily take them) that it should be builded vpon faith either separated from the man, or in any other man but vpon faith as in him who here confessed that faith.

18. Rock.) The Adversaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatives, as bearing the Person of al the Apostles or of the whole Church, deny absurdly that himself in Person had these prerogatives. As though Peter had been the Proctour only of the Church or of the Apostles, confessing the faith and receauing these things in other mens names. Where the holy Doctors meane only, that these prerogatives were not given to him for his owne vse, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their callings; and that these great privileges given to peter should not decay or die with his Person, but be perpetual in the Church in his successors. Therefore S. Hieronim to Damasus taketh this Rock not to be Peters person only, but his successors and his Chaire. *I (saith he) following no chiefe or principal but Christ, sayne myself to the communion of Peters chaire, vpon that rock I knowe the Church was built.* And of that same Apostolicall Chaire S. August saith *That same is the Rock which the proud gates of Hel do not overcome.* And S. Leo, *Our Lord would the Sacramēt or mysterie of this gift so so pertune vnto the office of al the Apostles, that he placed it principally in Blessed S. Peter the chiefe of al the Apostles, that from him as from a certaine head he might poure out his gifts, as it were through the whole body that he might understand himself to be an alien from the diuine mysterie that should presume to reuolt from the soliditē or steadfastnes of Peter.*

19. Build my Church.) The Church or house of Christ was only promised here to be builded vpon him (which was fulfilled Jo. 11. 15) the foundation, stone, & other pillars or matter being yet in preparing and Christ himself being not only the supereminent foundation but also the founder of the same, which is an other more excellent qualitie then was in peter, for which he calleth it my Church meaning specially the Church of the new Testament. Which was not perfectly formed and finished, and distinguished from the Synagogue till Whinsun day, though Christ gaue peter and the rest their commissions actually before his Ascension.

18. Gates of Hel.) Because the Church resembled to a house or a citie, the aduersarie powers also be likened to a contrarye house or towne, the yare, whereof that is to say, the fortitude, or impugnation shall neuer preuaile against the citie of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can preuaile against the Church builded vpon peter, which the Fathers call Peters See and the Romane Church. Cōt. (saith S. Augustine) the Priests from the very See of Peter, and in that order of Fathers consider vnto whom hath succeeded that same is the rock which the proud gates of Hel do not overcome. And in an other place, that is vnto which hath obtained the top of ancherus, Heretikes in vaine barking round about it.

19. To thee.) In saying, to thee will I geue, it is plaine that as he gaue the keyes to him, so he builded the Church vpon him. So saith S. Cyprian *To Peter first of al, vpon whom our Lord builded the Church, and from whom he inflamed and shewed the beginning of vniuersitē, and he gaue this power, that that should be loosed in the steames, which he had bound on earth.* Wherby appeareth the vaine cause of our Adversaries, which say the Church was builded vpon Peters Confession only, conuocion to him and the rest, and not vpon his Person, more then vpon the rest.

The duties
of the keys

19. *The keys*) That is, the authoritie or Chaire, of doctrine, knowledge, iudgement and discretion between true, and false doctrine, the height of gouernement, the power of making lawes, of calling Councils, of the principal voice in them, of confirming the, of making Canons, & hominum decrees, of abrogating the contrarie, of ordaining Bishops and Pastours, or deposing and suspending them. Namely the power to dispense the goods of the Church both spiritual and temporal. Which signification of preeminent power and authoritie by the word, *keys*, the Scripture expresseth in many places: namely speaking of Christ. *I haue the keys of death and life, that is, the rule* And againe. *I wil giue the key of the house of David vpon his shoulder* Moreover it signifieth that man cannot come into Heauen but by him, the keys signifying also authoritie to open and shut, as it is said *Apoc. 1. of Christ Who hath the key of David, he shutteth and no man openeth*. By which words we gather that Peters authoritie is singular, to whom the keys, that is, the power to open and shut Heauen, is giuen. And therefore by the name of keys is giuen that supereminent power which is called, in comparison of the power granted to other Apostles, Bishops, and Pastours, *plenitudo potestatis*, fulnes of power. *Bernard. lib. 2. de considerat. c. 1.*

Apoc. 1
Esa. 22,
22.

20. *Whatsoever thou shalt bind.*) All kind of discipline and punishment of offenders, either spiritual (which directly is here meant, or corporal so far as it tendeth to the execution of the spiritual charge, is comprised vnder the word, *bind*. Of which sort be Excommunications, Anathematizations, Suspensions, degradations, and other censures & penalties, or penances enioyned either in the Sacrament of Confession, or in the extrenuous Courts of the Church, for punishment both of other crimes, and specially of heresie & rebellion against the Church, and the chiefe pastours thereof.

21. *Loose.*) To loose, is as the cause and the offenders case requireth, to loose them of any the former bonds, and to restore them to the Churches Sacraments, and Communion of the faithful, and execution of their function, to pardon also either all, or part of the penance enioyned, or what debts soeuer man oweth to God, or the Church, for the satisfaction of his finnes forgiven. Which kind of releasing or loosing is called *Indulgence*: finally this *whatsoever*, excepteth nothing that is punishable or pardonable by Christ in earth for he hath committed his power to Peter. And to the valdine of Peters sentence in binding or loosing whatsoever, shal by Christs promise be ratified in Heauen. *Leo Ser. de Transfig. & Ser. 1. in nomine assumpt. ad Pontif. Hilari. can. 15 in Mat. Epiph. in Ancharato prohemium*. If now any temporal power can shew their warrant out of Scripture for such a teraigne power, as is here giuen to Peter, & consequently to his successors, by these words, *whatsoever thou shalt bind*, and by the very keys, whereby greatest soueraintie is signified in Gods Church as in his familie and household, and therefore principally attributed and giuen to Christ who in the Scripture is said to haue the key of David, but here communicated also vnto Peter as the name of Rock if I say any temporal potentate can shew authoritie for the like soueraintie, let the challenge hardly to be head, not only of one particular, but of the whole vniuersal Church.

Esa. 22,
Apoc. 1

Good workes.
Frowl.

22. *Workes*) He saith not, to giue euery man according to his merite (or his faith) but according to their workes. *August. de verb. Apst. ser. 31.* And againe, How should our Saviour reward euery one according to their workes, if there were no free wil. *August. lib. 2. cap. 4. 5. 8. de Al. cum Fide. Man. b.*

CHAP. XVII.

As he promised, he giveth them a sight of the glorie, vnto which Suffering doth bring; and then againe doth reculcate his Passion. 14. A Diuel also he casteth out which his Disciples could not for their incredulitie, and lack of praying and fasting. 21. Being yet in Galilee, he revealeth more about his Passion 24. and the tribute that the Collet. was exacted for al, he payeth for himself and Peter, declaring yet vnto his freedom both by word, and miracle.

The transfiguration
of our Lord,
and his brethren
into a high mountaine
apart.

AND after six dayes Iesus taketh vnto him Peter, and James, & Iohn his brother, & bringeth them into a high mountaine apart: And he was transfigured before them. And his face did shine

Mat. 17
Lu. 9. 28
1. Pet. 1,
17.

Anni mūdi.	High- priests.	The line of David.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
73594.	Iona- than.		according to the prophetic of Daniel. <i>ch. 9. v. 26.</i>	of their gar- ments, often washing them- selves, and the like.	
	Iaddus.	Sadoc.	9 Nehemias returning from Persia (or Chaldea) into Iurie found thicke water, for the fire, which Ieremie had hid in a deepe caue. 2. <i>Mach. 1. v. 10. & 13.</i>		
73644.			1 Alexander the great hono- red Iaddus the Highpriest. <i>Ioseph. li. 11. c. 8. Antiq.</i>		
73689.	Onias.	Achim.	1 Onias a most zelous godlie Highpriest. 2. <i>Mach. 4.</i> was persecuted by Simon, a churchwarden, slaine by Andronicos a courtly mi- nion, <i>v. 34.</i> And after his death prayed for al the peo- ple. <i>ch. 15. v. 11.</i>		
	Simon. Priscus.			Sanaballat a Grecian obtay- ned licence for his sonne in law Manasses, the Apostata high- priest, to build a temple in Gari- zim. <i>Ioseph. li. 11. c. 8. Antiq.</i>	Ecclesiasti- cus conrey- neth manie moral pre- cepts, and is a storehouse of vertues: and holie mysteries.
73700.			1 Iesus the sonne of Sirach writte the booke of Eccle- siasticus in the time of this Simon Highpriest, as se- meth <i>ch. 30 v. 24. & 25.</i>		
73720.	Eleaza- rus.		v The seuentie two Inter- preters being sent by Elea- zarus Highpriest to Ptolomeus Philadelphus king of Ægypt translated the He- brew Scriptures into Greke		
	Manas- ses an Apostata.	Eliud.	v An other Iesus (Nephew of the former) translated Ecclesiasticus into Greke. <i>Prolog. Ecclesi.</i>	Ananias an o- ther false pre- tender built an other schisma- tical temple in Ægypt.	
73750.	Onias.			In the time of Onias the se-	
	Simon.				
73810.	Onias.	Eleazar.	x Philo the elder writte the booke of wisdom in Greke. <i>S. Ierom in pref.</i>		The booke of wisdom is also reple-

and as the King's Sonner, are free from such payments. Here, vpon this place.

27. Me and three.) A great myſterie in that he payed not only for himſelf, but for Peter beeing the Perſon of the Church, and in whom as the cheefe, the reſt were contained.

Peters preeminence.

Aug. 9. ex no. Toſt. 9. 73. no. 4.

CHAP. XVIII.

To his Diſciples he preacheth againſt ambition the mother of Schiſme. 7 foretelling both the ſcourge wherewith he be, and alſo his ſorrowers, of their woe to come. 10. and ſhewing on the contrary ſide, how precious Chriſtian ſoules are to their Angels, to the Sonne of man, and to his Father 15 charging vs therfore to forgive our brethren, when alſo we haue iuſt cauſe againſt them, be it neuer ſo often, and to labour their ſalvation by all meanes poſſible.



At that houre the Diſciples came to Ieſus, ſaying "Who, thinkeſt thou, is the greater in the Kingdom of Heauen? And Ieſus calling vnto him a litle child, ſet him in the middes of them, 3. and ſaid: Amen I ſay to you, vnles you be conuerted, and become as litle children, you ſhal not enter into the Kingdom of Hea-

The Goſpel on Michaelmas day Septemb. 19. And vpon his Apparitiō. May 8.

Humility, innocencie, ſimplicity, conſecrated to vniuerſe ſtate & Perſon of a child.

uen. 4. Whoſoeuer therefore ſhal humble himſelf as this litle child, he is the greater in the Kingdom of Heauen. 5. And he that ſhal receaue one ſuch litle child in my name, receaueth me. 6. And he that ſhal ſcandalize one of theſe litle ones that beleue in me, it is expedient for him that a milſtone he hanged about his neck, and that he be drowned in the depth of the ſea.

7. Woe be to the world for ſcandals. For it is neceſſary that ſcandals do come: but neuertheleſe woe to that man by whom the ſcandal cometh. 8. And if thy hand, or thy foot ſcandalize thee, cut it of, and caſt it from thee. It is good for thee to goe into life maimed or lame, rather then hauing two hands or two feet, to be caſt into euerlaſting fire. 9. And if thine eye ſcandalize thee, pluck him out, and caſt him from thee: It is good for thee hauing one eye to enter into life, rather then hauing two eyes to be caſt into the Hel of fire. 10. See that you deſpiſe not one of theſe litle ones. For I ſay to you, that their Angels in Heauen alwaies do ſee the face of my Father which is in Heauen. 11. For the Sonne of man is come to ſaue that which was periſhed. 12. How thinke you? If a man haue an hundred ſheep, and one of them ſhal goe aſtray, doth he not leaue ninctie nine in the mountaines, and goeth to ſeek that which is ſtrayed? 13. And if it chance that he find it, Amen I ſay to you, that he reioyceth more for that, then for the ninctie nine that went not aſtray. 14. Euen ſo it is not the wil of your Father, which is in Heauen, that one periſh of theſe litle ones.

15. But if thy brother ſhal offend againſt thee, goe, and rebuke him between thee and him alone. If he ſhal heare thee, thou ſhalt gaue thy brother. 16. And if he wil not heare thee, ioine with thee besides,

The Goſpel vpon Trinity day the 3. week in Lent.

That is, as one or two: that in the mouth of * two or three witnesses every word may stand. 17. And if he will not heare them, * tel the Church. *And if he expouderh it) will not heare the Church, let him be to thee as* the Heathen and Publian. 18. Amen I say to you, whatsoeuer you shall bind vpon earth, shall be bound also in Heauen: and whatsoeuer you shall loose vpon earth, shall be loosed also in Heauen. 19. Again I say to you, that if two of you shall consent vpon earth, concerning every thing whatsoeuer they shall aske, it shall be done to them of my Father which is in Heauen. 20. For where there be two or three gathered in my name, there am I in the middes of them. 21. Then came Peter vnto him and said: * Lord, how often shall my brother offend against me, & I forgive him? vntil seauen times? 22. Iesus said to him: I say not to thee * vntil seauen times but vntil * seauentic times seauen times. ¶ 23. Therefore is the Kingdom of Heauen likened to a man being a King, that would make an account with his seruants. 24. And when he began to make the account, there was one presented vnto him that owed him ten thousand talents. 25. And hauing not whence to repay it, his Lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repaid. 26. But that seruant falling downe, besought him, saying Haue patience toward me, and I will repay thee all. 27. And the Lord of that seruant moued with pitie, dimittid him, and the debt he forgaue him. 28. And when that seruant was gone forth, he found one of his fellow-seruants that did owe him an hundred pence: and laying hands vpon him thratted him, saying Repay that thou owest. 29. And his fellow seruant falling downe, besought him, saying Haue patience toward me, and I will repay thee all. 30. And he would not but went his way, and cast him into prison, til he repayed the debt. 31. And his fellow-seruants seeing what was done, were very sorie, and they came, and told their Lord all that was done. 32. Then his Lord called him, and said vnto him. Thou vngracious seruant, I forgaue thee all the debt, because thou besoughtest me: oughtest not thou therefore also to haue mercie vpon thy fellowe-seruant, euen as I had mercie vpon thee? 33. And his Lord being angrie deliuered him to the tormenters, vntil he repayed all the debt. 34. So also shall my Heauenly Father doe to you, if you forgive not every one his brother from your hartes. ¶

Chrysostome
Tel the Prelates & cheefe Pastours of the Church: for they haue iurisdiction to bind & loose such offenders, by the wordes following v. 18. Al joyning together i the vntity of Christes Church in Councels, and Synods, or public prayers, is of more force then of any particular man.
The Gospel vpon the 21. Sunday after Pentecost.

Mat. 19.
15.

Lu. 17. 4.

Lu. 17. 4.

ANNOTATIONS

CHAP. XVIII.

* *Whoredom*) The occasion of this question, & of their contention for Supremacie, among the rest of their schismes, which they had before the coming of the Holy Ghost, was (as certaine holy Doctours write) vpon emulation toward Peter, whom only they saw preferred before the rest, to the payment of the tribute by those wordes of our Saule. Give it them for me and thee (Mat. 23. 17. Mark. 16. 17. Vpon this place.

* *Sandals*) The simple be most annoyed by taking scandal of the Preachers, Priests,

Mat. 23.
17.

Priests, and elders: if life and great damnation is to the guides of the People, whether they be temporal or spiritual, but specially to the spiritual, if by their example and scandalous life, the People be scandalized.

8. *Hand, foot, eye.*) By these parts of the body so necessarie and profitable for a man, is signified, that whatsoever is nearest and dearest to vs, wife, children, friendes, riches, all are to be contemned and forsaken for to save our soules.

10. *10. 10. Angels.*) A great dignitie, and a marvellous benefit, that every one hath from his Nativitie an Angel for his custodie and patronage, against the wicked, before the face of God *Hier. upon this place.* And the thing is so plaine, that Calvin dare not deny it, and yet he wil needes doubt of it. *lib. 1. Inst. 14. sect. 7.*

Protection of Angels.

17. *Not heare the Church.*) Not only Heretikes, but any other obstinate offender that wil not be judged nor ruled by the Church, may be excommunicated, & so made as an Heathen or Publican was to the Jewes by the discipline of the same, casting him out of the fellowship of Catholics. Which Excommunication is a greater punishment, then if he were executed by sword, fire, & wild beastes. *Aug. cont. Adulter. li. 1. c. 17.* And againe he saith: Man is more sharply & pitifully bound by the Churches Ketes, then with any iron or adamant, or manacles or fetters, in the world. *Aug. ibidem.*

Disobedience to the Church.

Excommunication.

17. *Heathen.*) Heretikes therefore because they wil not heare the Church, be no better nor no otherwise to be esteemed of Catholics, then Heathen men and Publicans were esteemed among the Jewes.

18. *Thou shalt bind.*) As before he gave this power of binding and loosing over the whole, first of all and principally to Peter, upon whom he builded his Church, so here not only to Peter, and in him to his successors, but also to the other Apostles, & in them to their successors, every one in their charge. *Hierom Ab. 1. c. 14. advers. Iovin. and Epist. ad Heliod. Cyprian. de unit. Eccl. no. 1.*

Power to bind and loose.

18. *Thou shalt loose.*) Our Lord giveth no lesse right and authoritie to the Church to loose, then to bind, as S. Ambrose writeth against the Novatians, who confessed that the Priests had power to bind, but not to loose.

20. *In the middle of them.*) Not all assemblies may challenge the presence of Christ, but only such as be gathered together in the unity of the Church, and therefore to condemn assemblies of Heretikes directly gathering against the Church, are warranted by this place. *Cyp. de unit. Eccl. no. 8.*

Catholic Assemblies.

21. *Seauen times seauen.*) There must be no end of forgiving them that be penitent, either in the Sacrament of absolution, or one man an other their offenses.

CHAP. XIX.

He answereth the tempting Pharisees, that the case of a man with his wife shall be (as in the first institution it was) utterly unchangeable, though for one cause he may be divorced. 10. And thereupon to his Disciples he highly commendeth single life for Heavens sake. He wil have children come unto him. 16. He sheweth what is to be done to enter into life everlasting, 10. what a man is to be perfect, 27. As also what passing reward they shall have which followe what his counsel of perfection: 25. yea though it be but in some one peece.

The fourth part of this Gospel, Christs coming into Iudaea toward his Passion.



AND it came to passe, when Iesus had ended these wordes, he departed from Galilee, and came into the coastes of Iudaea beyond Iordan. 2. and great multitudes followed him and he cured them there.

The Gospel for Marriage, And upon S. Agarns day. Feb. 3.

3. And there came to him twelve Pharisees tempting him, and saying, Is it lawfull for a man to dunnile his wife for every cause? 4. Who answering, said to them, Have ye not read, that he which did make from the beginning, made them male & female? And he said: 5. For this cause, man shall leave father & mother, & shall cleave to his wife,

and they two shall be in one flesh. 6. Therefore now they are not two, but one flesh. That therefore which God hath ioyned together, let not man separate. ¶ 7. They say to him: Why then* did Moyses command to give a bill of diuorce, and to dimitt her? 8. He saith to them: Because Moyses for the hardnes of your hart permitted you to dimitt your wiues: but from the beginning it was not so. 9. And I say to you, that* whosoever shall dimitt his wife,* but for fornication, and shall mary an other, doth commit aduoutrie: and he that shall mary her that is dimitted, committeth aduoutrie. 10. His Disciples say vnto him. If the case of a man with his wife be so, it is not expedient to mary. 11. Who said to them: Not al. take this word, but they to whom it is given. 12. For there are Eunuches which were borne so from their mothers wombe, and there are Eunuches which were made by men: and there are Eunuches, which haue* gelded the selues for the Kingdom of Heauē.* He that can take, let him take. ¶

13. Then * were litle children presented to him, that he should * impose hands vpon them & pray. And the Disciples rebuked them. 14. But I E s v s said to them : Suffer the litle children , and stay them not from comming vnto me : for the Kingdom of Heauen is for such. 15. And when he had imposed hands vpon them, he departed from thence.

16. And * behold one came and said to him. Good Maister, what good shal I doe that I may haue life euerlasting? 17. Who said to him: what askest thou me of good? One is good, God. But 2. if thou wilt enter into life keep the cōmandements. 18. He saith to him, which? And Iesvs said:

Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steale, Thou shalt not beare false witness, 19. Honour thy father & thy mother, * Thou shalt loue thy neighbour as thyself 20. The yongman saith to him: All these haue I kept fro my yoneth, what is yet wanting vnto me? Iesvs said to him: If thou wilt be

1. ²² $\chi\alpha\iota\ \psi\alpha\iota$.
captivitas.

2 " I see not
(saith S. Au-
gustine) why
Christ should
say, If thou
wilt have life
everlasting,
keep the com-
mandements,
if without ob-
serving of the,
by only faith
one might be
saved. Aug. de
Fid. & op. c. 15.

¶ S. Marke ex-
poundeth it
thus, rich men
trusting in their
riches, 10, 24.
• The 4 Gospel
vpon the Con-
version of S.
Paul, 127 35.

Also with
in the Ostrac,
and in a rotue
Masse of SS
Peter & Paul.
And for holy
Abbott.

4 Hereof is gathered that the Apostles among other things, left their wives and so follow Christ Matt. 9. 46. Luke.

Gen 2,
24.
Deut. 14,
1.

Afr. 5,
 16,
 47 10,
 11,
 Enc. 16,
 18,
 1. Cor.
 7. 18,

Mr. 10,
11.
12. 13.
14.

Mr 10,
17.
Luc, 18,
15.

E.A. 10,
 11
 * L.A.,
 12, 13.

Mr. 10,
11.
12. 13,
14.

ANNOTATIONS.

CHAP. XIX.

6. *Not man separate*) This inseparability betwixt man and wife riseth of that, that wedlock is a Sacrament *Aug. li. 2. de pecc. originis* 14 to 7. *De nupt. & concupis.* 1. c. 10.

9. *Not fornication.*) For adulterie one may dissolve another. *Mat. 5.* but neither party can marry againe for any cause during life. *Aug. li. 11. de adulter. coniug.* 1. 11. 12. 14 For the which vnlawful act of marrying againe, Fabiola that noble matrone of Rome albeit she was the Innocent part, did publike penance, as S. Hieron writeth in her high commendation therfore. And in S. Paul Ro. 7. it is plaine that she which is with an other man, her husband yet living, shal be called an adulteresse. contrary to the doctrine of our Aduersaries.

Marriage after
divorce vn-
lawful.

11. *Not all take.*) Whosoever haue not this giift giuen them, it is either for that they wil not haue it, or for that they fulfill not that which they wil, & they that haue this giift or attaine to this word, haue it of God and their owne free wil. *Aug. li. de grat. & lib. arbit.* c.

4. So that it is euident no man is excluded from this giift, but (as Origen here saith) it is giuen to all that aske for it, contrarie to our Aduersaries that say it is impossible, & that for excuse of breaking their vowes, wickedly say, they haue not the giift.

12. *Golded them selues*) They golded them selues for the Kingdome of Heauen which vow chastity. *Aug. de virginis* 1. c. 14. Which proueth those kind of vowes to be both lawful, and also more meritorious, and more sure to obtaine life euertlasting, then the state of wedlock, contrarie to our Aduersaries respects.

Vow of chas-
tity.

14. *He that can.*) It is not said of the Precepts, keepe them who can, for they be necessarie vnder paine of damnation to be kept, but of Counsels only (as of virginity, abstaining from flesh and wine, and of giuing al a mans goods away to the poore) it is said He that can attaine to it, let him doe it, which is counsel only, not a commandement. Contrary to our Adu. that say there are no Counsels, but only precepts.

Counsels not
Precepts.

15. *Impose*) They knew the valour of Christs blessing, and therefore brought their children to him, as good Christian people haue at all times brought their children to Bishops to haue their blessing See Annotation before Chap. 10. 12. And of Religious mens blessing see Ruth. 4. 1. c. 1. but S. Hieron in *Epitaph. Paula* c. 7, & in *his Hilarion & Theodoret*, in *Epistola Consilium Patrum* num. 8.

Bishops and
Religious mens
blessing.

21. *If thou wilt be perfect*) Lo, he maketh a plaine difference between keeping the commandements, which is necessary for every man and being perfect, which he counsel-eth only to them that wil. And this is the state of great perfection on which Religious men doe professe, according to Christs counsel here, leauing all things and following him.

23. *Follow me*) Thus to follow Christ is to be without wife and care of children, to lack propriety, and to live in common, and thus hath great reward in Heauen aboue other states of life which S. Augustine saith, the Apostles followed, and himself, and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, & in ps. 101. Cant. 3. post med.*

The Relig. ouer
state of perfe-
ction.

26. *All things possible*) This of the camel through a needles eye, being possible to God, although he neither hath done it, nor by nature wil doe it maketh against the blasphemous imputation of our Aduersaries that say, God can doe no more than he hath done, or wil doe. We see also that God e bring a camel through a needles eye, & therefore his body through a doore, and out of the sepulchre shut, and out of his mother a virgin, and generally aboue nature doe with his body as he wil.

27. *Let it be*) This perfection of leauing all things the Apostles vowed. *Aug. li. 17 de Civit. Dei* c. 4.

Vow of power-
tie in respect

27. *What shal we haue*) They leaue all things in respect of reward, and Christ doeth otherwise. we allow it to them by his answer.

28. *I am also that sit*) Note that not only Christ, who is the principal and proper Iudge of the living and the dead, but with him the Apostles and all perfect Saints shal Iudge, as I see that doeth nothing derogate to his prerogative, by whom and vnder whom they hold this and all other dignities in this life and the next.

CHAP. XX.

To shew how through Gods grace the Iewes shal be ouerrunne of the Gentils, although they beinne after, he bringeth a parable of men working sooner and later in the vineyard, but the later rewarded in the end euen as the first. 17. He revealeth more to his Disciples touching his passion. 20. Bidding the ambitious two sisters to thinke rather of suffering with him. 23. And teaching vs (in the rest of his Disciples) not to be greeued at our Ecclesiastical Superiours, considering they are (as he was himself) to soile for our saluation. 29. Then going out of Iericho, he giueth sight vnto two blind.

The Gospel
vpon the Sun-
day of Septua-
gesime.



THE Kingdom of Heauen is like to a man that is an Householder which went forth early in the morning to hire workmen into his vineyard. 2. And having made covenant with the workmen for a pemie a day, he sent them into his vineyard. 3. And going forth about the third houre, he saw other standing in the market place idle, 4. and he said to them Goe you also into the vineyard, and that which shal be iust, I wil giue you 5. And they went their way. And againe he went forth about the sixth & the ninth houre and did likewise 6. But about the eleuenth houre he went forth and found other standing, & he saith to them: What stand you here all the day idle? 7. They say to him: Because no man hath hired vs. He saith to them: Goe you also into the vineyard.

The Iewes
are noted for
enuying the
vocation of the
Gentils, and
their reward,
equal with the
selues.

8. And when evening was come, the Lord of the vineyard saith to his Bailife Cal the workmen, and pay them their hire, beginning from the last euen to the first. 9. Therefore when they were come that came about the eleuenth houre, they receaued euerie one a pemie. 10. But when the first also came, they thought that they should receaue more, and they also receaued euerie one a pemie. 11. And receauing it they murmured against the Good man of the house, 12. saying: The last haue continued one houre, and thou hast made them equal to vs that haue borne the burde of the day & the heate. 13. But he answering said to one of the Friend, I do thee no wrong didst thou not conuenat with me for a pemie? 14. Take that is thine, and goe: I wil also giue to his last euen as to thee also. 15. Or, is it not lawfull for me to doe that I wil? is thine eye naught, because I am good? 16. So shal the last be first, and the first, last. For many be called, but few elect. ¶

The Gospel
vpon wednesday
the 2. weeke in
Ient. And in
a vogue made
of the holy
Crosse

17. * And Iesus going vp to Hierusalem, tooke the twelue Disciples secretly, and said to them: 18. Behold we goe vp to Hierusalem, and the Sonne of man shal be deliuered to the chiefe Priests and to the Scribes, and they shal condemne him to death, 19. and shal deliuer him to the Gentils to be mocked, and scourged, and crucified, and the third day he shal rise againe. ¶

20. * Then came to him the mother of the sonnes of Zebedee with her

Mat. 20,
35
Luce. 18,
31.

Mat. 20,
Luce. 12,
31.

sonnes, adoring and desiring some thing of him. 21. Who said to her: What wilt thou? She saith to him: Say that these my two sonnes may sit, one at thy right hand, & one at thy left hand in thy Kingdō. 22. And Iesus answering, said You know not what you desire. Can you drinke of the cup that I shal drinke of? They say to him: We can. 23. He saith to them: My cup indeed you shal drinke of, but to sit at my right hand and left, is not mine to give to you, but to whom it is prepared of my Father. ¶

The Gospell upon S. Iohnes day Intert. And S. Iohnes anepistolam Latinam May 6.

Superiori is not here forbidden among Christians, neither Ecclesiastical nor temporal, but heathenish tyrannic is forbidden, and humilitie commended.

Our Saviour who alwaies could, and often did cure the diseased, by his only wil, or word, here gave sight to these blind men, by touching their eyes with his holie hand.

Diversity of glorie in Heaven.

Difference of merites and reward.

ANNOTATIONS.

• C H A P. XX.

1. In the morning) God calleth some in the morning, that is, in the beginning of the world, as Abel, Enock, Noe, and other the iust and faithful of the first Age, at the third houre, Abraham, Isaac, and Iacob, and the rest of their Age, at the 6 houre of the day, Moyses, Aaron, and the rest, at the 9. houre, the Prophets, at the eleventh, that is, at the later end of the world, the Christian Nations. Aug de verb Domini ser 19 Briefly, this calling at diuers houses signifieth the calling of the Iewes from time to time in the first Ages of the world, and of the Gentiles in the later Age thereof. It signifieth also that God calleth countries to the faith some sooner, some later, and particuler men to be his seruants, some yonger, some elder, of diuerse ages.

9. Treas.) The perie promised to al, was life everlasting, which is common to al that shal be saved. But in the same life there be degrees of glorie, as * beatus static and static in the element. Aug. li. de virginis 26

16. See self) Those are elect which despised not their caller, but folowed and beleeued him, for men beleeue not but of their owne free will. Aug. 11 ad Simp. q 2.

21. To whom it is prepared.) The Kingdom of Heaven is prepared for them that are worthy of it and enter it by their well-doing, as in holy Scripture it is very often that God will pay every man according to his merite. And, Come ye blessed of the Father, for ye have obeyed the Father, and ye have kept his commandments. And, I will give you the Kingdom. Therefore, I say here, that some men are better than others, because they are more obedient to God, and more diligent in keeping his commandments, and therefore they shall receive a greater reward, than others, who are less obedient, and less diligent. But all shall receive a reward, according to their merite, as saith S. Chrysostom. Matthew 16. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

D 1, Saviour

Sauour telleth them, that although they suffer martyrdom for his sake, yet he hath not to give the the two cheefe places. See S. Hier. upon the 1st of 1st Cor. and 1st 2nd Tim. c. 15. This also is a lesson for them that haue to bestow Ecclesiastical benefices, that they haue no carnal respect to kindred &c but to the worthines of the persons.

Puritanes.

11. *As the Sonne of man.* Christ himself as he was the Sonne of man was their and our Superiour, and Lord & Master, notwithstanding his humilitie, and therefore it is pride and haughtines which is forbidden, and not Superiouritie or Lordship, as some Heretikes would haue it.

Chrys.
hom. 11. in
Mat.

10. 13.
11.

C H A P. XXI.

Being now come to the place of his passion, he entreateth with humilitie and triumph together. 12. Sheweth his zeale for the house of God rayned with great maners. 15. And to the rulers he boldly defendeth the acclamations of the children. 18. He enuiceth also that fruitles leasie tree. 23. auoucheth his power by the witness of Iohn: 28. and foretelleth in two parables their reprobation (with the Gentils vocation) for their wicked desertes, 41. and consequently their irreparable damnation that shal ensue thereof.

THE FIFTH
part of this
Ghospel. Of
the Holy week
of his Passion
in Hierusalem.

The Ghospel
on Palme Sun-
day before the
benediction of
the Palmer.

PALME
SVNDAY.

AND when they drew nigh to Hierusalem, and were come to Beth phagee vnto Mount-olinet, then Iesus sent two Disciples, 2. saying to them: Goe ye into the towne that is against you, and immediatly " you shal find an asse tied and a colt with her: loose them & bring them to me: 3. And if any man shal say ought vnto you, say ye, that our Lord hath need of them: and forthwith he wil let them goe. 4. And this was done that it might be fulfilled which was spoken by the Prophet, saying: 5. say ye to the daughter of Sion Behold thy King cometh to thee, meeke, & sitting vpon an asse and a colt the foale of her that is ryed to the yoke. 6. And the Disciples going, did as Iesus commanded them. 7. And they brought " the asse and the colt: and laid their garments vpon them, and made him to sit thereon. 8. And a very great multitude spred their " garments in the way: and others did cut boughs from the trees, and strowed them in the way: 9. and the multitudes that went before and that folowed, cried, saying: " Hosanna to the Sonne of David. Blessed is he that cometh in the name of our Lord. **H** Hosanna in the highest.

Mat. 11,
1.
Luc 19,
30.
10. 11,
15.
17. 12,
31.
2. 4. ch 9,
9.

The Ghospel
upon Tuesday
the first weeke
in Lent

How much
the abuse of
Churches by
merchandising,
waxing, or
other profane
occupying of
them, displeas-
eth God, here
we may see.

10. And when he was entred Hierusalem the whole citie was moued, saying who is this? 11. And the People said This is Iesus the Prophet, of Nazareth in Galilee. 12. And Iesus, entred in the temple of God, and call out at that sold and bought in the temple, and the tables of the bankers, & the chaires of them that sold pigeons he ouerthre w: 13. and he saith to them It is written, My house shal be called the " house of prayer: but you haue made it a denne of reeces. 14. And there came to him the blind, and the lame in the temple, and he healed them. 15. And the cheefe Priestes & Scribes seeing the maruelous things that he did, and the children crying in the temple, & saying, Hosanna to the sonne of David, they had indignation, 16. and said to him. Hearest thou what these say? And Iesus said to them: Very wel, haue you neuer read: That out of the " mouth of infants and sucklings thou hast perfumed praise? 17. And leauing the, he went forth out of the

Pf. 118,
26.
Mat. 11,
31.
Luc 19,
41.
17. 16,
7.
100. 1,
11.
17. 1, 11.

the citie into Bethania, and remained there. ¶

18. * And in the morning returning into the citie, he was an hungred. **MONDAY.**

Mr. 11, 21. * And seeing a certaine fig tree by the way side, he came to it, and found nothing on it but leaues only, and he saith to it. Neuer grow there fruit of thee for euer. And incontinent the fig tree was withered. 20. And the Disciples seeing it marvelled saying. How is it withered incontinent? 21. b And Iesus answering said to them. Amen I say to you, * if you shal haue faith, and stagger not, not only that of the fig tree shal you doe, but and if you shal say to this mountaine, Take vp and throw thyself into the sea, it shal be done. 22. And al things whatsoeuer you shal aske in prayer * beleeuing, you shal receaue.

The Iewes hauing the wordes of the law, and not the deedes, were the fig tree full of leaues, and void of fruit. Aug de verb Do. Sermon.

Mr. 11, 28. 23. And when he was come into the temple, there came to him as he was teaching, the cheefe Priests and Ancients of the People, saying: * " In what power doest thou these things? and who hath giuen thee this power? 24. Iesus answering said to them: I also wil aske you one word, which if you shal tel me, I also wil tel you in what power I doe these things. 25. The Baptisme of Iohn whence was it? from Heauen, or from men? But they thought within themselves, saying: 26. If we shal say from Heauen, he wil say to vs, why then did you not beleue him? But if we shal say from men, we feare the multitude, for al hold Iohn as a Prophet. 27. And answering to Iesus they said. We know not. He also said to them: Neither do I tel you in what power I doe these things.

TUESDAY.

28. But what is your opinion? A certaine man had two sonnes, and comming to the first, he said: Some goe worke to day in my vineyard. 29. And he answering, said: I wil not. But afterward moued with repentance he went. 30. And comming to the other, he said likewise. And he answering, said: I goe Lord, and he went not. 31. which of the two did the fathers wil? They say to him The first. Iesus saith to them: Amen I say to you, that the Publicans and whoores goe before you into the Kingdom of God. 32. For Iohn came to you in the way of iustice, and you did not beleue him. But the publicans and whoores did beleue him: but you seeing it, neither haue ye had repentance afterward, to beleue him.

The Gospell of Friday the 2. weeke in Lent.

Mr. 13, 31. 33. An other parable heare ye. A man there was an householder who * planted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a towre, and let it out to husbandmen: and went forth into a strange countree. 34. And when the time of fruits drew nigh, he sent his seruants to the husbandmen, to receaue the fruits thereof. 35. And the husbandmen apprehending his seruants, one they beat, another they killed, and another they stoned. 36. Againe he sent other seruants more then the former: and they did to them likewise. 37. And last of al he sent to them his sonne, saying: They wil reuerence my sonne. 38. But the husbandmen seeing the sonne, said within themselves. This is the Heire, come, let vs kil him, and we shal haue his inheritance. 39. And apprehending him they cast him forth out of the vineyard, & killed him. 40. When therefore the Lord of the vineyard shal come, what wil he doe to these husbandmen? 41. They say to him. The

naughtie men he wil bring to naught: and his vineyard he wil let out to other husbandmen, that shal render him the fruit in their seasons.

41. I E S U S saith to them: Have you neuer read in the Scriptures: *The stone which the builders reiected, the same is made into the head of the corner?* By our Lord was this done, and it is maruelous in our eyes. 42. Therefore I say to you, that the Kingdom of God shal be taken away from you, and shal be giuen to a Nation yealding the fruits therof. 43. And * he that falleth vpon this stone, shal be broken: and on whom it falleth, it shal al to bruisse him. 45. And when the chiefe Priests and pharisees had heard his parables, they knew that he spake of them. 46. And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet. ¶

Psa 117
21.

Es 3. 14.

A N N O T A T I O N S. C H A P. XXI.

1. *You shal find.*) Christ by diuine power both knew where these beasts were, being able to command them for his vse, being an other mans, and suddenly made the colt fit to be ridden on, neuer broken before.

7. *The asse and the colt.*) This asse vnder yoke signifieth the Iewes vnder the Law and vnder Gods their Lord, as it were his old and ancient People the yong colt now first ridden on by Christ, signifieth the Gentils, wild hitherto and not broken, now to be calied to the faith and to receaue our Saviours yoke. And therefore the three last Euangelists writing specially to the Gentils, make mention of the colt only.

Here, in
Mat.
Aug. li.
16 cont
Faust, c.
41.

Procession on
Palme Sunday
with the B. Sa-
crament.
Al deuout offi-
ces in that kin-
de, exceeding
grateful.

8. *Garments in the way.*) These offices of honour done to our Saviour extraordinarily, were very acceptable, and for a memorie hereof the holy Church maketh a solemne Procession every yeare vpon this day, specially in our Countie when it was Catholike, with the B. Sacrament reverently caried, as it were Christ vpon the asse, and drawing of rushes and flowers, bearing of Palmes, setting vp boughes, spreading and hanging vp the richest clothes, the quire and querristers singing, as here the children and the People; al done in a very goodly ceremonie to the honour of Christ, and the memorie of his triumph vpon this day. The like seruice and the like duties done to him in al other solemne Processions of the B. Sacrament, and otherwise be vndoubtedly no lesse grateful.

HOSANNA.

9. *Hosanna.*) These very wordes of ioyful crie and triumphant voice of gratulation to our Saviour, holy Church vterth alwaies in the Preface of the Masse, as it were the voice of the Priest and al the People (who then specially are attent and deuout) uttered atly before the Consecration & Elevation, as it were expecting, & reioycing at his coming.

13. *House of prayer.*) Note here that he calleth external Sacrifice (out of the Prophet Esay) prayer. For he speaketh of the Temple, which was buidied properly and principally for Sacrifice.

16. *Mouth of infants.*) Yong childrens prayers proceeding from the inst. of Gods Spirit, be acceptable and so the voices of the like, or of other simple tolke now in the Church, though them selues vnderstand not particularly what they say, be maruelous grateful to Christ.

Prayers not
vnderstood of
the partie, are
acceptable.

21. *Believing.*) In respect of our own unworthinesse, and of the thing not alwaies expedient for vs, we may well doubt when we pray, whether we shal obtaine or no: but on Gods parte we must beleue, that is, we must haue no distrust or mistrust ther of his power or of his wil, if we be worthis, and the thing expedient. And therefore S. Marke hath thus staid ye faith of God.

It reioyes vs
to see them.

23. *In what power.*) The Heretikes presumptuously thinke themselves in this point free to Christ, because they are asked, how they come, and where he is: but when they haue answered the question as fully as Christ did bid, by that which is required of them, they shall be heard, and shal be able to be released for those of whom they speak, by the Prophet. *They come and I shall be able.*

Mat. 11.
23.

Isa 45.

27. *The first.* The first stone here is the people of the Gentils, because Gentils came before them, and were afraid of the Law, and therefore the Law was not able to be broken by the Law.

C H A P.

CHAP XXII.

Tet by one other parable he foresheweth the most deserved reprobation of the earthly & persecuting Iewes, and the gracious vocation of the Gentils in their place. 15. Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Caesar. 23. He answereth also the inuention of the Sadducees against the Resurrection 34. and a question that the Pharisees aske to pose him turning and posing them againe, because they imagined that Christ should be no more then a man. 40. And so he putteth all the busy sects to silence.



AND IESVS answering, spake againe in parables to them, saying: 2. The Kingdom of Heaven is likened to a man being a King, which made a marriage to his sonne. 3. And he sent his servants to cal them that were invited to the marriage: and they would not come. 4. Again he sent other servants, saying: Tel them that were inui-

The Gospel
vpon the 10.
Sunday after
Pentecost.

ted, Behold I haue prepared my dinner, my beecues & fatchings are killed, and all things are ready: come ye to the marriage. 5. But they neglected, and went their waies, one to his farme, and another to his merchandise: 6. and the rest laid hands vpon his servants, and spitefully intreating them, murdered them. 7. But when the King had heard of it, he was wroth, and sending his hostis, destroyed those murderers, and burnt their citie. 8. Then he saith to his seruants The marriage indeed is ready, but they that were invited, were not worthe. 9. Goe ye therefore into the high wayes, and whosoener you shall find, cal to the marriage. 10. And his seruants going forth into the wayes, gathered together all that they found, bad and good: and the marriage was filled with ghests. 11. And the King went in to see the ghests and he saw there a man not attired in a wedding garment. 12. And he saith to him. Friend, how camest thou in hither not hauing a wedding garment? But he was dumme. 13. Then the King said to the waiters: Bind his hands and feet, and cast him into the utter darkenes: there shal be weeping & gnashing of teeth. 14. For many be called, but few elect. ¶

Not only
good men be
within the
Church, but
also euil men
against the
Heretikes of
these daies.

The Gospel
vpon the 11.
Sunday after
Pentecost.

15. Then the Pharisees departing, consulted among them selues for to entrap him in his talke. 16. And they send to him their Disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man. For thou dost not respect the person of men: 17. Tel vs therefore what is thy opinion, is it lawfull to giue tribute to Caesar, or not? 18. But IESVS knowing their naughtines, said: What do you tempt me Hypocrites? 19. Shew me that soueraine come. And they offered him a penny. 20. And IESVS saith to them: Whose is this image and superscription? 21. They say to him, Caesars. Then he saith to them Render therefore the things that are Caesars, to Caesar: and the things that are Gods, to God. ¶ 22. And hearing it they marueled, and leaving him went their wayes.

23.* That day there came to him the Sadducees, that say there is no Resurrection, and asked him, 24. saying: Maister, Moyses said, If a man die not hauing a child, that his brother marie his wife, and raise vp seed to his brother 25. And there were with vs seauen brethren and the first hauing married a wyte, died; and not hauing issue, left his wife to his brother. 26. In like manner the second and the third euen to the seauenth. 27. And last of all the woman died also. 28. In the Resurrection therfore whose wife of the seauen shal she be? for they al had her. 29. And Iesus answering, said to them You doe erre, not knowing the Scriptures, nor the power of God. 30. For in the Resurrection neither shal they marie nor be married: but are "as the Angels of God in Heauen. 31. And concerning the Resurrection of the dead, haue you not read that which was spoken of God saying to you. 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not God of the dead, but of the liuing. 33. And the multitudes hearing it, marueled at his doctrine.

The Gospel
vpon the 17.
Sunday after
Pentecost.

34.* But the Pharisees hearing that he had put the Sadducees to silence, came together: 35. and one of them a Doctour of law asked of him, tempting him: 36. Maister, which is the great commandment in the law? 37. Iesus said to him: Thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole mind. 38. This is the greatest & the first commandment. 39. And the second is like to this: Thou shalt loue thy neighbour as thy self. 40. " On these two commandments dependeth the whole Law and the Prophets.

41. And the Pharisees being assembled, Iesus asked them 42. saying: What is your opinion of Christ? whose sonne is he? They say to him, Dauids. 43. He saith to them: How then doth Dauid in spirit cal him Lord, saying: 44. The Lord said to my Lord, sit on my right hand, vntill I put thine enemies the foot-stole of thy feet? 45. If Dauid therefore cal him Lord, how is he his sonne? 46. And no man could answer him a word: neither durst any man from that day ask him any more. ¶

ANNOTATIONS.

CHAP. XXII.

1. *Marriage.*) Then did God the Father make this marriage, when by the mystrie of the Incarnation he ioyned to his Sonne our Lord, the holy Church for his spouse. *Greg. Am. 18.*

3. *Seruaunt.*) The first seruants here sent to invite, were the Prophets, the second, were the Apostles, and all that afterward conuerued Countreies, or that haue and doe reconcile men to the Church.

Worldly excu-
se against re-
conciliation.

1. *One is his farmer.*) Such as refuse to be reconciled to Christs Church, alledge often vaine impediments, and worldly excuses, which at the way of iudgement wil not serue them.

The Church
consisteth of
good and bad.

11. *Amongst anyed.*) It profiteth not to be within the Church and to be a Catholike, except a man be of good life, for as an one shal be damned, because with faith he hath good works, as is euident by the example of this man, who was within, & at the feast as the rest, but lacked the garment of charitie & good works. And this man are represented as the bad that are called. And therefore they also are in the Church as this man was at the feast but because he was called, and yet none of the elect, was euident that the Church doth not consist of the elect only, contrary to our Adversaries.

Mat. 12,
18
Luc 19,
27.
Mat 11,
2
Deu. 19,
1

Exo. 3,
6.

Mat. 11,
18.

Deut. 6,
5.

Lu. 19,
18.

Mat. 11,
31.
Luc. 10,
41.

Pf. 109,
1.

29. *To Caesar.*) Temporal duties and payments exacted by worldly Princes must be payd, so that God be not defrauded of his more soueraigne dutie. And therefore Princes have to take heed how they exact, and others how they give to Caesar, that is, to their Neether must Prince, the things that are due to God, that is, to his Ecclesiastical matters. Whence temporal Prince upon S. Athanasius writeth these goodly wordes out of an epistle of the ancient & famous Confessor Hosius Cordubensis to Constantius the Arian Emperour. Cease I beseech thee and remember that thou art mortal, feare the day of iudgement, intermedle give vnto the, not with Ecclesiastical matters, neither doe thou command vs in this kind but rather Ecclesiastical learne them of vs. To thee God hath committed the Empire, to vs he hath committed our fdition, the things that belong to the Church. And as he that with malicious eyes carpath thine Empire, gaine saith the ordinance of God. so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is writen Give ye the things that are Caesars, to Caesar and the things that are Gods, to God. Therefore neither is it lawful for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. *Athan Ep ad S. C. nam agentis.* And S. Ambrose to Valentinian the Emperour (who by the counsel of his mother Iuliana an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith We pay that which is Caesars, to Caesar and that which is Gods, to God. Tribute is Caesars, it is not denied: the Church is Gods, it may not verily be yealded to Caesar because the Temple of God can not be Caesars right. Which no man can denie but it is spoken with the honour of the Emperour, for what is more honorable then that the Emperour be said to be the sonne of the Church. For a good Emperour is within the Church, not aboute the Church. *Ambrose 1. Epist. Orat. de Basil. trad.*

30. *As Angels.*) As Christ proueth here, that in Heauen they neither marie nor are married, because there they shal be as Angels, by the very same reason, is proued, that Saints may heare our prayers and help vs, be they neer or farre of, because the Angels do so, and in euery moment are present where they list, and need not to be neer vs, when they heare, or help vs.

The Saints
heare our
prayers.

30. *As Angels.*) Not to marie nor be married, is to be like to Angels: therefore is the state of Religious men, and women, and Priests, for not marrying, worthily called of the Fathers an Angelicall life. *Cyprian 1. de des. p. & hab. King sub firm.*

Religious so-
le life, Ange-
licall.

31. *Of the dead.*) S. Hieron by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, cal them of purpose, dead men.

40. *On the first.*) Hereby it is euident that al dependeth not vpon faith only, but much more vpon charitie (though faith be the first) which is the love of God, and of our neighbour, which is the summe of al the law and the Prophets because he that hath this double charitie expressed here by these two principal commandments, fulfilleth and accomplisheth al that is commanded in the Law and the Prophets.

Not only faith

CHAP. XXIII.

The Scribes and Pharisees after al this, continuing still incurring lile, although he wil haue the duell me of their Chaire stercd, yet against the workers (and namely their ambition) he openly inueigheth, crying to them right woes for their ghesfeld hypocrisie and blindness: 34. and so concluding with the most worthy reprobation of that perishing Generation and their mother cite Ierusalem, with her Temple.

WHEN Iesus spake to the multitudes and to his Disciples, The Gospel saying Upon the chaire of Moyses haue sitten the Scribes upon the Law & the Pharisees: Al things therefore whatsoeuer they shal the Law say to you, observe & do: but according to their works doe ye not, for they say, and doe not. 4. For they bind heauie burdenes & long portable & putt em vpon mens shoulders

but

weeke

These pharisees were
pieces of parchement, where
in they wrote the ten com-
mandments, and folded it,
and carried it on their fore-
head before their eyes,
imagining grossly and su-
perstitionally, that so they
fulfilled that which is said
Deu 6 They shall be imma-
ble before thine eyes. Hiero in
2. Mat.

but with a finger of their owne they wil not moue them. 5. But they doe
all their workes for to be seen of men. For they make brode their phy-
laacteries, and enlarge their * fringes. 6. And they * loue the first places
at suppers, and * the first chaires in the Synagogues, 7. and salutations in
the market-place, and to be called of men, Rabbi. 8. But be not you cal-
led Rabbi. For one is your Maister, and al you are brethen. 9. And cal-
none Father to yourself vpon earth. for one is your Father, he that is in
Heauen. 10. Neither * be ye called * Masters. for one is your Maister,
Christ. 11. He that is the greater of you, shall be your seruitor. 12. And
he that exalterh himself, shall be humbled and he that humbleth himself,
shall be exalted. ¶

13. But woe to you * Scribes & Pharisees, Hypocrites: because you
shut the Kingdom of Heauen before men. For your selues do not enter
in: & those that are going in, you suffer not to enter.

14. Woe to you Scribes and Pharisees, Hypocrites: because you * de-
uoure widowes houses, * praying long prayers. 15. For thus you shall receaue
the greater iudgement.

15. Woe to you Scribes and Pharisees, Hypocrites: because you goe
round about the sea and the land to make one Profelyte and when he is
made, you make him the child of Hel * double more then your selues.

16. Woe to you blind guides, that say, whosoever shall sweare by the
temple, it is nothing: but he that shall sweare by the gold of the temple,
is bound. 17. Ye foolish and blind for whether is greater, the gold, or
the temple that sanctifieth the gold? 18. And whosoever shall sweare by
the Altar, it is nothing: but whosoever shall sweare by the gift that is
vpon it, is bound. 19. Ye blind; for whether is greater, the gift, or the
Altar that * sanctifieth the gift? 20. He therefore that sweareth by the
Altar, sweareth by it, and by al things that are vpon it: 21. And whoso-
uer shall sweare by the temple, sweareth by it and * by him that dwelleth
in it. 22. And he that sweareth by Heauen, sweareth by the throne of God,
and by him that sitteth thereon.

23. Woe to you Scribes and Pharisees, Hypocrites. because you tithe
mint, and anise, and cummin, and haue left the weightier things of the
law, iudgement, and mercie, and faith. These things you ought to haue
done, & not to haue omitted those. 24. Blind guides, that straine a gnat,
and swallow a camel.

25. Woe to you Scribes and Pharisees, Hypocrites: because you make
cleane that on the outside of the cup and dish, but within, you are full of
rapine and vncleannes. 26. Thou blind Pharisee, first make cleane the
inside of the cup and the dish that the outside may become cleane.

27. Woe to you Scribes and Pharisees, Hypocrites. because you are
like to whitened sepulchres, which outwardly appeare to men beauti-
ful, but within are full of dead mens bones, and al filthines. 28. So you
also outwardly indeed * appeare to men iust, but inwardly you are full
of hypocrisie and iniquitie.

29. Woe to you Scribes and Pharisees, Hypocrites: because you build
the Prophets sepulchres, and * garnish the monuments of iust men, 30. and
say. If we had been in our Fathers dayes, we would not been their seru-
ants in the

Gen. 12,
12.
Num. 15,
13.
Mat. 11,
18.
12. 1, 1.

Luc. 10,
47.

* they
are full

in the bloud of the Prophets. 31. Therefore you are a testimonie to your owne selues, that you are the sonnes of them that killed the Prophets. 32. And fill you up the measure of your Fathers. 33. You serpents, vipers broods, how will you flee from the iudgement of Hell? 34. Therefore behold I send vnto you Prophets, and wise men, and Scribes, and of them you shall kill & crucifie, and of them you shall scourge in your Synagogues, and persecute from citie into citie. 35. that vpon you may come all the iust bloud that was shed vpon the earth, from the bloud of * Abel the iust, euen vnto the bloud of * Zacharias the sonne of Barachias, whom you murdered between the temple & the Altar. 36. Amen I say to you, all these things shall come vpon this Generation. 37. * Hierusalem, Hierusalem, which killest the Prophets, and stonest them that were sent to thee, how often would I gather together thy children as the henne doth gather together her chickens vnder her wings, and thou wouldest not? 38. Behold, your house shall be left desert to you. 39. For I say to you, you shall not see me from hence forth til you say: blessed is he that cometh in the name of our Lord. ¶

The Gospell vnto S. Sienens day Decemb. 16 And his Inuention, Aug 3.

Free wil.

ANNOTATIONS.

CHAP. XXIII.

1. *Chaire of Moyses*) God preserveth the truth of Christian Religion in the Apostolike See of Rome, which is in the new Law answerable to the chaire of Moyses, notwithstanding the Bishops of the same were never so wicked of life yett notwithstanding some traitours as ill as Iudas were Bishop thereof, it should not be prejudicial to the Church and innocent Christians, for whom our Lord provideth said. Doe that which they say, but doe not as they doe. August Epist 161.

The See of Rome preferred in truth.

2. *Whatsoever they shall say*) Why (saith S. Augustin) dost thou call the Apostolike Chaire the Chaire of Moyses? If for the men, Why? Did our Lord Iesus Christ for the transfers, any wrong to the Chaire wherein Moyses did sit? Did he not commend it unto the Apostles, and preserving the honour of the Chaire, reprimand it for the men? Therefore vpon the Chaire of Moyses that which they say doe ye. If ye change it, ye did not consider, you would not for the men whom you despise, blaspheme the See Apostolike, and thereby you do not communicate. And againe, he saith. Ye say for the Pharisies (to whom you compare your selfe as if you be of male) did our Lord commend the Chaire of Moyses to be forsaken, in which Chaire verily he signified his owne, for he rayned the respect due that which they say, and not to doe that which they doe, and thus the transference of the Chaire be in no case forsaken, nor the unity of the flock divided, for the naughty Pastours.

The dignity of the See of Rome, notwithstanding some evil Bishops thereof.

3. *Like the first place*) He condemneth not the places of Superiority given or taken of men according to their degrees, but ambitious looking for the same, and their proud heart and wicked intention, which he laweth out them, and therefore might boldly reprehend them.

4. *One is your Master*) In the Catholike Church there is one Master, Christ our Lord, and vnder him one Vicar, with whom all Catholike Doctours and teachers are one, because they teach all one thing. But in Archibutricks it is not so, where every one of them is a diuerse Master, and teachers contrary to the other and will be called Rabbi & Master, every one, of their owne Differences. Among the Arians, Luther among the Lutherans, and among the Calvinists Calvin.

Many Masters are many Archbishops.

5. *Alas for you*) Wicked, and the like Hereticks of this time, doe hereupon condemne degrees of Schoole & iudicial Doctours and Masters where they might as well reprove S. Paul for calling him self Doctour and Master of the Gentiles and for saying * that there should

Doctours, Masters and spiritual fathers.

should

should be alwayes *Dissent* in the Church And whereas they bring the other words following, against Religious men who are called Fathers, as well might they by this place take away the name of carnal fathers, and blame S. Paule for calling himself the only (spiritual) Father of the Corinthians But indeed nothing is here forbidden but the contentious division and partiality of such as make themselves Ring leaders of Schismes & Sects, as Donatus, Arius, Luther, Calvin.

1. Cor 4,
15.

The honour of
Priesthood.

13. *Scribes and Pharisees*) In all these reprehensions it is much to be noted, that our Saviour for the honour of Priesthood neuer reprehendeth Priests by that name *Cyp. ep 63.* whereas our Heretikes vie this name of purpose in reproach and despite.

The intention.

14. *Praying long prayers.*) They are not reprehended here for the things themselves, which for the most part are good, as, long prayer, making Proselytes, garnishing the Prophets sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, almes. *Mat 23.*

Not only
faith.

15. *Simple faith*) They that teach that it is enough to have only faith, doe make such Christians, as the Jewes did Proselytes' children of Hell faire more then before. *Aug lib. de fide & op. cap 26.*

The Altar is
sanctified by
our Lords body
therevpon.

19. *Sanctified*) Note that donaries and gifts bestowed vpon Churches and Altars, be sanctified by dedication to God, and by touching the Altar and other holy things: as now specially the vessels of the Sacrifice and Sacrament of Christs body and blood, by touching the same, and the Altar itself wherevpon it is consecrated. Whereof Theophylact writeth thus vpon this place *In the old law Christ, promitteth not the gifts to be greater then the Altar, but with vs, the Altar is sanctified by the gifts for the hostes by the diuine grace are conuerted into our Lords body, and therefore is the Altar also sanctified by them*

Theoph.,
21.
in Mat.

21. *By him that dwelleth in it*) By this we see that swearing by creatures, as by the Chancel, by Saints, is al referred to the honour of God, whose Gospel it is, whose Saints they are.

24. *Apparese men.*) Christ might boldly reprehend them so often and so vehemently for hypocrisie, because he knew their hearts and intentions: but we that can not see within men, may not presume to call mens external good doings, hypocrisie. but iudge of men as we see, and know.

29. *Garnish*) Christ blameth not the Jewes for adorning the sepulchres of the Prophets, but rebuketh them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their Fathers in shedding his blood, as their Fathers did the blood of the Prophets. *Mat 23.*

C H A P. XXIV.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he secretly, 4. what things shal be before the consummation of the world, as specially 14. the Churches sin, preaching vnto all Nations: 15. then, what shal be in the very consummation, to wit, Antichrist with his paying great persecution and seduction, but for a short time: 19. then incontinent, the Day of iudgement, to our great comfort in those miseries vnder Antichrist. 35. As for the moment, to vs it pertaineth not to know it. 37. but rather euery man to watch, that we be not surprised when he cometh to each one particularly by death.



AND Iesus being gone out of the temple, went. And his Disciples came to shew him the buildings of the temple. 2. And he answering said to them Doe you see all these things? Amen I say to you, there shal not be left here a stone vpon a stone that shal not be destroyed.

Mat. 23,
1.
Luc. 21,
1.

The Gospel
for a yett
more time
to write, & for
a 2. Mat. 23

3. And when he was sitting vpon Mount Oliuet, the Disciples came to him secretly, saying Tel vs when shal these things be: and what

Mat 24

shall be " the signe of thy coming, and of the consummation of the world. 4. And Iesus answering, said to the. Beware that no man seduce you: 5. for many shall come in my name saying, " I am Christ; and they shall seduce many. 6. For you shall heare of warres, & bruits of warres. See that ye be not troubled. For these things must be done, but the end is not yet. 7. For Nation shall rise against Nation, and Kingdom against Kingdom; and there shall be pestilences, and famines, and earth-quakes in places, 8. and all these things are the beginnings of sorowes. ¶ 9. Then " shall they deliuer you into tribulation, and shall kil you and you shall be odious to all Nations for my names sake. 10. And then many shall be scandalized and they shall deliuer vp one another: and they shall hate one another. 11. And many false-Prophets shall rise, and shall seduce many. 12. And because " iniquities shall abound, the charitie of many shall waxe cold. 13. But he that shall perseuer to the end, he shall be saved. ¶ 14. And this Gospel of the Kingdom " shall be preached in the whole world, for a testimonie to all Nations, and then shall come the consummation.

There were in the People false Prophets, as among you also shall be lying Masters, which shall bring in Sects of perdition.

1. Pet. 2.

The Gospel upon the last Sunday after Pentecost.

15. Therefore when you shall see " the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him vnderstand) 16. then they that are in a lewre, let them flee to the mountaines: 17. and he that is on the house top let him not come downe to take any thing out of his house: 18. and he that is in the field, let him not goe back to take his coate. 19. And woe to them that are with child, and that giue suck in those dayes. 20. But pray that your flight be not in the winter, or on the Sabboth. 21. For there shall be then great tribulation, such as hath not been from the beginning of the world vntil now, neither shall be. 22. And vnles those daies had been shortned, no flesh should be saved: but for the Elect the daies " shall be shortned. 23. Then if any man shall say vnto you. Lo here is Christ, or there; doe not beleene him. 24. For there shall rise false Christs and false-Prophets, and shall shew " great signes and wonders, so that the Elect also (if it be possible) may be induced into errour. 25. Lo I haue foretold you. 26. If therefore they shall say vnto you: Behold he is in the desert, goe ye not out: Behold " in the closets, beleene it not. 27. For as lightening cometh out of the east, and appeareth euen into the west, so shall also the aduent of the Sonne of man be. 28. Whersoever the body is, thither shall the Eagles also be gathered together.

Whosoever draweth Christ or his Church from the Communion & fellowship of all Nations Christened, to one corner, towne, or Countrey, beleeue him not. *Arg. de unit Ec. c. 3.*

This signe of the Sonne of man, is the holy Crosse, which shall appeare to the Iewes to their confusion. *1. Cor. 1. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

29. And " immediately after the tribulation of those dayes " the sunne shall be darkned, and the moone shall not giue her light, and the starres shall fall from Heauen, and the powers of Heauen shall be moued. 30. and then shall appeare the signe of the Sonne of man in Heauen: and then shall all Tribes of the earth bewaile and they shall see the Sonne of man coming in the cloudes of Heauen with much power and maiestie. 31. And he shall send his Angels with a trumpet, and a great voice: and they shall gather together his Elect from the foure windes, from the farthest parts of Heauen, euen to the ends thereof. 32. And of the figtree learne a parable. When now the bough thereof is tender, and the leaues come forth, you know that summer is nigh. 33. So you

also, when you shal see these things, know ye that it is nigh even at the doores. 34. Amen I say to you, that this Generation shal not passe, til all these things be done. 35. Heauen and earth shal passe, but my words shal not passe. ¶

36. But of that day and houre nobody knoweth, neither the Angels of Heauen, but the Father alone. 37. And as * in the dayes of Noe, so shal also the coming of the Sonne of man be. 38. For as they were in the dayes before the flood, eating and drinking, marrying and giuing to mariage, euen vnto that day in which Noe entred into the arke, 29. and knew not til the flood came, & took the also also shal the coming of the Sonne of mā be. 40. Then two shal be in the field one shal be taken, & one shal be left. 41. Two woman grinding in the mill: one shal be taken, & one shal be left. 42. Watch therefore because you know not what houre your Lord wil come. 43. But this know ye, that * if the Good-man of the house did know what houre the theefe would come, he would surely watch, and would not suffer his house to be broken vp. 44. Therefore be you also ready, because at what houre you know not, the Sonne of man wil come.

45. Who, thinkest thou, is a faithfull and wise seruant whom his Lord hath appointed ouer his familie, to giue them meate in season? 46. Blessed is that seruant, whom when his Lord commeth, he shal find so doing. 47. Amen I say to you, that ouer all his goods shal he appoint him. ¶ 48. But if that naughty seruant shal say in his hart: My Lord is long a coming: 49. and shal begin to strike his fellow-seruants, and eateth, & drinketh with drunkards: 50. the Lord of that seruant shal come in a day that he hopeth not, & an houre that he knoweth not, 51. and shal deuide him, & appoint his portion with the Hypocrites. there shal be weeping and gnashing of teeth.

A N N O T A T I O N S.

C H A P X X I V.

1. *Religi.*) This was fulfilled 40. yeares after Christes Ascension by Vespasian the Emperour and his sonne Titus. *Enchiridion 9. c. 6 & seq. ex Iosepho.* Vpon which words, *Ther shall not be left of you,* which threaten the destruction of the Iewes Temple, and those words, *upon this Rock I wil build my Church,* which promise the building of the Catholike Church of all Nations, S. Chrysostome making a long comparison of these two Prophecies of Christ, saith thus. Thou seest in both, his great and vspeakable power, in that that he increased and built vp them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the root. Doeſt thou see how whatsoever he hath built, no man shal destroy and whatsoever he hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it, he destroyed the Temple, and no man is able to build it, and that in so long time: For they haue endeauoured both to destroy that, and could not and they haue attempted to build vp this, and they could not doe that neither, &c.

2. *The same.*) Our Maſter knowing that it was not profitable nor seemly for them to know these secrets, giue them by way of Prophecie warning of Iudas miseries, signes, and tokens, that should followe further of, and some neede the later day by which the fearful night alwayes prepare them selves, but neuer be certaine of the houre day, month,

The Ghoſpel
vpō S. Clement
martyr his day
No iemb 24.
And for some
Confessours
Bishops.

Gen. 7. 1

1. Thif.
5. 1.

The Church
cā neuer faile.

Mat 16.
21. and.
Genes
quod
Christus
ſit Deus,
prop. ſi
non.

month, nor yeare, when it should fall *Aug. 10.*

4. *Seducer*) The first and principal warning, needful for the faithful from Christs Ascension to the very end of the world, is, that they be not deceived by Heretikes, which under the titles of true teachers, and the name of Christ and his Ghospel, will seduce many.

5. *I am Christ*) Not only such as have named themselves Christ, as Simon, Menander, and such like, but al Arch heretikes be Christs to their followers, Luther to the Lutherans, Calvin to the Calvinists, because they beleue them, rather then Christ speaking in his Church.

6. *Iniquity abound*) When Heresie and false teachers raigne in the world, namely toward the later day, wicked life aboundeth, and charitie decayeth.

7. *Shall be preached*) The Ghospel hath been preached of late yeares, and now it, by holy Religious men of diuers Orders in sundry great Countries which neuer heard the Ghospel before, as it is thought.

8. *Abomination of desolation*) This abomination of desolation foretold, was first partly fulfilled in diuerse prophanations of the Temple of Hierusalem, when the Sacrifice and service of God was taken away, but specially it shall be fulfilled by Antichrist and his Precursours, who they shall abolish the holy Masse, which is the Sacrifice of Christs body and bloud, & the only soveraigne worship due to God in his Church as S. Hypolytus writeth in these words: The Churches shall lament with great lamentations, because there shall neither Oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shall be like to cottages, and the precious body and bloud of Christ shall not be extant (openly in Churches) in those dayes, the Eucharistie (or Masse) shall be extinguished, the Psalmodie shall cease, the reading of the Scriptures shall not be heard. Hippolytus de Antichristo. By which it is pained, that the Heretikes of these daies be the special fore-runners of Antichrist.

9. *Shall be shortened*) The raigne of Antichrist shall be short, that is, three yeares and a half *Dan 7. Apoc. 11.* Therefore the Heretikes are blasphemous and ridiculous, that say, Christs Vicar is Antichrist, who hath sitten these 1500. yeares.

10. *Great signes*) These signes and miracles shall be to the outward appearance only: for S. Paul calleth them lying signes, to seduce them only that shall perish. Whereby we see that if Heretikes could worke feyned and forged miracles, yet we ought not to beleue them, much lesse when they can not so much as seeme to doe any.

11. *In closets*) Christ having made the Churches authority bright and cleare to the whole world, warneth the Faithfull to take heed of Heretikes and Schismatiques, which have their cōuenticles aside in certaine odd places and obscure corners, alluring curious Persons vnto them. *Aug. l. 1. c. 19. & 20.* For as for the coming together of Catholikes to serue God in secret places, that is a necessary thing in time of persecution and was vsed of Christians for three hundred yeares together after Christ, & the Apostles also and Disciples came so together to Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countie, not drawing religion into corners from the society of the Catholike Church, but practising secretly the same faith, that in al Christendom shinerh and appeareth most gloriously.

12. *Immediately*) If the later day shall immediately follow the persecution of Antichrist, which is to endure but three yeares and a half, as is aforesaid, then is it mere blasphe- my to say, Gods Vicar is Antichrist, & that (by their owne limitation) these thousand yeares a most.

CHAP. XXV.

Continued) I Sermon, he hath with two parables, of the figge tree, and of the fig tree, to shew how it shall be in the latter day, that the faithful shall prepare, and that prepare not them selves. 31. I tell you, I will send parables be shewen that, I will send parables doe workers of mercy, shall send for them, for they shall be sent, and they shall be sent, ever- lasting damnation.

weeke.
The Ghospel
vpon S Cath-
rines day No-
uemb. 13
And for some
other holie
Virgins.



If we be not
in the fauour
of God, and
have not our
owne merits,
we shal not be
holpen by
other mens de-
serts at the day
of iudgement.

The Ghospel
vpon S Nico-
las day Decemb
6 and for some
other Confes-
sours Bishops.

Free wil with
Gods grace
doth merit,

A terrible
example for al
such as doe not
employ theire
vnto god, to his
10.

WHEN shal the Kindom of Heauen be like to ten Virgins, which taking their "lamps went forth to meet the Bridegrome and the Bride. 1. And five of them were foolish, and five wise. 2. But the five foolish, hauing taken their lamps, "did not take" oile with them 3. but the wise did take oile in their vessels with the lamps. 4. And the Bridegrome tarying long they slumbered al and slept. 5. And at midnight there was a clamour made. Behold the Bridegrome commeth, goe ye forth to meet him. 6. Then arose al thoe Virgins, and they trimmed their lamps. 7. And the foolish said to the wise: Giue vs of your oile, be- cause our lamps ars going out. 8. The wise answered, saying. Lest perad- uenture there suffice not for vs and you, goe rather to them that sel, and buy for your selues. 9. And whiles they went to buy, the Bridgrome was come: and they that were ready, entred with him to the marriage, and the gate was shut. 10. But last of al come also the other Virgins saying Lord, I ord, open to vs. 11. But he answering said. Amen I say to you, I know you not. 12. Watch ye therefore, because you knowe not the day nor the houre. ¶

13. For * euen as a man going into a strange countrie, called his ser- uants, and deliuered them his goods. 14. And to one he gaue five talents, and to an other two, and to an other one, to euery one according to his proper facultie, and immediatly he tooke his iourney. 15. And he that had receaued the five talents, went his way, and occupied with the same, and gained other five. 16. Likewise also he that had receaued the two, gained other two. 17. But he that had receaued the one, going his way digged into the earth, and hid his Lords money. 18. But after much time the Lord of thoe seruants cometh, & made account with the. 19. And there came he that had receaued the five talents, & offred other five ta- lents, saying Lord five talents thou didst deliuer me, behold I haue gained other five besides. 20. His Lord said vnto him. Wel-fare thee good & faith- ful seruant, because thou hast been faithful ouer a few things I wil place thee ouer many things, enter into the ioy of thy Lord. 21. And there came also he that had receaued the two talents, & said Lord two talents thou didst deliuer me, behold I haue gained other two. 22. His Lord said to him. Wel-fare thee good & faithful seruant, because thou hast been faith- ful ouer a few things, I wil place thee ouer many things, enter into the ioy of thy Lord. ¶ 23. And he also that had receaued the one talent, came forth, and said: Lord, I know that thou art a hard man, thou reapest where thou dost not sow, and gatherest where thou strawe st not. 24. and being afraid I went, and hid thy talent in the earth: behold here thou hast that which thine is. 25. And his Lord answering, said to him. Naughtie and slough'ful seruant, thou dost know that I reape where I sow not, & gather where I strawed not. 26. thou oughtest therefore to haue committed my money to the bankers, and comming I might haue receaued it with interest. 27. Take ye away therefore the talent from

Mat. 10.
12.

Mr 11,
12.
Luk. 1,
15.

from him, and giue it him that hath ten talents. 29. For to^{*} euery one that hath shal be giuen, and he shal abound. but from him that hath not, that also which["] he seemeth to haue, shal be taken away from him. 30. And the vnprofitable seruant cast ye out into the vtter darknes. There shal be weeping and gnashing of teeth

31. And when the Sonne of man shal come in his maiestie, and al the Angels with him, then shal he sit vpon the seat of his maiestie: 31. and al Nations shal be gathered together before him, and he shal["] separate them one from an other, as the pastour separateth the sheep from the goats: 33. and shal set the sheep at his right hand, but the goats at his left. 34. Then shal the King say to the n that shal be at his right hand: " Come ye Blessed of my Father, possesse you the Kingdom prepared for you from the foundation of the world 35. For I was an hungred, and you gaue me to eat: i was a thirst, and you gaue me to drinke. 36. I was a stranger, and you tooke me in naked, and you couered me: sick, and you visited me. I was in prison, and you came to me. 37. Then shal the iust answer him, saying Lord, when did we see thee an hungred, and fed thee, a thirst, and gaue thee drinke? 38. and when did we see thee a stranger, and tooke thee in? or naked, and couered thee? 39 or when did we see thee sick or in prison, and came to thee? 40. And the King answering, shal say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. 41. Then he shal say to them also that shal be at his left hand " Get ye away from me you cursed into fire euerlasting, which was prepared for the Diuel and his Angels. 42 For I was an hungred, & you["] gaue me not to eat, I was a thirst, & you gaue me not to drinke. 43. I was a stranger, and you tooke me not in naked, and you couered me not sick, & in prison and you did not visit me. 44. Then they also shal answer him, saying Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, & did not minister to thee? 45. Then he shal answer them, saying Amen I say to you, as long as you did it not to one of these leiser, neither did you it to me 46. And these shal goe into punishment euerlasting: but the iust, into life euerlasting. **¶**

The Ghospel
vpon monday
the first weeke
of Lent.

This Kingdō
then is prepared
for those
only that doe
good works
as Christ also
signifieth this
while, saying
that it is not in
his power to
giue it othe-
wise See the
annot c. 10 & 11.

ANNOTATIONS.

CHAP. XXV.

1. *Angels* These Virgins, the wise, and the foolish, are set at the Church my Good works
that shal be giued a reward. But the foolish shal be cast out, although they be necessary.
Howe can we (that are flesh and bone) be necessary, because we are flesh and bone, and
draw with our charitie and good works, to light the way to the iust.

1. *Temp.* These iust, and good works, can be of mercy, and the iust, ble
consecration which shal be to force in the p. 110 c. 1

1. *Of the* The women that shal be cast out, are setting out women to Gods glorie, & giuing it to
and not to the praise of our self, in the sight of men. 24. 27. 130 c. 11

weeke.

We must vse
Gods gifts.

Good and bad
in the Church.

Heaven is the
reward of
good workes,
and Hel of the
contrarie.

17. With vsurie.) Vsurie is here taken for the lawful gaine that a man getteth by well employing his goods. When God giueth vs any talent or talents, he looketh for vsurie, that is, for spiritual increase of the same by our diligence and industrie.

29 That which he seemeth to haue.) He is said to haue Gods gifts, that vseth them, and to such an one God wil increase his gifts. He that vseth them not, seemeth to haue, rather then hath them, and from him God wil withdraw that which before he gaue.

31. Separate.) Lo here is the separation, for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and separated them selues, and therefore are not to be separated here, as being iudged already.

14. Come ye. 41. Get ye away.) It is no incongruities that God should say Goe into euertlasting life, to them that by their free wil haue repelled his mercie, and to the other: Come ye Blessed of my Father, take the Kingdom prepared for you, that by their free wil haue receaued faith, and confessed their sinnes, and done penance Aug li. 2. 47. cum Frd. Manich. c. 8

15. You gaue me.) Hereby we see how much almes-deeds and al works of mercy preuail towards life euertlasting, and to blot out former sinnes. Aug 10 Ps 49.

42. Gaue me not.) He chargeth them not here that they beleeued not, out that they did not good workes. For such did beleeue but they cared not for good workes, as though by dead faith they might haue come to Heaven. Aug de fide & op. c. 15. & ad Iulian q. 4.

CHAP. XXVI.

To the Council of the Iewes, Iudas by occasion of Marie Magdalens ointment, doth sel him for little 17. After the Paschal lamb. 16. he giueth them that bread of life, promised 10. 6.) in a mystical Sacrifice or Separation of his Body and blood. 31. And that night he is after his prayer 47. taken of the Iewes men, Iudas being their Captaine and forsaken of the other eleuen for seare: 57. is falsely accused, and impiously condemned of the Iewes Council, 67. and shamefully abused of them. 69. and thrise denied of Peter: Al, euen as the Scriptures and himself had often foretold.

The Passion
according to
S. Mathew in
these two
Chapters, is
the Gospel at
Masse vpon
Palme Sunday

TENEBRE.
wednesday.



AND it came to passe, when Iesus had ended al these wordes, he said to his Disciples: 2. You know that after two dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. 3. Then were gathered together the chiefe Priests and Ancients of the People into the court of the high Priest, who was called Caiphias: 4. and they consulted how they might by some wile apprehend Iesus, and kil him. 5. But they said: Not on the festiual day, lest perhaps there might be a tumult among the People.

6. And when Iesus was in Bethania in the house of Simon the Leper 7. there came to him a woman, hauing an alabafter-boxe of precious ointment, and powred it out vpon his head as he sat at the table. 8. And the Disciples seeing it, had indignation saying: Whereto is this waste? 9. For this might haue been sold for much, and giuen to the poore. 10. And Iesus knowing it, said to them Why doe you molest this woman? for she hath wrought a good worke vpon me. 11. For the poore you haue alwayes with you: but me you haue not alwayes. 12. For the in powring this ointment vpon my body hath done it to barme me. 13. Amen. I say to you, wheresoener this Gospel shal be preached in the whole world, that also which she hath done,

Mat. 14,
1.
Luc. 12,
1.

Mat. 14,
1.
12, 13, 1.

that

Mr. 14, 10
Luc 21, 5
1
: shal be reported for a memorie of her. 14. * Then wet one of the Twelve, which was called Judas Iscariot, to the cheefe Priests, & said to them: What wilt thou give me, and I wil deliuer him vnto you? But they appoynted vnto him thirtie peeces of siluer. 16. And from thenceforth he sought opportunitie to betray him.

17. And * the first day of the Azymes the Disciples came to Iesus saying: Where wilt thou that we prepare for thee to eate the Pasche? 18. But Iesus said. Go ye into the citie to a certaine man, and say to him. The Maister saith, my time is at hand, with thee doe I make the Pasche with my Disciples. 19. And the Disciples did as Iesus appointed the, and they prepared the Pasche. 20. But when it was Even, he sate downe with his twelve Disciples. 21. And while they were eating, he said. Amen I say to you, that one of you shal betray me. 22. And they being very sad, began every one to say: Is it I Lord? 23. But he answering said: * He that dippeth his hand with me in the dish, he shal betray me. 24. The Sonne of man indeed goeth as it is written of him: but woe be to that man, by whom the Sonne of man shal be betrayed. It were good for him, if that man had not been borne. 25. And Judas that betrayed him, answering said. Is it I Rabbi? He saith to him. Thou hast said.

26. And * whiles they were at supper, Iesus rooke bread, and blessed, and brake: and he gaue to his Disciples, and said: Take ye, and eate: * This is my body. 27. And taking the chalice, he gaue thanks and gaue to them, saying. Drinke ye al of this. 28. For this is my blood of the new Testament which shal be shed for many vnto remission of sinnes. 29. And I say to you, I wil not drinke from henceforth of this * fruit of the vine, vntil that day when I shal drinke it with you new in the Kindom of my Father. 30. And an hymne being said, they went forth vnto Mount Oliuet.

31. Then Iesus saith to them: Al you shal be scandalized in me in this night. For it is written: I wil strike the Pastor, and the sheep of the flock shal be dispersed. 32. But after I shal be risen againe, I wil goe before you into Galilee. 33. And Peter answering, said to him: Although al shal be scandalized in thee, I wil neuer be scandalized. 34. Iesus said to him: Amen I say to thee, that in this night before the cock crow, thou shalt denie me thrise. 35. Peter saith to him: Ye although I should die with thee, I wil not denie thee. Likewise also said al the Disciples.

36. Then Iesus cometh with them into a village called Getsemani: and he said to his Disciples. Sit you here till I goe yonder, and pray. 37. And taking to him Peter and the two sonnes of Zebedee, he began to waxe sorowful and to be sad. 38. Then he saith to them. My soul is sorowful euen vnto death stay here, and watch with me. 39. And being gone forward a litle, he fel vpon his face, praying, and saying: My Father, if it be possible, let this chalice passe from me. Nevertheless not as I wil, but as thou. 40. And he cometh to his Disciples, and findeth them sleeping, and he saith to Peter: Euen so? Could you not watch one houre with me? 41. Watch ye, & pray that ye enter not

Hereby we learne that the good works of Saints are to be recorded and set forth to their honour in the Church after their death. Whereof rise their holy daies & Commemorations. **MAUNDY-Thursday.**

See the margin note Mar. 11, 11.

THURSDAY night.

The Noſturne of Mattins in the Churches Service answereth to this night part of our Saviours Passion, and so consequently the other Canonical hours to the rest.

intimation. The Spirit in deed is prompt, but the flesh weak. 42. Again the second time he went, and prayed, saying: My Father, if this chalice may not passe, but I must drinke it, thy wil be done. 43. And he commeth againe, and findeth them sleeping, for their eyes were become heavy. 44. And leauing them, he went againe. and he prayed the third time, saying the self same word. 45. Then he commeth to his Disciples, and saith to them: Sleepe ye now and take rest. Behold the houre approcheth, and the Sonne of man shal be betrayed into the hands of sinners. 46. Rise, let vs goe behold he approcheth that shal betray me.

47. * As he yet spake, behold Iudas one of the Twelve came, and with him a great multitude with swordes and clubs, sent from the cheefe Priests and the Ancients of the People. 48. And he that betrayed him, gaue them a signe, saying. Whomsoeuer I shal kisse, that is he, hold him. 49. And forthwith comming to Iesus, he said: Haile Rabbi. And he kissed him. 50. And Iesus, said to him Friend, wherto art thou come? Then they drew nere, and laid hands on Iesus, and held him. 51. And behold one of them that were with Iesus, stretching forth his hand, drew out his sword, and striking the seruant of the high Priest, cut of his eare. 52. Then Iesus saith to him: Returne thy sword into his place: for al that take the sword shal perishe with the sword. 53. Thinkest thou that I can not aske my Father, and he wil giue me presently more then twelue legions of Angels? 54. How then shal the scriptures be fulfilled, that so it must be done? 55. In that houre Iesus said to the multitudes: You are come out as it were to a theefe with swordes and clubs to apprehend me. I sate daily with you teaching in the temple, and you laid no hands on me. 56. And al this was done, that the scriptures of the Prophets might be fulfilled. Then the Disciples al leauing him, fled.

57. But they taking hold of Iesus, led him to Caiphias the high Priest, where the Scribes and Ancients were assembled. 58. And Peter folowed him a farre off, euen to the court of the high Priest. And going in he sate with the seruants, that he might see the end. 59. And the cheefe Priests and the whole Councel sought false witnes against Iesus, that they might put him to death: 60. and they found not, whereas many false witnesses had come in. And last of al there came two false witnesses, 61. and they said: * This man said, I am able to destroy the temple of God, and after three dayes to reedifie it. 62. And the high Priest rising vp, said to him Answerest thou nothing to the things which these doe tell thee against thee? 63. But Iesus held his peace. And the high Priest said to him: I adiure thee by the liuing God, that thou tel vs if thou be Christ the Sonne of God. 64. Iesus saith to him: Thou hast said. Nevertheless I say to you, hereafter you shal see * the Sonne of man sitting on the right hand of the power of God, and comming in the clouds of Heauen. 65. Then the high Priest rent his garments, saying: He hath blasphemed, what need we witness any further? Behold, now you haue heard the blasphemie, 66. how thinke you? But they answering said. He is guilty of death. 67. Then did they spit on his face, and buffeted him, & other smote his face with the palmes of their hands, 68. saying Prophecie vnto vs O Christ; who is he that strook thee?

69. But

10.13, 15.

10.1, 19.

Mat 7,
11.

69. But Peter sat without in the court; and there came to him one wench, saying: Thou also wast with Iesus the Galilean. 70. But he denied before them all, saying. I wot not what thou sayest. 71. And as he went out of the gate, another wench saw him, and she saith to them that were there: And this fellow also was with Iesus the Nazarene. 72. And againe he denied with an oth: That I know not the man. 73. And after a litle they came that stood by, and said to Peter: Surely thou also art of them: for even thy speech doth bewray thee. 74. Then he began to curse and to sweare that he knew not the man. And incontinent the cock crew. 75. And Peter remembred the word of Iesus which he had said: Before the cock crow, thou shalt deny me thrise. And going forth, he wept bitterly.

To this time
the LAVDES
do answer in
the Churches
Service.

ANNOTATIONS.

CHAP. XXVI.

8. *This wast.*) Cost bestowed upon Christs body then alive, being in the same not necessary, seemed to the Disciples lost and fruitless so the like bestowed upon the same body in the Sacrament, upon Altars, or Churches, seemeth to the simple lost, or less meritorious, then if the same were bestowed upon the poore

Cost upon
Churches, Al-
tars &c.

10. *Good worke.*) Cost bestowed for religion, deuotion, & signification, is a meritorious worke, and often more meritorious then to giue to the poore, though both be very good, and in some case the poore are to be preferred yea in certaine cases of necessity, the Church wil breake the very consecrated vessels & Jewels of silver, and gold, and bestow them in works of mercy. But we may remember very wel, and our Fathers knew it much better, that the poore were then best releued, when most was bestowed upon the Church.

Releefe of the
poore.

11. *Haue not.*) We haue him not in visible manner as he conuersed on the earth with his Disciples, needing releefe like other poore men, but we haue him after another sort in the B Sacrament, and yet haue him truly and really the self same body. Therefore he saith, they should not haue him, because they should not so haue him, but after another manner. As when he said Luc. 24. When I was with you, as though he were not then with them.

Christ alwaies
with vs in the
B Sacrament.

12. *Twelve.*) It must needs be a great mysterie that he was to worke in the institution of the new Sacrifice by the maruelous transmutation of bread and wine into his body and blood: whereas he admitted none (although many present in the time) but the twelve Apostles, which were to haue the administration and consecration thereof by the B. Sacrament the Order of Priesthood, which also was there giuen them to that purpose. Whereas at the ment. eating of the Paschall lamb at the familie way wont to be present.

A wonderful
mysterie in the
institution of

13. *He brake bread.*) Here at once is instituted, for the continuance of the external office of Christs eternal Priesthood, according to the order of Melchisedech, both a Sacrifice, and a Sacrament, though the Scriptures giue neither of these names to this action, and our Adversaries without all reason or religion accept in a sort the one, and vicerly deny the other. A Sacrifice, in that it is ordained to continue the memory of Christs death and oblation upon the Crosse, and the application of the general vertue thereof to our particular necessities, by consecrating the seueral elements, not into Christs whole Person as it was borne of the Virgin, or now is in Heaven, but the bread into his body apart, as betrayed, broken, and given for vs, the wine into his blood, as shed out of his body, for remission of sinnes, and dedication of the new Testament, which be continuations of his Person as he was in Sacrifice and Oblation. In which mystical and vnspeakable manner, he would haue the Church to offer and Sacrifice him daily, and be in mysterie and Sacrament dyeth, though he be not only in Heaven, but also in the Sacrament, he be indeed per Consummation (as the Church calleth it, that is, by sequent of all his partes to each other) whole, alive,

The holy Eu-
charist is both
a Sacrifice and
a Sacrament.

weeke.
Mans infirmi-
tie
Peccers teares
& repentance.

74 *Teemse.*) A goodly example and warning to mans infirmity, to take heed of presumption, and to hang only vpon God in tentations
75. *Wept. ierly*) S. Ambrose in his Hymne that the Church vseth at Laudes, speaking of this, saith *Hoc ipsa Petra ecclesia cernit, culpam diluit*. When the Cock crew, the Rock of the Church him self washed away his fault. S. August 1. *Arre't c. 11.*

CHAP. XXVII.

The cheefe of the Iewes accuse him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudges wife, testifying in the meane time manifestly his innocence.) 20 and perswade the common People also, not only to preiure the murderer Barabbas, but also to crie, CRUCIFIGE: (At, to the reprobation of their whole Nation, and nothing but fulfilling the Scriptures) 27. After many illusions, 31 he is crucified by the Gentils. 38. Which the Iewes seeing, doe triumph as if they had won the victorie. 45. But even then by many wonderful workes he declareth his might, to their confusion. 57. Finally being buried, they to make al sure, set sentinels to keepe his sepulcher.



AND when morning was come, al the cheefe Priests and Ancients of the People consulted together against Iesvs, that they might put him to death. 2. And they brought him bound and deliuered him to Ponce Pilate the President.

PRIME, or
HORA PRIMA, in
the Churches
Service.
GOOD FRI-
day.

3. Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirtie silver peeces to the cheefe Priests and Ancients, 4. saying: I haue sinned, betraying iust bloud. But they said: What is that to vs? looke thou to it. 5. And casting downe the silver peeces in the temple, he departed and went and hanged himself with an halter. 6. And the cheefe Priests having taken the silver peeces, said: It is not lawfull to cast them into the Corbana, because it is the price of bloud. 7. And after they had consulted together, they bought with them the potters field, to be a burying place for strangers. 8. For this cause that field was called *Haceldama*, that is, the field of bloud, euen to this present day. 9. Then was fulfilled that which was spoken by Ieremie the Prophet, saying: And they took for thine peeces of silver, the price of the priced, whom they did price of the children of Israhel. 10. And they gaue them into the potters field, as our Lord did appoint to me.

This Corbana was a place about the Temple, which receaued the Peoples gifts, or offerings.
See Mat. 23, 19.
42.

11. And Iesvs stood before the President, and the President asked him, saying: Art thou the King of the Iewes? Iesvs saith to him: Thou sayest. 12. And when he was accused of the cheefe Priests and Ancients, he answered nothing. 13. Then Pilate saith to him: Dost thou not heare how great testimonies they alleage against thee? 14. And he answered him not to any word: so that the President did maruel exceedingly.

15. And vpon the solempne day the President had accustomed to release vnto the People one prisoner, whom they would. 16. And he had then a notorious prisoner, that was called Barabbas. 17. They

HORA TERTIA, in the Churches Service.

therefore being gathered together, Pilate said: whom wil you that I release to you, Barabbas, or Iesus that is called Christ? 18. For he knew that for enue they had deliuered him. 19. And as he was sitting in place of iudgement, his wife sent vnto him, saying: Haue thou nothing to doe with that iust man. For I haue suffered many things this day in my sleep for him. 20. But the cheefe Priests and Ancients perswaded the People, that they should aske Barabbas, and make Iesus away. 21. And the President answering, said to them: Whether wil you of the two to be released vnto you? But they said, Barabbas. 22. Pilat saith to them: What shal I doe then with Iesus that is called Christ? They say al: Let him be crucified. 23. The President said to them: Why what euil hath he done? But they cried the more, saying: Let him be crucified. 24. And Pilat seeing that he nothing preuailed, but rather tumult was toward, taking water he washed his hands before the People, saying: I am innocent of the blood of this iust man: looke you to it. 25. And the whole People answering, said: His blood be vpon vs, and vpon our children. 26. Then he released to them Barabbas, and hauing scourged Iesus, deliuered him vnto them for to be crucified.

27. Then the Presidents souldiars taking Iesus into the Palace, gathered together vnto him the whole band. 28. * and strapping him, put a scarlet cloke about him, 29. and plattng a crowne of thornes, put it vpon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Haile King of the Iewes. 30. And spitting vpon him, they tooke the reed, and smote his head. 31. And after they had mocked him, they tooke of the cloke from him, and put on him his owne garments, and led him away to crucifie him. 32. And in going they found a man of Cyrene, named Simon: him they forced to take vp his Crosse. 33. And they came into the place that is called Golgotha, which is the place of Caluarie. 34. And they gaue him wine to drinke mingled with gal. And when he had tasted, he would not drinke.

35. And after they had crucified him, they deuised his garments, casting lots, that it might be fulfilled which was spoken by the Prophet, saying: *They deuised my garments among them; and vpon my vesture they did cast lots.* 36. And they late and watched him. 37. And they put ouer his head his caue written: THIS IS IESVS THE KING OF THE IEWES. 38. Then were crucified with him two theeues, one on the right hand, and one on the left. 39. And they that passed by, blasphemed him wagging their heads, 40. and saying: Vah, thou that destroyest the Temple of God and in three daies doest reedifie it, saue thine owne self: if thou be the Sonne of God, come downe from the Crosse. 41. In like manner also the cheefe Priests with the scribes and Ancients mocking, said: 42. He saued other; himself he can not saue: if he be the King of Israel, let him now come downe from the Crosse, and we wil beleue him. 43. * He trusted in God, let him now deliuer him if he wil, for he said: I that I am the Sonne of God. 44. And the self same thing the theeues also that were crucified with him, reproced him withal.

45. And from the six houre there was darkenede made vpon the whole earth, vntil the ninth houre. 46. And about the ninth houre Iesus

HORA sexta
in the Churches
Service.

Is. 53, 1.

Psa. 118,
19.

Psa. 118,
25, 26,
27.

Jesus cried with a mighty voice, saying: *Eli, Eli, lamma-sabachani*? that is, *My God, my God,* "why hast thou forsaken me?" 47. And certaine that stood there and heard, said: He calleth Elias. 48. And incontinent one of them running, tooke a sponge, & filled it with vinegar, and put it on a reed, and gaue him to drinke. 49. And other said: Let be, let vs see whether Elias come to deliuer him. 50. And Iesus againe crying with a mighty voice, ycalded vp the ghost. 51. And behold the vele of the Temple was rent in two peeces, from the top euen to the botome, and the earth did quake, and the rocks were rent, 52. and the graues were opened: and many bodies of the Saints that had slept, rose. 53. And they going forth out of the graues after his Resurrection, came into the holy citie, and appeared to many. 54. And the Centurion and they that were with him watching Iesus, hauing seen the earth quake and the things that were done, were sore afraid, saying: In deed this was the Sonne of God.

HORA nona
in the Churches Service.

55. And there were there many women a farre of which had folowed Iesus from Galilee, ministering vnto him: 56. among whom was Marie Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the Sonnes of Zebedee. 57. And when it was euening, there came a certaine rich man of Arimathæa, named Ioseph, who also him self was Disciple to Iesus. 58. He went to Pilate, and asked the body of Iesus. Then Pilate commanded that the body should be deliuered. 59. And Ioseph taking the body, wrapt it in cleane lincin, 60. & laid it in his owne new monumēt, which he had hewed out in a rock. And he roled a great stone to the doore of the monument, & went his way. 61. And there was there Marie Magdalene, & the other Marie sitting ouer against the sepulchre.

HORA Vespertina, or Evening
HORA Complin, or Complin.

62. And the next day, which is after the Parasceue, the cheefe Priests and the Pharisees came together to Pilate, 63. saying Sir, we haue remembered, that that seducer said yet liuing, After three dayes I wil rise againe. 64. Command therefore the sepulchre to be kept vntil the third day, lest perhaps his Disciples come, and steale him, & say to the People, he is risen from the dead: and the last errour shal be worse then the first. 65. Pilat said to them: You haue a gard got, gard it as you know. 66. And they departing, made the sepulchre sure; sealing vp the stone, with watchmen.

SATURDAY
called Sabbathum fastum.

ANNOTATIONS.

CHAP. XXVII.

1. *Repining him.*) Note how speedily the plague of God falleth after sinne, and specially men must note what torment of conscience, and desperation often foloweth the shedding of innocent blood.

1. *Hanged himself.*) If he had rightly repented, notwithstanding his horrible treason, he might haue obtained mercy, but by hanging himself he took away all meanes of mercy and saluation, because he died finally impenitent.

Desperation.

24. *Innocent of his blood.*) Though Pilate was much more innocent then the Jewes, and would haue been free from the murder of our Saviour, seeking al the meanes that he could without offending the People & the Emperours lawes to doe him Iustice. Yet he is damned for being the minister of the Peoples wicked will against his owne conscience. Euen as Pilate.

They that excuse lawes against their conscience are lost to Pilate.

Officers be, and specially the Iudges and Iuries which execute lawes of temporal Princes against Catholike men. for al such be guilty of innocent blood, and be nothing executed by that they execute other mens wil according to the lawes, which be vnult. For they should rather suffer death them selues, then put an innocent man to death.

40. *If thou be the Sonne.*) Maruel not, when thou hearest our Sauour in the B. Sacrament derided, ment mocked at, or seest him abused of wicked men that he straight reuengeth not such in the B. Sacrament: blasphemies; or he sheweth not him self there visibly and to the senses, when faithles men, euen as Heretikes wil say Let me see him, tast him, &c. for he suffered here the like on the Crosse, vpon the Crosse. when he might at his wil haue come downe with as much ease as he rose when he was dead.

Detestable 46. *Why hast thou forsaken me.*) Beware here of the detestable blasphemie of Calvin blasphemie of and the Calvinists, who thinking not the bodily death of Christ sufficient, say, that he Calvin. And was also here forsaken and abandoned of his Father, that he sustained in soule and other Ministers conscience, the very scates and torments of the damned Which strange doctrine we find of his schoole. also touched in an English Catechisme set forth by R. H. Anno. 1583 in these wordes

Quest. By what meanes hath Christ appeased his Father wrath andransomed vs? *Answer.* By suffering death of the Crosse, and the torment of Hell in soule, and conscience. Quite contrary to the holie Scriptures, which alwayes attribute our Redemption to Christs death, and shedding of his most precious blood, as to a most sufficient, & onleransom for al mankind. Ro. 5, 10. Heb. 9, 14. 1 Pet. 1, 19. 1. 10. 1, 7. and in innumerable other places. But Calvin and his Disciples hold this wicked paradox, to take away the Article of Christs descending into Hell after his death, saying that his descending was nothing els, but that his soule (remaining as yet in his bodie) suffered the very paines of Hell vpon the Crosse. Whereas indeed his descending was in soule (parting forth of the bodie) into that place, where the Fathers of the old Testament were detained, expecting his coming to deliver them (and that with triumph, and not in paine) as is proued by the Scriptures, and manie ancient Fathers, in the Annotations vpon S. Luke c. 16, 21. Act. 2, 27. 1. Pet. 1, 19. and in other places. And concerning the true sense of these wordes: *Why hast thou forsaken me?* as wel by conferring them with other holie Scriptures, as by the vniforme consent of the ancient Fathers, our Sauour would signifie hereby, that his paines (being now so long on the Crosse, and readie to die) were very great, and therefore according to the infinitie of his humane nature, for very anguish (as before in the garden he sweat blood, when he was but toward his Passion) he saith, he was forsaken, for two causes. First because it was the wil of God not to deliver him, but that he should die. Secondly, because his diuine nature did to repressse itself for the time, that he felt no comfort thereof at al, but was left to die in extreme paines, as a mere man. Yea destitute of such consolation, as his holie Martyrs commonly haue in their last agenie. See Origin, Tract. 15. in Mat. S. Hilarie li. 10. de Trinit. S. Leoser. 17. de Passione S. Bede and others vpon this place.

Reuerent vsing
of our Lords
Body.

Corporals.

49. *Wrapped.*) This honour and duty done to Christs body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane linnen may signifie by S. Hieron, that the body of our Lord is to be wrapped not in gold, precious stones, and si ke, but in pure linnen. And so in the whole Chorch it is obserued by S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the Altar, must be pure and plaine linnen.

Catech.
Calu. or
Instit.
1. 16, 4.
20.

S. Hier.
in hunc
latum.
1. 1.
Concl.

CHAP. XXVIII.

He riseth againe the third day, & (the blind most obstinate Iewes by bribery working to their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 26. and now after his Resurrection, first the Angel, then also himself appointed by the women) 18. and sendeth them to all Nations, to build his Church among the Gentils.



AND in the evening of the Sabbath which dawneth on the first of the Sabbath, came Marie Magdalene, and the other Marie to see the sepulchre. 2. And behold there was made a great earth-quake. For an Angel of our Lord descended from Heauen. and coming, roled back the stone, and sat vpon it: 3. and his countenance was as lightening, and his garment as snow. 4. And for feare of him, the watchmen were frighted, and became as dead. 5. And the Angel answering said to the women: Feare not you. For I know that you seeke Iesus that was crucified. 6. He is not here, for he is risen, as he said. Come, and see the place where our Lord was laid. 7. And going quickly tel ye his Disciples that he is risen: and behold he goeth before you into Galilee: there you shall see him. Loe I haue foretold you..

The Gospell for the night Masse of Christs Resurrection, which is now vsed to be said on Easter eue. EASTER day.

8. And they went forth quickly out of the monument with feare and great ioy, running to tel his Disciples. 9. And behold Iesus met them, saying: Al haile. But they came neere and tooke hold of his feet, and adored him. 10. Then Iesus said to them Feare not, Goe, tel my brethren that they goe into Galilee, there they shall see me.

11. Who when they were departed, behold certaine of the watchmen came into the citie, and told the chiefe Priests all things that had been done. 12. And being assembled together with the Ancients, taking counsel, they gaue a great summe of money to the souldiars, 13. saying: Say you, that his Disciples came by night, and stole him away when we were asleep. 14. And if the President shall heare of this, we wil persuaade him, and make you secure. 15. But they taking the money, did as they were taught. And this word was bruited abroad among the Iewes, euen vnto this day.

16. And the cleuen Disciples went into Galilee, vnto the mount where Iesus had appointed them. 17. And seeing him they adored, but some doubted. 17. And Iesus coming neere spake vnto them, saying: All power is giuen to me in Heauen and in earth. 19. going therefore teach ye all Nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOST, 20. teaching them to obserue all things whatsoeuer I haue commanded you and behold I am with you" al daies, euen to the consummation of the world. H

The Gospell vpon Friday in Easter weeke

The Gospell in the feast of the B. Trinitie.

ANNOTATIONS.

CHAP. XXVIII.

The holy Sepulcher, and Pilgrimage therunto.

1 To see the Sepulcher.) The devout women came to visit our Saviours Sepulcher, and for their devotion first desired to know the Resurrection, and to see him risen. The honour of the which Sepulcher, and the Pilgrimage thereunto in the Primitive Church, S Hieron declareth in these words. *The Jewes sanctify our honoured Sancta Sanctorum, because there were the Cherubs & the Propitiatory & the Arks of the Testament, Hanna, Aaron's rod, & the golden Altar. Dost not the Sepulcher of our Lord seeme unto thee more honourable? Which as often as we enter into so often doe we see our Saviour as in the fildes & slayings ere a while, we see the Angel againe sit at his feet, & at his side he nap in weapp'd garments. The glory of this Sepulcher, we know was long prophesied before Joseph hewed it out, by Esay saying and he rest shall be honour, so will be an everlasting place of our Lords buriall, for comfort of all men. And at this present, notwithstanding the Turkes domination, yet doe the Religious Christian Catholike men by Gods in their providence keepe the holy Sepulcher, which is with in a goodly like Church to Church, and Christians come out of all the world in Pilgrimage to it.*

a The Catholike Church to be gathered of all Nations.

14 Going therefore, a Commission to exporte and preach to all Nations given to the Apostles, and grounded upon Christs extraordinary authority, to whom was given all power in Heaven and in earth.

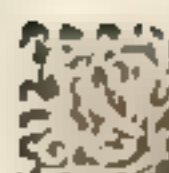
b Christs continual protection of the same Church.


20 With your aid. b Here Christ doth promise his concurrence with his Apostles & their Successours, as well in preaching as in administering the Sacraments, and his protection of the Church never to cease til the worlds end. contrary to our Adversaries, saying same Church, that the Church hath failed many hundred yeares til Luther and Calvin.

In Ep.
17. Paul.
14 &
Eutych.
ad Marc.
cel 12. c.
Esa. 12.



T H • E
A R G V M E N T
O F S. MARKES GHOSPEL.

 S. Markes Ghospel may be wel diuided into foure partes.

 The first part, of the preparation that was made to the manifestation of Christ Chap. 1. to the beginning.

The Second, of his manifesting himself by Preaching & Miracles, & that in Galilee: the residue of the 1. chap. vnto the 10. chap.

The third, of his coming into Iurie towards his Passion chap. 10.

The fourth, of the Holy weeke of his Passion in Hierusalem: chap. 11. to the end of the booke.

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act. 12. and 13. some what also Col. 4. and 2. Tim. 4. and so Iulianus. Moreouer of his familiaritie with the Prince of the Apostles S. Peter, we haue 1. Pet. 5. For so it pleased our Lord, that only two of the Euangelists should be of his twelve Apostles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Iake, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Ghospels therefore were of Antiquitie counted as the Ghospels In Catal. of S. Peter and S. Paul themselves. Marke the Disciple, and interpreter of Script. Eccle. 1. 1. 1. Peter (saith S. Hierom) according to that which he heard of Peters mouth, wrote at Rome a brieue Ghospel at the request of the Brethren (about 10. or 11. yeares after our Lordes Ascension,) which when Peter had heard, he approued it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus writeth li. 6. Hypotypos.

In the same place S. Hierom addeth, how he went into Egypt to preach, and was Philo de S. the first Bishop of the cheefe Citie there, named Alexandria and how Philo Iudens at pleibus. the same time seeing & admiring the life & conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And In Catalogo: not only S. Hierom (in Marco, & in Iherone) but also Eusebius Hist. li. 2. ca. 15. 16. 17. Epiaphanius Sella 29. Nazirorum li. 1. 10. 2. Castorius de Instit. Canonicorum li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus lib. 2. c. 15. and diuerse others doe make mention of the said Monkes out of the same Authore. Finally, he died (saith S. Hierom) the 8 yeare of Nero, and was buried at Alexandria, Anianus succeeding in his place. • Naucler General. 13. But from Alexandria he was translated to Venice, Anno D. m 830.

It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholar to Alexandria, and made him the first Bishop there, this See was esteemed next vnto the See of Rome, and the Bishop thereof was accounted the cheefe Metropolitane of the East, and that by the first Council of Nye. Whereof see S. Leo ep. 53. S. Gregorie li. 5. ep. 60. & li. 6. ep. 37.



Forma Legis a S^{to} MARCO dicta non plenus
Reus et exclamavit: sit via plena Dⁿⁱ



T H E
H O L Y G H O S P E L
O F
I E S V S C H R I S T
A C C O R D I N G T O M A R K E .

C H A P. I.

John (the Eremitte, of whom the Prophets) preaching penance, and living himself accordingly, baptizeth the People to prepare them to Christ, 7. telling them that it is not he, but Christs Baptisme, in which they shal receive the Holy Ghost 9. Iesus there is manifested from Heaven. 12. and by and by he also goeth into the wilderness 14. Beginning in Galilee, 16. after that he hath called foure Disciples, 21 he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of al 35. then also (but first returning into the wilderness) in al the rest of Galilee, with like miracles.

THE FIRST
part of this
Gospel of
the preparatio
to Christs ma-
nifestation.



THE beginning of the Gospel of Iesus Christ the Sonne of God. 2. As it is written in Esay the Prophet : (Behold I send mine Angel before thy face, who shal prepare thy way before thee) 3. A voice of one crying in the desert Prepare ye the way of our Lord, make straight his pathes. 4. John was in the desert baptizing, and preaching the Baptisme of penance vnto remission of finnes. 5. And there went forth to him al the countie of

Jewrie, and al they of Hierusalem, and were baptized of him in the river of Iordan, " confessing " their finnes. 6. And John was " clothed with camels haire, and a girdle of a skinne about his loines and he did eate locustes and wild honie. 7. And he preached, saying There cometh a stronger then I after me, whose latchet of his shoes I am not worthe flopping downe to loose. 8. I haue baptized you " with water, but he shal baptize you with the Holy Ghost.

9. And it came to passe, in those daies came Iesus from Nazareth of Galilee and was " baptized of John in Iordan. 10. And forthwith coming vp o " of the water, he saw the Heauens opened, and " the Spirit as a dove descending, and remaining on him. 11. And a voice was made

Johns Baptis-
me put them in
hope only of
remission of sin-
nes was prepara-
tione to Chri-
stes Sacrament
by which sin-
ners were re-
deemed & re-
mited of sin.
1. & Bapt. 1. 10.

from Heaven: Thou art my beloued Sonne, in thee I am wel pleased.

12. And forthwith * the Spirit droue him out into the desert. 13. And he was in the desert fourtie daies, and fourtie nights: and was tempted of Sathan, and he was with beasts, and the Angels ministered to him.

The second
part of this
Gospel, of
Christs mani-
festation.

• He doth not
preach beleefe
or faith only,
but pennance
also.

14. And * after that Iohn was deliuered vp, Iesvs came into Galilee, preaching the Ghospel of the Kingdom of God, 15. and saying: That the time is fulfilled, and the Kingdom of God is at hand: be penitent, and beleue the Ghospel.

16. * And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets u to the sea (for they were fishers) 17. and Iesvs said to them Come after me, and I wil make you to become fishers of men. 18. And immediately leaving their nets, they folowed him. 19. And being gone thence a litle further, he saw Iames of Zebedee, and Iohn his brother, and them repairing their nets in the ship: 20. and forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they folowed him.

21. And * they enter into Capharnaum, and he forthwith vpon the Sabbaths going into the Synagogue, taught them. 22. And they were astonished at his doctrine, for he was teaching them as hauing power, and not as the Scribes. 23. And * there was in their Synagogue a man in an vncleane Spirit, and he cried out, 24. saying What to vs and to thee I. s. s. of Nazareth? art thou come to destroy vs? I know who thou art, the Sainct of God. 25. And Iesvs threatened him, saying: Hold thy peace, and goe out of the man. 26. And the vncleane Spirit tearing him, and crying out with a great voice, went out of him. 27. And they marvelled al, in so much that they questioned among them selues, saying. What thing is this? what is this new doctrine? for with power he commandeth the vncleane Spirits also, and they obey him. 28. And the bruit of him went forth incontinent into al the countrie of Galilee.

29. And in mediately * going forth out of the Synagogue, they came into the house of Simon and Andrew, with Iames and Iohn. 30. And Simons wifes mother lay in a fit of a feuer: and forthwith they tel him of her. 31. And coming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and she ministered vnto them. 32. And when it was euening after sunne set, they brought to him al that were ill at ease and that had Diuels. 33. And al the citie was gathered together at the doore. 34. And he cured many that were vexed with diuerse diseases, and he cast out many Diuels, and he suffered not them to speake that they knew him.

35. And rising very early, and going forth he went into a desert place: and there he prayed. 36. And Simon sought after him, and they that were with him. 37. And when they had found him, they said to him, That al seeke for thee. 38. And he said to them Let vs goe into the next townes and cities, that I may preach there also, for to this purpose am I come.

39. And he was preaching in their Synagogues, and in al Galilee, and casting out Diuels. 40. And a * leper cometh to him beseeching him, and

Mat. 4.

3.
Lu. 4. 1.Mat. 4.
12.Lu. 4.
14.Mat. 4.
18.

Lu. 5. 1.

Mat. 4.
11Lu. 4. 11
Lu. 4.

12.

Mat. 9.
14.Lu. 4.
41.Mat. 9.
Lu. 9. 1.

and kneeling downe saith to him : If thou wilt, thou canst make me cleane. 41. And Ieſvs hauing compassion of him, ſtretched forth his hand; and touching him, he ſaith vnto him. I wil. Be thou made cleane. 42. And when he had ſpoken, immediately the leproſie departed from him, and he was made cleane. 43. And he threatned him, and forthwith caſt him forth. 44. And he ſaith to him: See thou tel no body, but goe, ſhew thyſelfe to the hugh Prielt, and offer for thy cleaſing the things that Moyſes * commanded, for a teſtimonie to them. 45. But he being gone forth, began to publiſh, and to blaſe abroad the word, ſo that now he could not openly goe into the citie, but was abroad in deſert places, and they came together vnto him from all ſides.

"Our Saviour even when he healed the leper by extraordinary miraculous power, would yet for order sake send the parties to the Priest.

ANNOTATIONS.

СНАР. I.

3. *Confessing their sinnes*] A certaine confession of sinnes there was euen in that penance which John preached, and which was made before men were baptized. Wherby it is cleere that John made a preparation to the Sacramēt of Penance which afterward was instituted by Christ, as well as he did by baptizing prepare the way to Christs baptism.

Confession.

5. *Their sinnes.*) He doth not say that they confessed themselves to be sinners, which may be done by a general confession but that they confessed their sinnes, which is a particular confession.

Particulie
confession.

* *Clashed*) The Holy Ghost thought it worthy of special reporting how straitly this Prophet lived, and how he abstained from delicate meats and apparel. See *Mat* 6, 1

John's example
of penance.
Baptism in
water.

¶ With water) John with water only, Christ with the Holy Ghost, not only, as the Hereticks hold, that say water is not necessary, but with water and the Holy Ghost, as it is plaine in 1. *John* 3. *verses* 5. *and* 8. *that* *he* *that* *is* *born* *of* *water* *and* *the* *Holy* *Ghost*, *he* *shall* *enter* *into* *the* *Kingdom* *of* *Heaven*.

9 Baptized of John) The humility of Christ not disdaining his servants Baptisme. Which is an example for a faithful not to disdain Christs Sacraments of any Priest, be he never so simple, being by the Catholike Church lawfully called. Aug 10, de bapt 9

in *the Spirit*) Express mention of the B. T. in it, the Father speaketh from Heaven, the Holy Ghost appeareth in the descent of a dove, the Sonne also is recommended vnto vs. *Ambros. li. de Sacramen. c. 1.*

The B. Trini-
tic.

14. O, dear J Chast doing penance by long fasting, solitarie, and conversing with wilde beastes, gave example and instruction to the Church for Lent fast, and to holy Eremites of retiring themselves to the wilderness and prayer.

Christ's example
of penance.

31. *Desire place*) Christ vied very often to retire into solitary places, so do we for our example to teach us that such places are best for prayer and contemplation, and that we should often retire our selves from worldly matters to solitary meditation of heavenly things.

Solitaire con-
templation.

С н а р. II.

Against the Scribes and Pharisees he defendeth first his power to rem. sinners in earth, 13. and his eating with sinners (as being the I. hy. tion of sinner signified in those 12. miraculous cures upon bodies) 18. then also he defendeth his Disciples, not having as yet any fasts by him prescribed unto them, and plucking eares of corne upon the Sabbath signifying what that he would change their ceremonies.



AND againe he entred into Capharnaum after some daies, and it was heard that he was in the house, 2. and many came together, so that there was no place; no not at the doore, & he spake to them the Word. 3. And they came to him bringing one sick of the palsey, who was caried of foure. 4. And when they could not offer him vnto him for the multitude, they vncouered the rooffe where he was: and opening it they did let downe the couch wherein the sick of the palsey lay. 5. And when Iesus had seene their faith, he saith to the sick of the palsey. Sonne, thy sinnes are forgiven thee. 6. And there were certaine of the scribes sitting there and thinking in their hearts: 7. Why doth he speake so? he blasphemeth. * Who can forgive sinnes but only God? 8. Which by and by Iesus knowing in his Spirit, that they so thought within themselves, saith to them. Why thinke you these things in your hearts? 9. Whether is easier, to say to the sick of the palsey. Thy sinnes are forgiven thee, or to say. Arise, take vp thy couch, and walke? 10. But that you may know that * the Sonne of man hath power in earth to forgive sinnes, he saith to the sick of the palsey) 11. I say to thee, arise, take vp thy couch, and goe into thy house. 12. And forthwith he arose, and taking vp his couch, went his way in the sight of al, so that al marueled, and glorified God, saying: That we neuer saw the like.

13. And he went forth againe to the sea, and al the multitude came to him, and he taught them. 14. And when he passed by, * he saw Leui of Alpharus sitting at the custome place, and he saith to him. Follow me. And rising vp he folowed him. 15. And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit downe together with Iesus and his Disciples. For they were many, who also folowed him. 16. And the Scribes & the Pharisees seeing that he did eate with Publicans and Sinners, said to his Disciples. Why doth your Maister eate & drinke with Publicans and sinners? 17. Iesus hearing this, saith to them. The whole haue not need of a Phytician, but they that are ill at ease. I or I came not to cal the iust, but sinners.

18. And * the Disciples of Iohn and the Pharisees did vse to fast, and they come, and say to him: Why doe the Disciples of Iohn and of the Pharisees fast, but thy Disciples doe not fast? 19. And Iesus said to them. Why, can the children of the marriage fast, as long as the bridegrome is with them? So long time as they haue the bridegrome with them, they can not fast. 20. But the daies wil come when the bridegrome shal be taken away from them; and then they shal fast in those daies. 21. No body seweth a peece of ray cloth to an old garment: otherwise the rent keeth away the new peeceing from the old, and there is made a greater rent. 22. And no body putteth new wine into old bottles: otherwise the wine murthereth the bottles, and the wine wil be spild, and the bottles wil be lost. But new wine must be put into new bottles.

23. And * it came to passe againe when he walked through the corn on the Sabbath, and his Disciples began to goe for way and to pulck the eares. 24. And the Pharisees said to him. Behold, why do they on the Sab-

* Our Lord is moued to be merciful to sinners by other mens faith and desires, and not only by the parties owne desires alway.

* He so telleth the fasting shal be vnto the Church, so that the old wine, or the old law, or the old Baptisme shal be vnto the Church.

Mt. 9. 1. Lu. 5. 18.

Job. 14. 4. Esa. 43. 25.

Mt. 9. 9. Lu. 5. 27.

Mt. 9. 11. Lu. 5. 13.

Mt. 12. 1. Lu. 6. 1.

1 Re. 21,
6.
2em 14,
9.

Sabboths that which is not lawful? 25. And he said to them: Did you never read what Dauid did, when he was¹ in necessitie, and himself was an hungred and they that were with him? 26. how² he entred into the house of God vnder Abiathar the high Priest, and did eate the loaves of Proposition, which it was not lawful to eate³ but for the Priests, and did giue vnto them which were with him? 27. And he said to them. The Sabbath was made for man, and not man for the Sabbath. 28. Therefore the Sonne of man is⁴ Lord of the Sabbath also.

1 The maker of the law may abrogate or dispense when and where for iust cause it seemeth good to him.

ANNOTATIONS.

CHAP. II.

4 *Man entered*) Such diligence ought to be vsed to bring sinners to Christ in his Sacraments, as was vsed to procure this man and others, by Christ, the health of their bodies.

1 *Sick of the palsy.*) Such as this man was in body by dissolution of his limmes, such also was he in soule, by the noisome desires of the world occupying his heart, and withdrawing him from al good works. *Aug de Trinitate* c. 6. 11. 2.

3 *The sinner.*) Hereby it appeareth that Christ healed this sick man first in his soule, before he tooke away his bodily infirmity which may be an instruction for al men in bodily disease, first to cal for the Sacraments, which be medicines of the soule. As The Sacraments hereby also may be gathered that many diseases come for sinne, and therefore cannot be healed till the sinnes be remitted. to be called for in sicknes.

10. *The Sonne of man*) As Christ proueth vnto them, that himself as man, and not as God only, hath power to remit sinnes, by that in al their fights he was able to doe miracles, and make the sick man suddenly arise, so the Apostles hauing power granted them to doe miracles, though they be not God, may in like manner have authority from God to remit sinnes, not as God, but as Gods ministers. to remit sinnes.

10. *In earth.*) This power that the Sonne of man hath to remit sinnes in earth, was Christ remitted neuer taken from him, but dureth still in his Sacraments, and ministers, by whom he remitteth sinnes in the Church, and not in Heauen only. For concerning sinne, there is the Priests ministerie.

foloweth and approneth this on earth, as is plaine by the wordes of our Saviour to Peter 16. & then to al the Apostles 17. *Whatsoever you shall bind upon earth, shall be bound in Heauen: whatsoever you shall loose upon earth, shall be loosed in Heauen* Where vpon S Hierom saith 18. *The Priests hauing the keyes of the Kingdom of Heauen iudge after a sort before the day of iudgement* And S. Chrysost 19. *de Sacerd* p. 10 post p. 11. c. p. more at large.

11. *In necessity.*) In necessity many things be done without sinne, which els might not be done, and to eate the very chalices and consecrated iewels and vessels of the Church, in cases of necessity, are by lawfull authority turned to profane vses, which otherwise to alienate to a mans private conuenance is sacrilege.

2 M^o
16, 16.
All. 11,
11.
b after
his ip. e.
e Amb.
d. 1 off c.
20.

CHAP. III.

The blind Pharisees seeking his death for doing good vpon the Sabbath, he meekly goeth out of the way: were the people that flock vnto him, and his disciples, are innumerable. 13. Tea to his Twelve also (hauing need of more workmen) he giueth power to worke Miracles. 20. He so occupieth himself for soules, that his kinne thinke him mad 22. The Scribes of Hierusalem come so farre, and yet haue nothing but a ferrely to blasphemize by casting out Devils, to the contrary of what on. 31. That

the Iewes should not (after their manner) thinke it enough, that he is of their bloud; he reiecth that such rather are deare to him, as keepe Gods commandments.



ND he entred againe into the Synagogue, and there was a man there that had a withered hand. 2. And they watched him whether he would cure on the Sabbath, that they might accuse him. 3. And he saith to the man that had the withered hand: Rise vp into the middes. 4. And he saith to them: Is it lawfull on the Sabbath to doe wel or ill? to saue a soule, or to destroy? but they held their peace. 5. And looking round about vpon them, with anger, being sorrowful for the blindnes of their hart, he saith to the man. Stretch forth thy hand. And he stretched it forth, and his hand was restored vnto him.

6. And the Pharisees going forth, immediatly made a consultation with the Herodians against him, how they might destroy him. 7. But Iesus with his Disciples retired to the sea, and a great multitude from Galilee & Iewrie followed him, 8. and from Hierusalē, & from Idumra, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9. And he spake to his Disciples that a boat might attend on him because of the multitude, lest they should throng him. 10. For he healed many, so that there pressed in vpon him for to touch him, as many as had hurts. 11. And the vn-cleane Spirits, when they saw him, fel downe vnto him: and they cryed saying: 12. "Thou art the Sonne of God. And he vehemently charged them that they should not disclose him.

13. And * ascending into a mountaine, he called vnto him whom he would himself, and they came to him. 14. And he made that * twelve should be with him, and that he might send them to preach. 15. And he gaue them power to cure infirmities, and to cast out Diuels. 16. And he gaue to Simon the name * Peter. 17. And Iames of Zebedee, and Iohn the brother of Iames, and he called their names, *Boanerges*, which is, *the sonner of thunder*. 18. And Andrew and Philippe, and Barclomew and Mat-theew, and Thomas and Iames of Alpharus, and Thaddzus and Simon Cananrus, 19. and Iudas Iscariote, who also betrayed him.

20. And they come to a house, and the multitude resorteth together againe, so that they could not so much as eate bread. 21. And when his had heard of it, they went forth to lay hands on him. For they said that he was become mad. 22. And the Ser. l. es which were come downe from Hierusalem, said * That he hath Beelzebub; and that in the Prince of Diuels he casteth out Diuels. 23. And after he had called them togea-ther, he said to them in parables. How can Satan cast out Satan? 24. And if a * Kingdom be deuicd against it self, that Kingdom can not stand. 25. And if a house be deuicd against it self, that house can not stand. 26. And if Satan be risen against himself, he is deuicd, and can not stand, but hath an end. 27. Nobody can rife the vessel of the strong, being entred into his house, vntill he first bind the strong, & then shall he rife his house. 28. And he say to you, that al finnes shal be forgiven the sones of man, & the bla. helmes wherewith they shal bla. beane. 29. But

* The only touching of Christs holy Person, or any part of his clothes, or whatsoever belon- ged to him, did heale all diseases.

* See here the conceit of worldly friends, who thinke the Zeale of Religion, mad- nes, and there- fore count the mad, that are Zelous of Gods cause, and for the Catholike faith, and the more / Ioue, the more mad.

Mat. 12.
9.
Luk. 6.
6.

Mat. 9.
1-10. 1.
Luk. 9. 12.
9. 1.

Mat. 12.
24
Luk. 11.
15.

he

he that shal blasphemie against the Holy Ghost, he hath not forgiveness for ever, but shal be guilty of an eternal sinne. Because they said: He hath an vncleane Spirit.

Mt. 13, 44. Lk 1, 19. 30. And there come his mother and brethren; and standing without they sent vnto him calling him, 31. and the multitude sate about him; and they say to him: 32. Behold thy mother and thy brethren without seeke thee. 33. And answering them, he said: Who is my mother and my brethren? 34. And looking about vpon them which sate round about him, he saith: Behold my mother and my brethren. 35. For whosoever shal doe the wil of God, he is my brother and my sister and mother.

ANNOTATIONS.

CHAP. III.

13. *Then arise Sonne.*) The confession of the truth is not grateful to God, proceeding from every person, the Diuel acknowledging our Saviour to be the Sonne of God, was bidden hold his peace Peters confession of the same was highly allowed and rewarded. *Aug. tract 10. in ep. loan. Ser. 30. 31. de verb. Apost.* Therefore neither Heretikes sermons must be heard, no not though they preach the truth. So is it of their prayer and service, which being neuer so good in it self, is not acceptable to God out of their mouths, yea it is no better then the howling of wilues. *Hier. 18. Ofre*

Sermons, Service, & prayer of Heretikes.

Mt. 11 14. *Twelve.*) This number of twelve Apostles is mystical and of great importance (as appeareth by the choosing of Mathias into Judas place to make vp againe this number) prefigured in the 12 Patriarkes, Gen. 49. the 12 Princes of the children of Israel, Num. 1, 12 fountaines found in Elim, Exod. 15 the 12 precious stones in the Rational of Aaron, Exod. 39 the 12 Spies sent by Moyses, Num. 13. the 12 stones taken out of Iordan whereof the Altar was made, Ios. 4. the 12 loues of Proposition, Lk. 1, 14 &c. *Anselm. in Mt. 6. 10.* And these are the 12 foundations of heavenly Hierusalem. *Apost. 21.*

The number of Twelve, mystical.

Mt. 18. 15. *Peter.*) Peter in numbring the Twelve is alwayes the first, and his name is so given him for signification of his calling to be the Rock or Foundation of the Church vnder Christ as here also the name BOANERGES is given to other two Apostles for signification, and so diuers names elsewhere in the old Testament and in the new.

Peters preeminence.

Greg. 1. p. 17. 3. 16. *Kingdom against kingdom.*) As this is true in al Kingdoms and Common weales where Civil dissension reigneth, so is it specially verified in heresies & Heretikes, which haue alwayes diuisions among themselves as the plague of God, for diuiding themselves and others from the Church.

Dissension of Heretikes.

Mt. 13, 31. 19. *Eternal sinne.*) That which is here called eternal, is (as S. Matthew expresseth it) that which shal neither be remitted in this life, nor in the life to come. Where we learne by S. Mark, that there are also sinnes not eternal, and by S. Matthew, that they are such, as shal be forgiven either here, or in the life to come.

Venial sinnes forgiven after death.

21. *Who is my mother.*) Neither is it here said, that he had no mother, as some vpon these wordes saile gather nor ingratitude to our parents is taught vs by this answer: but we be hereby admonished to preferre the spiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their spiritual good, aboue our carnal parents or kinne. For so our Master being occupied here about heavenly things, accounted al them his mother and brethren, which did the wil of his Father, in which number our Lady his mother was also included, for she did his Fathers wil. *Aug. 19. 18* Yea and aboue al others, because she had so much grace given her that she neuer sinned not so much as venially in al her life. *Aug. 4. in eu. c. 24. 36.*

Spiritual kindred and brethren preferred before carnal and worldly.

The B. Virgin without sinne

CHAP. IV.

The parables (in which he speaketh to the Jewes because they were reprobate) he expounded to his Disciples, shewing that in his sowing, three parts of sowe shal perish, through the fault of the hearers. 21. And that his seruants must confesse their faith, 24. and vse their gifts (contrary to those stony and thorny hearers.) And that his Church (notwithstanding the losing of those three parts of the seed) shal be brought by his providence to the harvest, that is, to the end of the world. 30. growing ouer al time, though in the beginning it be as the litle mustard-seed, 35. and though such tempests of persecution in the sea of this world doe rise against it.



AND againe he began to teach at the sea side, and a great multitude was gathered together vnto him so that he went vp into a boat, and sate in the sea, and al the multitude about the sea was vpon the land. 2. And he taught them in parables many things, and said to them in his doctrine: 3. Heare ye, Behold, the sower went forth to sow. 4. And whiles he soweth, some fel by the way side, and the soules of the aire came, and did eate it. 5. And other some fel vpon rocky places where it had not much earth: and it shot vp immediatly, because it had not deepnes of earth: 6. and when the sunne was risen, it parched, and because it had not roote, it withered. 7. And some fel among thornes: and the thornes grew vp, and choked it, and it yealded not fruit. 8. And some fel vpon good ground, and it yealded fruit that grew vp & increased, and it brought forth, one thirtie, one sixtie, and one an hundred.

9. And he said: He that hath eares to heare, let him heare. 10. And when he was alone, the Twelue that were with him, asked him the parable. 11. And he said to them: To you it is giuen to know the myserie of the Kingdom of God, but to them that are without, al things are done in parables: 12. that * seeing they may see, and not see, and hearing they may heare, and not vnderstand: * lest at any time they should be conuerted and their sinnes be forgiven them. 13. And he saith to them. Doe you not know this parable? And how shal you know al parables? 14. He that soweth, soweth the Word. 15. And they by the way side, are these: where the Word is sown, and when they shal haue heard, immediatly commeth Satan, and taketh away the Word that was sown in their hartes. 16. And they likewise that are sown vpon the rocky places, are these: who when they heare the Word, immediatly with ioy receaue it; 17. And they haue not root in them selues, but are temporal: after ward when tribulation is risen and persecution for the Word, forth with they are scandalized. 18. And other there be that are sown among thornes: these are they that heare the Word, 19. and the cares of the World and the deceitfulness of riches, and concupiscences about other things entering in choke the Word, and it is made fruitles. 20. And these are they that were sown vpon the good ground, which heare the Word, and receaue it, and yelde fruit one thirtie, one sixtie, and

* Such as be out of the Church, though they heare and read neuer so much, they cannot vnderstand.
Bed, in 4. Mat 13

Mat 13,
Luk 8, 4.

Lsa 6, 9

one

one an hundred.

21. And he said to them: * Cometh a candle to be put vnder a bushel, or vnder a bed? and not to be put vpon the candlestick? 22. For there is nothing hid, which shal not be made manifest. neither was any thing made secret, but that it shal come to light. 23. If any man haue eares to heare, let him heare.

24. And he said to them. See what you heare. * In what measure you mete, it shal be measured to you againe, and more shal be giuen to you. 25. For he that hath, to him shal be giuen and he that hath not, that also which he hath, shal be taken away from him.

26. And he said So is the Kingdom of God, as if a man cast seed into the earth, 27. and sleep, and rise vp night and day, and the seed spring, and grow vp whiles he knoweth not, 28. For the earth of it self bringeth forth fruit, first the blade, then the eare, afterward the full corne in the eare. 29. And when the fruit hath brought out it self, immediately he putteth in the sickle, because harvest is come.

30. * And he said: To what shal we liken the Kingdom of God? or to what parable shal we compare it? 31. As a mustard seed, which when it is sown in the earth, is lesse then all the seeds that are in the earth: 32. And when it is sown, it riseth vp, and becometh greater then all herbes, and maketh great boughes, so that the birdes of the aire may dwell vnder the shadow thereof.

33. And with many such parables he spake to them the Word, according as they were able to heare. 34. and without parable he did not speake vnto them, but apart, he explicated all things to his Disciples.

35. And he saith to them in that day, when evening was come. * Let vs passe ouer to the other side. 36. And dismissing the multitude, they take him so as he was in the boat. and there were other boats with him. 37. And there arose a great storme of wind, and the waues beate into the boat, so that the boat was filled. 38. And he was in the hinder part of the boat sleeping vpon a pillow; and they raise him, and say to him: Master, doth it not pertaine to thee that we perish? 39. And rising vp he threatned the wind, and said to the sea. Peace, be still. And the wind ceased, and there was made a great calme. 40. And he said to them. Why are you feareful? neither yet haue you faith? And they feared with great feare and they said one to an other, who is this (thinkest thou) that both wind and sea obey him?

Christ came not to teach his doctrine in corners and hucker mucker as Heretikes doe, but to lighen the whole world therewith.

ANNOTATIONS.

CHAP. IV.

11. Let they would be conuerted.) These speeches here and els where, we must not so vnderstand as though he spake in parables of purpose & to this end, that the hearers might not vnderstand, lest they should be conuerted, which were as much to say as that he would not haue them vnderstand, nor be conuerted, but we must learne the true sence of this

God is not author of sinne, but mans owne wil.

of this very place in S. Matthew and in the Actes, where our Saviour and S. Paul speake thus *They have heard heavily, and have shut their eyes, lest perhaps they may see, and understand, and be converted, and I heale them* Whereby it is euident, that the speaking in parables was not the cause (for many beside the Apostles heard and vnderstood) but themselves would not heare, and vnderstand, and be converted: and so were the cause of their owne wilful & obstinate infidelity And therefore also he spake in parables, because they were not worthy to vnderstand, as the other to whom he expounded them.

27. *And sleep*) The Church, and Christs doctrine, (sleep we, wake we) increaseth by the great prouidence of God, only the Preachers must sow, and plant, and water, and God wil giue the increase, nourishing the seed in mens hearts And therefore we may not giue ouer, or be impatient and solicitous, if we haue not alwaies good successe: but doing our duty, commit the rest to God.

11. *Mustard seed.*) If the Church and Truth had more and more decayed and been obscured after the Apostles time vnto ours, as the Heretikes hold the had it been great in the beginning, & linal afterward where this Parable saith contrary, that it was a mustard seed first, and afterward a great tree, vide *Chrysostom, contra Gentiles in vna & Babyle Mart.*

12. *The birds*) Of al Sectes or doctrine, Christs religion at the beginning was the smallest, and most contemptible, but the success therof farre passed al mans doctrine in in much that afterward al the wisest and greatest of the world made their residence and rest therein.

The Church
visibly increas-
ing.

Christian reli-
gion wonder-
fully spread-
ing.

Mr 13,
A. 28,

1. Cor.
3.

CHAP. V.

To the Gerasens (and in them to al men) Christ manifesteth how the Diuel of his malice would vse them if he would permit: 17. and yet they like not their Saviours presence. 21. A woman Gentil, that began her sickness when the Iewes daughter began her life (signifying Abrahams time) he cureth by the way as he was comming to heale the Iewes: And euen then the Iewes doe die, but yet them also he wil reuiue, as here the Iewes daughter.



AND they came beyond the strait of the sea into the count-
rie of the Gerasens. 1. And as he went out of the boat,
immediatly there met him out of the sepulchres a man in
an vncleane Spirit, 3. that had his dwelling in the sepul-
chres, and neither with chaines' could any man now bind
him: 4. For being often bound with fetters and chaines, he had burst the
chaines, and broken the fetters, and no body could tame him. 5. And he
was alwaies day and night in the sepulchres and in the mountaines,
crying and cutting him self with stones. 6. And seeing Iesus a farre
off, he ranne and adored him. 7. And crying with a great voice, said
What to me and thee Iesus, the Sonne of God most high: I adure
thee by God that thou torment me not. 8. For he said vnto him: Goe
out of the man thou vncleane Spirit. 9. And he asked him, what is thy
name? And he saith to him: My name is Legion, because we are many.
10. And he besought him much, that he would not expel him out of the
countrie. 11. And there was there about the mountaine a great heard of
swine, feeding. 12. And the Spirits besought him, saying Send vs into
the swine, that we may enter into them. 13. And Iesus immediatly
granted vnto them. And the vncleane Spirits going out entered into the
swine: and the heerd with great violence was carried headlong into the
sea, al out two thousand, and were stifled in the sea. 14. And they that

Mr 8,
28.
Lu. 8,
26.

It is not with-
out mystrie
that the Diuels
desired, and
Christ suffered
them to enter
into the swine;
signifying that
bushy liuers be
meets dwell-
e places for Di-
uels. Aug. 1. 2. 10.

fed them, fled, and caried newes into the citie and into the fields. And they went forth to see what was done: 15. And they come to Iesus, and they see him that was vexed of the Diuel, sitting, clothed, and wel in his wits, & they were afraid. 16. And they that had seen it, told the, in what manner he had been dealt withal that had the Diuel, & of the swine. 17. And they began to desire him, that he would depart from their coasts. 18. And when he went vp into the boat, he that had been vexed of the Diuel, began to beseech him that he might be with him: 19. And he admitted him not, but saith to him. Goe into thy house to thine, and tel them how great things the Lord hath done for thee, and hath had mercie vpon thee. 20. And he went his way, and began to publish in Decapolis how great things Iesus had done to him, and al marueled.

21. * And when Iesus had passed in boat againe ouer the strait, a great multitude assembled together vnto him, and he was about the sea. 22. And there cometh one of the Archsynagogues, named Iairus: *Archsynagoge* *cheefe gouer-* *ner of a Syna-* *gogue.* and seeing him, he falleth downe at his feet. 23. And besought him much, saying: I haue my daughter at the point of death, come, impose thy hands vpon her, that she may be safe and liue. 24. And he went with him, and a great multitude folowed him, and they thronged him.

25. And a woman which was in an illue of blood twelue yeares, 26. and had suffered many things of many Physicians, and had beltove I al that she had, neither was any thing the better, but was rather worse. 27. when she had heard of Iesus, she came in the prealle behind him, and touched his garment. 28. For she said: That "if I shal touch but his garment, I shal be safe. 29. And forthwith the fountaine of her blood was dried, and she felt in her body that she was healed of the maladie. 30. And immediately Iesus knowing in him self " the vertue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? 31. And his Disciples said to him. Thou fellest the multitude thronging thee, & sayest thou, who hath touched me? 32. And he looked about to see her that had done this. 33. But the woman fearing and trembling, knowing what was done in her, came and fel downe before him, and told him al the truth. 34. And he said to her. Daughter, thy faith hath made thee safe, goe in peace, and be whole of thy maladie.

35. As he was yet speaking, they come " to the Archsynagogue, saying: That thy daughter is dead, why doest thou trouble the Master any further? 36. But Iesus hauing heard the word that was spoken, saith to the Archsynagogue Feare not, " only beleeue. 37. And he admitted not any man to follow him, but Peter & Iames and Iohn the brother of Iames. 38. And they come to the Archsynagogues house, and he seeth a tumult, and folke weeping and wailing much. 39. And going in, he saith " To Christ *that can more* *easily raise a* *dead man then* *we can do one* *that is but* *a sleepe, death is* *but sleep Aug.* *de verb. Do. 3m.* *49.* to them: Why make you this adoe and weep? the wench is not dead, but sleepeth. 40. And they derided him. But he hauing put forth al, taketh the father and the mother of the wench, and them that were with him, and they goe in where the wench was lying. 41. And holding the wenches hand, he saith to her: Talitha cum, which is being interpreted, wench (I say to thee) arise. 42. And forthwith the wench rose vp, and walked, and she was twelue yeares old: and they were

were astonished with great astonishment. 43 And he commanded them earnestly that no body should know it: and he bad that some thing should be giuen her to eate.

ANNOTATIONS.

CHAP. V.

Profane and
natural men.

The touch of
Reliques

3. *Could find him.*) We see here that malignes which haue extraordinary strength are many times possessed of the Diuel as there is a to a deale and a damne Diuel, and vncleane spirits, which worke these effects in men possessing their bodies. All which things iudels & carnal men, following only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleueth that the Diuel worketh such things.

28 *If I shall touch.*) So the good Catholike saith. If I might but touch one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saints, I should be better for it. *Mat. 11. and 19. See 5. Cor. 13. 1. 1. cent. Gent. in principio, in vii. Babylae* Yea S. Basil saith. He that toucheth the bone of a Martyr, receaueth in some degree holinesse of the grace or vertue that is therein.

30. *Verine.*) Vertue to heale this woman's maladie, proceeded from Christ, though she touched but his vesture in when the Saints by their Reliques or garments doe miracles, the grace and force thereof cometh from our Saviour, they being but the meanes or instruments of the same.

36. *Only beleue.*) It is our common speech, when we require one thing specially, though other things also be as necessarie, and more necessarie As the Physician to his patient, *Only take a good horse* when he must also keep a diet and take potions, things more requisite. So Christ in this great infidelity of the Iewes, required only that they would beleue he was able to doe such a cure, such a miracle, & the he had otherwise it followeth in the next chapter. *He could not doe miracles more because of their incredulity.* Again, for this that he gaue the here & in vs) he places heath of only, which they desired. And therefore he saith. *or I thy faith hath out, had thee but, with made thee take of whole.* A game this was the faith in faith, which could not suffice the daughter. Vnle by it is manifestly deney, that *only* is grace, and the like, are foolishly abused of the Hereticks to proue that only faith iustifieth.

Scripture said
ly applied to
proue only
faith

41 *Woman said.*) Christ's miracles, besides they be wonders & wayes to shew his power, be also signs to shew as these which he corporally raised fro death, put vs in mind of his raising out of death from none. The Scripture maketh special mention yearly of three raised by our Saviour, of which three, this woman was one, with a new house as other, the widows sonne in Naim, now carried out toward the grave, the third Lazarus having been in the grave foure dayes, a fourth yetting. Which worthy of dead bodies, *cannot directly of dead bodies, but more of, rather than others, to be past all mans hope, and yet by the grace of Christ be raised to a new life.*

By these dead,
are raised
there is a new
house.

Refil in
P. 119.

413 do
with De
for 41

CHAP. VI.

In this same country (as before) the people were gathered together, and he said unto them, I am sorry for you, because you are so carnal, and so much like unto the Pharisees and Sadducees, for you refuse to receiue the signe which I shew you. And he said, I will yet send forth seven devils into you, and they shall be cast out. And he said, I will yet send forth seven devils into you, and they shall be cast out. And he said, I will yet send forth seven devils into you, and they shall be cast out.

AND



AND going out from thence, he went into his countie; and his Disciples folowed him. 2. And when the Sabbath was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying: How came this fellow by all these things? & what wisdom is this that is given to him, and such vertues as

are wrought by his hands? 3. Is not this the Carpenter, the Sonne of MARY, the brother of James, and Ioseph, and Iacob, and Simon? why, are not also his sisters here with vs? And they were scandalized in him. 4. And Iesus said to them: That there is not a Prophet without honour, but in his owne countie, and in his owne house, and in his owne kindred. 5. And he could not doe any miracle there, but only cured a few that were sick, imposing his hands. 6. And he marueled because of their incredulity, and he went about the townes in euery teaching.

7. * And he called the Twelve, and began to send them two and two, and gaue them power ouer vncleane Spirits. 8. And he commanded them that they should take nothing for the way, but a rod only: not skrip, nor bread, nor money in their purse, 9. but shod with sandals, and that they should not put on two coats. 10. And he said to them: Whithersoever you shall enter into an house, there tarry till you depart thence. 11. And whosoever shall not receaue you, nor heare you; going forth from thence shake of the dust from your feet for a testimonie to them. 12. And going forth they preached that they should doe penance. 13. And they called out many Diuels, and * anointed with oyle many sick, and healed them.

A preparatiue to the Sacrament of extreme unction. Luc. 10.

14. And * King Herod heard (for his name was made manifest) and he said: That Iohn the Baptist is risen againe from the dead, and therefore vertues worke in him. 15. And others said That it is Elias. But others said That it is a Prophet, as one of the Prophets. 16. Which Herod hearing, said Iohn whom I beheaded, he is risen againe from the dead.

17. For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the wife of Philippe his brother, because he had married her. 18. For Iohn said to Herod: * It is not lawful for thee to haue thy brothers wife, 19. And Herodias lay in waite for him and was desirous to kil him, and could not. 20. For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many things and he heard him gladly. 21. And when a conuenient day was fallen, Herod made the supper of his birth-day to the Princes, and the Tribunes, and the chiefe of Galilee. 22. And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sate with him at the table, the King said to the damsel: Aske of me what thou wilt, and I will giue it thee. 23. And he sware to her. That whatsoever thou shalt aske I will giue thee, though the halfe of my Kingdom. 24. Who when she was gone forth, said to her mother, what should I aske? But she said: I aske the head of Iohn the Baptist. 25. And when she was gone in by, and by with hast to the King, she asketh saying: I wil that thou forthwith thou giue me in a platter the head of Iohn the Baptist.

The Gospell upon the decollation of S. Iohn Baptist. Aug. 19. He might & should by Moyses law haue married his brothers wife if he had been dead without issue but this Philip was yet alive, and had also this daughter that danced.

26. And the King was broken sad. Because of his othe and for them that sate togeather at table he would not displease her: 27. but sending the hangman, commanded that his head should be brought in a platter. 28. And he beheaded him in the prison, and brought his head in a platter and gaue it to the damsel, and the damsel gaue it to her mother. 29. Which his Disciples hearing came, and tooke his body, and they put it in a monument. †

30. And* the Apostles gathering togeather vnto Iesus, made relation to him of al things that they had done and taught. 31. And he said to them: Come apart into the desert place, and rest a hile. For there were that came and went, many. and they had not so much as space to eate. 32. And* going vp into the boat, they went into a desert place apart. 33. And they saw them going away, and many knew: and they ranne flocking thither on foot from al cities, and preuented them.

34. And going forth, Iesus saw a great multitude, and he had compassion on them, because they were as sheep not hauing a shepheard, and he began to teach them many things. 35. And* when the day was now farre spent, his Disciples came to him, saying: This is a desert place, and the houre is now past: 36. dimisse them, that going out into the next villages and townes, they may buy them selues meats to eate. 37. And he answering said. Giue ye them to eate. And they said to him: Let vs goe and buy bread for two hundred pence, and we wil giue them to eate. 38. And he saith to them. How many loanes haue you? goe and see. And when they knew, they say. Foure, and two fishes. 39. And he commanded them that they should make al sit downe, by companies vpon the greene grasse. 40. And they sate downe in rankes by hundreds and fifties. 41. And when he had taken the fure loanes, and the two fishes, looking vp vnto Heauen, he blessed, and brake the loanes, and gaue to his Disciples to set before them, and the two fishes he deuoted to al. 42. And al did eate, and had their fill. 43. And they tooke vp the leau. 35, twelue full baskets of fragments, and of the fishes. 44. And they that did eate, were fure thousand men. 45. And immediately he compelled his Disciples to goe vp into the boat, that they might goe before him beyond the* strait to Bethsaida: whiles himself did dimisse the People.

46. And* when he had dismissed them, he went into the mountaine to pray. 47. And when it was late, the boat was in the middle of the sea, and himself alone on the land. 48. And seeing them labouring in rowing (for the wind was against them) and about the tenth watch of the night he cometh to them walking vpon the sea, and he would haue passed by them. 49. But they seeing him walking vpon the sea, thought it was a ghost, and cried out. 50. For al saw him, and were troubled. And immediately he talked with them, and said to them. Haue confidence, it is I, feare ye not. 51. And he went vp to them into the ship, and the wind ceased: and they were farre more astonished within themselves. 52. for they understood not concerning the loanes, for their heart was blinded.

* The narrow sea, or water.

The Gospel on Sunday after Ashwensday.

Lu. 9.
10.

Mt. 14.
15.

Mt. 14.
15.
Lu. 9.
11.
Jo. 6, 5.

Mt. 14.
15.
Jo. 6, 16.

53. And

Mat. 14.
24.

53. And * when they had passed over, they came into the land of Gen-
nazareth, and set to the shore 54. And when they were gone out of the
boat, incontinent they knew him 55. and running through that whole
countrie they began to carie about in couches those that were ill at ease,
where they heard he was. 56. And whithersoever he entred into townes
or into villages or cities, they laid the sicke in the streets, and besought
him that they might touch but the hemme of his garment and as many
as touched him, were made whole. ¶

ANNOTATIONS.

CHAP. VI.

Chrys.
In 19 in
Mt.
Luc. 4,
23.

1. *The Carpenter* } As he counte the folkes seeing him not only to be a poore man, but
also knowing (as they thought) his whole parentage to be but vulgar, not reaching to
his Godhead and Divine Generation, did take offence or scandal of him so doe the
Heretikes take like offence at his Person in the B. Sacrament, saying Why, this is not
God, for it is bread made of come by such a baker, of the same mould that such a lofe
is, not marking that it was not made Christ by baking, but by Consecration, and
the vertue of Christs words.

1. *They were scandalized* } This scandal rose partly of envy of his equals by birth, who
reputing the selves as good as he, took skorne to be taught of him. Wherupon Christ
saith *A Prophet is not without honour in his own country*, signifying (as it is plain in
Luke) the malice and envy of the Jewes his countrymen in refusing him (10. 1) and
that the Gentils would more esteeme of him.

Mr. 3,
36.
Mt. 10,

3. *He could not* } It is said that he could not worke miracles there, not meaning that he
was not able, but that on their part there wanted apt disposition to receive them. And
therefore he would not of conuincency worke there, where their incredulity was so great
that it would not haue profited them. And for this cause he saith * *Can where to them,*
that wil see and enjoy his miracles, Only beleeue.

1. *Not two years* } He forbiddeth (persecutors, and no careful provisioned bad ly
things, when they are about Gods service in painfull toyes. And for the conuincency
that is worth here and in S. Matthew, vnderstand that that he forbiddeth them to carie
rod or staffe to defend themselves, here he permitteith a walking rod or staffe to leane
and stay vpon; there he forbiddeth shooes, & such like, such as we weare here
he permitteith sandals, that is such as had soles only, which they poore commonly ware
in feary, & now some religion mark. See S. Augustinus upon 1. 1. to *de ciuitate dei* li. 19. c. 17.

13. *What ede* } In the words of the ecclesiasticke is not more one, and yet it is
certaine by this the saying of ede, that either Christ did thinke them to be ill, or
they might take it vp of themselves by vertue of the commandment.

14. *What ede* } By this it is evident that the Apostles had power to worke miracles,
by their only word and commandment of the Parable, but also by
application of creatures which creatures had the same vertue as the word to
heale diseases.

CHAP. VII.

The Masters of the Law, & the Pharisees, & the Scribes, & the Elders of the
People, say to him, Thou art doing these things contrary to the commandment of
Moses, saying, Thou shalt not be bound by the tradition of men, but by the
word of God. He answered them, saying, Why say ye thus? For Moses
said, Honour thy father and mother, which is the first commandment, and
the second, Thou shalt love the Lord thy God, with all thy heart, with all thy
strength, with all thy mind, and with all thy power, this is the first and great
commandment. The second, Thou shalt love thy neighbour as thyself. These
two commandments are the whole Law, and the Prophets. And he said
unto them, Ye have said, Thou shalt love the Lord thy God, with all thy heart,
with all thy strength, with all thy mind, and with all thy power; and
thou shalt love thy neighbour as thyself. These two commandments are the
whole Law, and the Prophets. And he said unto them, Ye have said, Thou
shalt love the Lord thy God, with all thy heart, with all thy strength, with
all thy mind, and with all thy power; and thou shalt love thy neighbour as
thyself. These two commandments are the whole Law, and the Prophets.

defile the soule) to be false. 24. But by and by among the Gentils, in a woman he founde a wonderful faith, upon her therefore he bestowed the crumme that she asked, 31. returning (because the time of the Gentils was not yet come) to the Iewes with the lofe ; 2. where he sheweth his compassion towards mankind so deafe & dumme, 36. and of the People is highly magnified.



AND there assemble together vnto him the Pharisees and certaine of the Scribes, comming from Hierusalem. 2. And when they had seen certaine of his Disciples eate bread with " comon handes, that is, not washed, they blamed them. 3. For the Pharisees, and al the Iewes, vnles they often wash their hands, eate not, holding the tradition of the Ancients: 4. And from the market, vnles they be washed, they eate not: and many other things there be that were deliuered vnto them to obserue, the washings of cups and cruses, and of brasen vessels & beds. 5. And the Pharisees and Scribes asked him. Why doe not thy Disciples walke according to the tradition of the Ancients, but they eate bread with comon hands? 6. But he answering, said to them: Wel did Esay Prophecie of your Hypocrites, as it is written: *This People honoureth me with their lips, but their hart is farre from me.* 7. And in vaine doe they worship me, teaching delusion " precepts of men. 8. For leauing the comandement of God, you hold the traditions of men, the washings of cruses and cups, & many other things you doe like to these. 9. And he said to them, wel doe you frustrate the precept of God, that you may obserue your owne tradition. 10. For Moyses said: Honour thy father and thy mother, and, He that shal curse father or mother, dying let him dye. 11. But you say: If a man say to father or mother, Corban (which is a " gift) whatsoener proceedeth from me, shal profite thee: 12. And further you suffer him not to doe ought for his father or mother, 13. defeating the Word of God for your owne tradition which you haue giuen forth. And many other things of this sort you doe.

14. And calling againe the multitude vnto him, he said to the. Heare me al you, and vnderstand. 15. " Nothing is without a man entering into him, that can defile him. But the things that proceed from a man those are they that make a man common. 16. If any man haue eares to heare, let him heare. 17. And when he was entered into the house from the multitude, his Disciples asked him the parable. 18. And he saith to them: So are you also vnskilful? Vnderstand you not that euery thing from without, entering into a man, can not make him common. 19. because it entreteth not into his hart, but goeth into the belly, and is cast out into the priuy, purging al the meates? 20. But he said that the things which come forth from a man, they make a man common. 21. For from within out of the hart of men proceed euil cogitations, aduouteries, fornications, murders, 22. thefts, auarices, wickednesse, guile, impudencies, an euil eye, blaspheemie, pricke, fool shenes. 23. Al these euils proceed from within, and make a man common.

24. And " rising from thence he went into the coasts of Tyre and Sidon and entering into a house, he wou'd that no man should know, and he could not be hid. 25. For a woman immediatly as she heard of him, whose

" They that say wel, or teach & preach wel, or haue Christ & his word in their mouth, & liue naughtily, be touched in this place,

" See the first annotation vpon this chapter.

Mat. 15
1.

Esa. 29,
13.

Esa. 10,
12.
Leu. 10,
9.

Mat. 15
23.

whose daughter had an vncleane Spirit, entred in, and fel downe at his feet. 26. For the woman was a Gentile, a Syrophœnician borne. And she besought him that he would cast forth the Diuel out of her daughter. 27. Who said to her Suffer first the children to be filled. For it is not good to take the childrens bread, and cast it to the dogs. 28 But she answered, and said to him: Yea Lord, for the whelpes also eate vnder the table of the crummes of the children. 29. And he said to her: For this saying goe thy way, the Diuel is gone out of thy daughter. 30. And when she was departed into her house, she found the maid lying vpon the bed, and the Diuel gone out.

of Tyre
and Si-
don, he
came

31. And againe going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the middes of the coasts of Decapolis. 32. And they bring to him one deafe and dumme, and they besought him that he would impose his hand vpon him. 33. And taking him from the multitude apart, he put his fingers into his eares, and " spitting, touched his tongue, 34. And looking vp vnto Heauen, he groined, and said to him: " Ephpheta, which is, Be thou opened. 35. And immediatly his eares were opened, and the string of his tongue was loosed, and he spake right. 36. And he commanded them not tel any body. But how much he commanded them, so much the more a great deale did they publish it. 37. And so much the more did they wonder, saying He hath done al things wel, he hath made both the deafe to heare, and the dumme to speake. **¶**

The Gospell
vpon the 11
Sunday after
Pentecost.

ANNOTATIONS.

CHAP. VII.

2. *Common*) Common and vncleane is al one. For the Jewes were commanded by the Law to eate certaine kinds of meats only, and not al indifferently and because these were separated from other meats, and as it were sanctified to their vse, they called the other common and profane: and because the Law eathen those cleane and these vncleane, thereof it is, that vncleane and common is al one, as in this Chapter often, and *Mat* 10.

7. *Precept of men*) Mens ordinances which be repugnant to Gods commandements, be here condemned as al obseruance not edifying, not profitable to the fulfilling of Gods commandements, be vaine and superfluous: as many obseruations of the Pharisees were then, and the like traditions of Hereticks be now for howsoever they bragge of Scriptures, al their manner of administration and ministerie is their owne tradition and invention without al Scripture and warrant of Gods word. But the tradition of the Apostles & Ancients, and al the preceptes of holy Church we are commanded to keep, as things not prescribed by man but by the Holy Ghost *Mat* 23 28. 41. 2 *Thim* 2 15.

Commande-
ments of men.

Traditions.

13. *Wasi*) To goe to the Church of Alas: thus corrupted, be the forsaking of a mans parents in their necessitie, pretending or excusing the matter vpon his religion, that which should cleaue them, to God or the Alas, that is impious and unnatural. And these Pharisees reaching children to neglect their duties to their parents, did wickedly.

Duties to pa-
rents.

15. *Communing with a man*) As these wordes of our Saviour doe not import, that the Jewes then might haue eaten of those meats which God forbade them: no more doe they now, that we Christians may eate of meats which the Church forbiddeth vs from certaine. And yet both then and now al meats are cleane and nothing entering into a mans dish. Iudaica: for neither they then, nor we now al meats are of their nature abominable or hable to offence, but they being made so, we for obedience and cleauesing of our bodies.

Abstinence
from certaine
meats.

Christ's spirit
worketh mira-
cles.

Exorcismes &
other ceremo-
nies in Baptis-
me.

13. *Spewing*) Not only by Christ's word and wil, but also by ceremonie and by appli-
cation of external creatures which be holy, miracles are wrought, as by Christ's spittle,
which was not part of his Person, being a superfluous of his body, but yet most holy
Theophyl. in 7. Marc.

14. *Epiphania* : The Church doth most godly imitate and vse these very wordes and
ceremonies of our Sauour in the Exorcismes before Baptisme, to the healing of these
soules that are to be baptized, as Christ here healed the bodily infirmities, and the
disease of the soule together. *Ambrosius de Sacrament. c. 1.*

CHAP. VIII.

Of compassion he feedeth the People, 4000. with seauen loaves. 10. After at which mi-
rales as though they were yet insufficient to proue him to be Christ, the obstinate
Pharisees doe require some miracle from Heauen. 13. Whereupon forsaking them, he
warneth his Disciples to beware of the leaven of their doctrine, neither to seare want
of necessities. 22. He healeth a blind man by degrees and with ceremonies. 27 Peter
confesseth him (though men at this while had not learned so farre) to be Christ. 31.
And by and by he revealeth to them his Passion, 32. rebuking also Peter for dissua-
ding it, 34. and shewing that it is a thing wherein al that wil be saved (namely
in time of persecution) must follow him.

The Gospel
vpon the 6.
Sunday after
Pentecost.

Great seruour
and deuotion
in the good
People, & ex-
ceeding force
in our Masters
preaching, that
made them
abide fasting
so long to
heare his di-
uine sermons.



IN those daies againe when there was a great multi-
tude, and had not what to eate: calling his Disciples
together, he saith to them: 2. I haue compassion vpon
the multitude, because loe three daies they now en-
dure with me, neither haue what to eate. 3. And if I
dissmisse them fasting into their home, they wil faint in
the way, for some of them came farre off. 4. And his Disciples answered
him. Whence may a man fill them herewith bread in the wilderness?
5. And he asked them: How many loaves haue ye? Who said. Seauen.
6. And he commanded the multitude to sit downe vpon the ground. And
taking the seauen loaves, giuing thanks he brake, and gaue to his
Disciples for to set before them, and they did set them before the mul-
titude. 7. And they had a few litle fishes, and he blessed them, and com-
manded them to be set before them. 8. And they did eate and were fil-
led, and they tooke vp that which was left of the fragments, seauen
maddes. 9. And they that had eaten were about foure thousand: and he
dissmised them. ¶

10. And immediately going vp into the boat with his Disciples, he
came into the quarters of Dalmanutha. 11 And the Pharisees went forth,
and began to question with him, asking of him a signe from Heauen,
tempting him. 12. And growing in spirit, he saith. Why doth this Genera-
tion aske a signe? 13. Amen I say to you, If a signe shal be giuen to this
Generation. 13. And leauing them, he went vp againe into the boat, and
passed beyond the strait.

14. And they forgot to take bread: and they had but one loaf with
them in the boat. 15. And he commanded them, saying. Louke wel
and beware of the leaven of the Pharisees, and the leaven of Herod
16. And

40. 15.
32.

36. 15.
39. 16.
1.

16. And they reasoned among them selves saying : Because we haue not bread. 17. Which Iesus knowing, saith to them : Why doe you reason, because you haue not bread ? doe you not yet know nor vnderstand yet haue ye your hart blinded ? 18. hauing eyes see you not ? and hauing eares heare you not ? Neither doe you remember ? 19. When * I brake fve loaves among fve thousand, and how many baskets full of fragments tooke you vp ? They say to him, Twelue. 20. * When also seauen loaves among foure thousand, how many maundes of fragments tooke you vp ? And they say to him Seauen. 21. And he said to them. How doe you not yet vnderstand ?

22. And they come to Bethsaida ; and they bring to him one blind, and desired him that he would touch him. 23. And taking the hand of the blind, he led him forth out of the towne ; and spitting into his eyes, imposing his hands, he asked him if he saw any thing. 24. And looking vp, he said : I see men as it were trees, walking. 25. After that againe he imposed his hands vpon his eyes, and he began to see, and was restored, so that he saw al things clerely. 26. And he sent him into his house, saying : Goe into thy house, and if thou enter into the towne, tel no body.

Our Sauiour vsed to worke much by touching, & by imposition of his hands, that we may learne not to cōtēne the corporal and external application of holy things, nor to chalēge by the spirit & faith only, as Heretikes doe.

27. And * Iesus went forth and his Disciples into the townes of Cæsarea Philippi, and in the way he asked his Disciples, saying to them : Whom doe men say that I am ? 28. Who answered him, saying : John the Baptist, some Elias, & other some as it were one of the Prophets. 29. Then he saith to them : But whom doe you say that I am ? Peter answering said to him : Thou art Christ. 30. And he threatened them that they should not tel any man of him.

31. And he began to teach them, that the Sonne of man must suffer many things, and be reiected of the Ancients and of the high priests & the Scribes, and be killed : and after three daies rise againe. 32. And he spake the Word openly. And Peter taking him, began to rebuke him. 33. Who turning, and seeing his Disciples, threatened Peter, saying : Goe behind me Satan, because thou sauiourest not the things that are of God, but that are of me. 34. And calling the multitude together with his Disciples, he said to them. If any man wil folow me, let him deny himself, and take vp his crosse, and folow me. 35. For he that wil save his life, shal lose it, and he that shal lose his life for me and the Gospell, shal save it. 36. For what shal it profit a man, if he gaine the whole world, & suffer damage of his soule ? 37. Or what permutation shal a man giue for his soule ? 38. For he that shal be ashamed of me, and of my wordes in this adourerous and sinful Generation, the Sonne of man also wil be ashamed of him, when he shal come in the glorie of his Father with the holy Angels.

ANNOTATIONS.

CHAP. VIII.

* *Counting Disciple*) He serued the People not mūd aris him self, but by the Apostles ministerie to teach vs that we must receiue Christs Sacraments and doctrine,

evangelists

Blessing of
creatures worketh an effect
in them.

What is to
suffer for the
Gospel.

Doing against
our owne con-
science.

not at our owne hand, but of his Priests and our Pastours.

7. *Blessed them.*) So is it in some ancient Greek copies, agreeable to our Latin, and in S. Luke expressly in the common Greek text, that he blessed the five loaves and the two fishes: which must be alwayes marked against the Hereticks, which denie this blessing to pertaine to the creatures, but scine it alwayes to be referred to God for thanksgiving. For if it were so, he would have said grace but once for that whole refection but he did severally blesse both the bread first, & afterward then he also, multiplying them by his said blessing (as he did mankind and other creatures in the beginning by blessing them) and so working effectually some change or alteration in the very creatures themselves.

11. *For me and the Gospel.*) By the Gospel is signified, not only the foure Evangelists, but all Scriptures, and whatsoever Christ said that is not in Scripture, for he saith in that very place *He that shall be ashamed of my wordes, the Sonne of man wil be ashamed of him, &c.* Neither his owne wordes only, but whatsoever the Apostles taught in word or writings for our Saviour saith *He that despiseth you, despiseth me.* For defence of any of these, and of every Article of the Catholike faith, we ought to die, and this is to lose our life for Christ and his Gospel.

16. *Gaineth the whole world.*) Let such note this, that for feare or flattery of the world condescend to obey the vniuersall lawes of men touching religion, against their owne consciences, and be content for the rest of a few daies of this life, and forsaaking their temporal goods, to lose their soule and the ioyes of heauen.

CHAP. IX.

The more to confirme them, he giueth them in his Transfiguration a sight of his glorie, whereunto suffering doth bring, 9. and then againe doth iaculate his Passion 14. A Duell also he casteth out, which his Disciples (vpon whom therefore the peruerse Scribes triumphed in his absence) could not, for lack of fasting and praying. 30. Being yet in Galilee, he reucaleth more about his Passion. 33. And (because in the way to Capernaum they contended for the Primacie) he teacheth them that humility is the way to Primacie before God. 38. bidding them also, not to prohibit such as be not against them nor to give scandal to any one of the faithful: and on the other side, the faithful to avoid them by whom they may be scandalized and fall, be they neuer so neere vnto them.

1. See the Annotations vpon the 17. of S. Matthew.

2. The law and the Prophets ioine with Christ and his Gospel the one signified by Moyses, he other by Elias. By whose apparition here we also see that sometime there may be personall encounter betwix the liuing & the dead, though not ordinarily.



AND he said to them: Amen I say to you, that there be some of them that stand here, which shall not tast of death, vntill they see the Kingdom of God comming in power. 1. And after six daies Iesus taketh Peter and Iames and Iohn, and bringeth them alone into a high mountaine apart, and was transfigured before them.

2. And his garments were made glistening and white exceedingly as snow, the like wherof a fuller can not make white vpon the earth. 4. And there appeared to them Elias with Moyses, and they were talking with Iesus 5. And Peter answering, said to Iesus Rabbi, it is good for vs to be here, and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias. 6. For he knew not what he said, for they were frighted with feare. And there was a cloud ouershadowing them, and a voice came out of the cloude, saying: This is my Sonne most deare: heare ye him. 8. And immediatly looking about, they saw no man any more but Iesus only with them. 9. And as they descended from the mountaine, he commanded them that they should not tel any man what things

Luce. 9.
16.

Gen. 1.
21, 25.

Luce. 9.

Mat. 16.
27, 28, 29.
20, 29, 30.

things they had seene, but when the Sonne of man shal be risen againe from the dead. 12. And they kept in the word with them selues, questioning together what that should be, *when he shal be risen from the dead.*

11. And they asked him, saying: What say the Pharisees then and the Scribes, that * Elias must come first? 12. Who answering said to them: Elias when he cometh first, shal restore al things: and how it is written of the Sonne of man, that he shal suffer many things and be contemned. 13. But I say to you that * Elias also is come (and they haue done to him whatsoever they would) as it is written of him.

The Gospel
vpon wednesday
in the Ember
weeke of Sep-
tember.

14. And * coming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them. 15. And forthwith al the People seeing Iesus, was astonished, and much afraid, and running to him, saluted him. 16. And he asked them, what doe you question of among you? 17. And one of the multitude answering, said: Maister, I haue brought my sone to thee, hauing a dumme Spirit, 18. Who, where-soeuer he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and wethereth: and I spake to thy Disciples to cast him out, and they could not. 19. Who answering them, said: O incredulous Generation, how long shal I be with you? how long shal I suffer you? bring him vnto me. 20. And they brought him. And when he had seen him, immediately the Spirit troubled him, and being throwen vpon the ground, he tumbled fouling. 21. And he asked his father: How long time is it since this hath chanced vnto him? But he said. From his infancie: 22. And oftentimes hath he cast him into fire and into waters, to destroy him. But if thou canst any thing, help vs, hauing compassion on vs. 23. And Iesus said to him: If thou canst beleene, al things are possible to him that beleeueth. 24. And incontinent the father of the boy crying out, with teares said I doe beleene Lord, help my incredulity. 25. And when Iesus saw the People running together, he threatened the vncleane Spirit, saying to him: Deafe and dumme Spirit, I command thee, goe out of him, and enter not any more into him. 26. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, that he is dead. 27. But Iesus holding his hand, lifted him vp, and he rose. 28. And when he was entred into the house, his Disciples secretly asked him, why could not we cast him out? 29. And he said to them. This kind can goe out by nothing but by prayer and fasting. **¶**

* Note the
great force of
prayer, and
fasting.

30. And * departing thence they passed by Galilee, neither would he that any man should know. 31. And he taught his Disciples, and said to them: That the Sonne of man shal be betrayed into the hands of men, and they shal kill him, and being killed the third day he shal rise againe. 32. But they knew not the word and they were afraid to aske him.

33. And * they came to Capharnaum. Who, when he was in the house, asked them, what did you treat of in the way? 34. But they held their peace, for in the way they had disputed among themselves, which of them should be the greater. 35. And sitting downe, he called the Twelve, and saith to them. If any man wil be first, he shal be last of al, and the minister of al. 36. And taking a child, he set him in the middes of them. When when he had embraced, he said to them. 37. Who-soeuer

soever shall receive one of such children in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me.

38. * John answered him, saying: Master we saw one casting out Devils in thy name, who followeth not vs, and we prohibited him. Luc. 9, 49.

:- Reward for almes-deeds, whereby it is evident they be meritorious.

:- To give scandal by our life to the weak in faith, is a great sinne, specially in Preests Preachers, & Princes.

39. But Iesus said: Doe not prohibit him. For there is no man that doth a miracle in my name, and can soone speake il of me. 40. For he that is not against you, is for you. 41. For whosoever shall give you to drinke a cup of water in my name, because you are Christs, amen I say to you, he shall not lose his reward. 42. And whosoever shall scandalize one of these litle ones beleevung in me; it is good for him rather if a millstone were put about his necke, and he were cast into the sea. 43. And if thy hand scandalize thee, cut it off. It is good for thee to enter into life, maimed, then hauing two hands to goe into Hel, into the fire vnquenchable, 44 where their worme dieth not, and the fire quencheth not. 45. And if thy foot scandalize thee, chop it off. It is good for thee to enter into life euerlasting, lame, rather then hauing two feet, to be cast into the Hel of vnquenchable fire, 46. where their worme dieth not, and the fire quencheth not. 47. And if thine eye scandalize thee, cast it out. It is good for thee with one eye to enter into the Kingdom of God, rather then hauing two eyes, to be cast into the Hel of fire, 48. where their worme dieth not, and the fire quencheth not. 49. For every one shall be salted with fire: and * every victime shall be salted with salt. 50. Salt is good. But if the salt shall be vnseasoned, wherwith wil you season it? Haue salt in you, and haue peace among you.

Luc. 12, 11.

ANNOTATIONS.

CHAP. IX.

Elias.
Moyſes.

4. *Elias with Moyſes*) Moyſes representeth the Persons of al Saints that shall be departed this life when Christ cometh in his Maestie to iudgement. And Elias (who was then living) figureth the holy men that shall then be found alive when he cometh in glorie. Who both shall then begin to reigne with Christ in glorie. *Revel. 9. Mart.*

Elias and John
Baptist Exem-
ples.

19. *Elias also come*) Elias was Zealous for Gods Law, a great reprehender of sinne, and an Exempe, and shall be the Precursour of Christ in his second Advent. So was John before his first Advent, a Zealous, a Corrector, an Exempe, and his Precursour. *Thom. in Cant. Thoma super Iunctum.* See S Hieron in the life of Paul the Exempe, that both Elias and John Baptist were counted principal professors of that life.

The name of
IESVS wor-
keth miracles.

38. *In thy name*) Miracles are wrought sometime by the name of IESVS, whatsoever the men be, when it is for the proove of a truth or for the glorie of God. In so much that Iulian the Apostata himselfe did drive away Devils with the signe of the Crosse. *S Gregorius Nazianzenus* writeth *Orat. 1. in Iulian. Theodoretus Lib. 1. l. 1.* And so also Heretikes may doe miracles among the Heathen, to proove any article of the Christian faith, but they neuer did nor ever shall worke any miracle to proove any of their erroneous opinions, as to proove that Christ is not really in the B. Sacrament.

CHAP. X.

He answereth the tempting Pharisees (and againe his Disciples afterward) that the case of a man with his wife shal be (as in the first institution) vterly indissoluble. 13. He blesseth children 17. He sheweth what is to be done to get life everlasting: what also for a rich man to be perfect, 28. as also what passing reward they shal haue that doe so in time of persecution 32. He revealeth more to his Disciples, touching his Passion, 35 bidding the two ambitious sisters to thinke rather of suffering with him: 41. and teaching vs in the rest of his Disciples, not to be greeued at our Ecclesiastical Superiours, considering they are (as he was himself) so sent for our saluation. 46. Then going out of Iericho, he giveth sight to a blin man.

The third part of the Gospel Christes coming into Iewrie toward his

The obligation betwixt man and wife is so great, that during life it cannot be broken.

Our Saviour gaue the children his blessing, imposing his hands vpon them.

Note that the keeping of Gods commandments procureth life everlasting.

This is counsell of perfection (not a precept, which the Religious professing and keeping voluntarily doe follow.

AND rising vp thence, he commeth into the coasts of Iewrie beyond Iordan: and the multitudes assemble againe vnto him. And as he was accustomed, againe he taught them.

2. And the Pharisees comming neere, asked him. Is it lawfull for a man to dismis his wife? tempting him. 3. But he answering, said to them: What did Moyses command you? 4. Who said " Moyses" permitted to write a bill of diuorce, and to dismis her. 5. To whom Iesus answering, said: For the hardnes of your hart he wrote you this precept. 6. But from the beginning of the creation * God made the male & femal. 7. For this cause, * man shal leaue his father & mother, and shal cleaue to his wife. 8. And they two shal be in one flesh. Therefore now they are not two, but one flesh. 9. That therefore which God hath ioyned together, * let no man separate.

10. And * in the house againe his Disciples asked him of the same thing. 11. And he saith to them: Whosoever dismiseth his wife and * marrieth another, committeth adoutrie vpon her. 12. And if the wife dismis her husband, and marry another, she committeth adoutrie.

13. And * they offered to him yong children, that he might touch them. And the Disciples threatened those that offered them. 14. Whom when Iesus saw, he took it, and said to them: Suffer the litle children to come vnto me, and prohibit them not. For the Kingdom of God is for such. 15. Amen I say to you, whosoever receaueh not the Kingdom of God as a litle child, shal not enter into it. 16. And embracing them, and * imposing hands vpon them, he blessed them. 17. And when he was gone forth in the way, a certaine man running forth & kneeling before

him asked him, * Good Master, what shal I doe that I may receaue lite everlasting? 18. And Iesus said to him, why callest thou me good? "None is good but one, God. 19. Thou knowest the commandements, * Committ not adoutrie, Kill not, Steale not, Beare false witness, Honour thy father and mother. 20. But he answering, said to him Master at these things I haue obserued from my youth. 21. And Iesus beholding him, loved him, and said to him: One thing is wanting vnto thee. * goe, sell whatsoeuer thou hast, and geue to the poore, and thou shalt haue treasure in Heauan; and come, follow me. 22. Who being stricken sad at the word, went away sorrowfull for he had many possessions. 23. And Iesus looking about, saith to his Disciples. How hardly shal they that haue

money,

Exceeding
happie be they
that can forsa-
ke the tempor-
al things
for religion,

money, enter into the Kingdom of God! 24. And the Disciples were astonished at his wordes. But Iesus againe answering, saith to the: Children, how hard is it for them that trust in money, to enter into the Kingdom of God! 25. It is easier for a camel to passe through a needles eye, then for a rich man to enter into the Kingdom of God. 26. Who marvelled more, saying to themselves. And who can be saved? 27. And Iesus beholding them saith: With men it is impossible; but not with God. For all things are possible with God. 28. And Peter began to say vnto him Behold, we haue left all things, and haue folowed thee. 29. Iesus answering, said: Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospell, 30. that shal not receaue an hundred times so much now in this time, houses, and brethren, and sisters, and mothers and children, and lands, with persecutions: and in the world to come life euermlasting. 31. But many that are first, shal be last, and the last, first.

32. And they were in the way going vp to Hierusalem and Iesus went before them, and they were astonished, and following were afraid. And taking againe the Twelue, he began to tel them the things that should befall him, 33. That, behold we goe vp to Hierusalem, and the Sonne of man shal be betrayed to the chiefe Priests, and to the Scribes and Ancients, and they shal condemne him to death, and shal deliuer him to the Gentils. 34. and they shal mock him, and spit on him, and scourge him, and kill him, and the third day he shal rise againe.

35. And there came to him Iames and Iohn the sonnes of Zebedee, saying Master, we wil that what things soeuer we shal aske, thou doe it to vs. 36. But he said to them What wil you that I doe to you? 37. And they said Grant to vs, that we may sit, one on thy right hand & the other on thy left hand, in thy glorie. 38. And Iesus said to them: You wot not what you aske. Can you drinke the cup that I drinke, or be baptized with the Baptisme wherewith I am baptized? 39. But they said to him, we can. And Iesus said to them: The cup indeed which I drinke, you shal drinke; and with the Baptisme wherewith I am baptized, shal you be baptized: 40. but to sit on my right hand or on my left, is not mine to giue vnto you, but to who it is prepared. 41. And the ten hearing, began to be displeased at Iames and Iohn. 42. And Iesus calling them, saith to them: You know that they which seeme to rule ouer the Gentils, overrule them: and their Princes haue power ouer them. 43. But it is not so in you. But whosoener wil be greater, shal be your minister, 44. and whosoener wil be first among you, shal be the seruant of al. 45. For the Sonne of man also is not come to be ministered vnto, but to minister, and to giue his life a redemption for many.

46. And they come to Iericho: and when he departed from Iericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bartimæus the blind man, sat by the way side begging. 47. Who when he had heard, that it is Iesus of Nazareth, he began to crie, and to say Iesus, sonne of Dauid, haue mercie vpon me. 48. And many threatened him, to hold his peace. But he cried much more, Sonne of Dauid, haue mercie vpon me. 49. And Iesus standing stil commanded him to be called. And they

Mat. 19,

30,

Luc. 13,

30.

Mt. 20,

17.

Luc. 18,

31.

Mt. 10,

10.

Mt. 10,

31.

Luc. 12,

35.

Mt. 10,

19.

Luc. 13,

35.

they call the blind mā, saying to him Be of better colour, arise, he calleth thee. 50. Who casting of his garment leapt vp, and came to him. 51. And Iesus answering, said to him: What wilt thou that I doe vnto thee? And the blind man said to him. Rabbōni, that I may see. 52. And Iesus said to him. Go thy wayes, thy faith hath made thee safe. And forthwith he saw, and folowed him in the way.

ANNOTATIONS.

CHAP. X.

4. *Permitted.* Some things are permitted, though not approved or allowed, to avoid Toleration & greater inconueniences. No man may doe euil for any cause, but he may permit other permission of mens euils for diuers causes: as God himself doeth, who can doe no euil. So doeth the euil.

Aug 29. Prince and Common-wealth permit lesser euils to eschew greater, and so may the Holy
1195 Church much more (as S. Augustine saith she doeth) being placed among much chaffe
17. and much cockle, tolerate many things, and yet whatsoever is against faith & good life, she neither approoueth nor dissembleth with silence, nor connueth

11. *And marie the other*) That which S. Matthew uttered more obscurely, and in marriage after
taken of some, as though he meant that for fornication a man might put away his wife, & marrye
and marry another, is here by this Euangelist (as also by S. Luke) put out of doubt, & lawful.
12. 16. 18. nerally anouching, that whatsoever putteth away his wife and marieth another com-
meth aduoutie Aug 11. de adulterio c. 11 & sequenti bus.

18. *None is good*) None is entirely, substantially, and of himself good, but God though by participation of Gods goodness, men are truly & so called good.

21. *A rich man*) He is here called a rich man that hath his confidence (where is expressed) in his treasure, and had rather forsake his faith and duty to God, then lose them, as all they which liue in Schisme or Heresie to save their goods.

20. *An hundred now for one*) Sometime God doth so blesse men also in worldly be- Their reward
neties that haue forsaken all for him, as S. Greg S. August and S. Paulinus doe note but in this life that
the principal meaning is, * that he wil giue to such men in this life abundance of grace forsake ought
and spiritual comfort and contentation and ioy of conscience (as they feele which haue for Gods sake.
experience) the which spiritual gifts exceed the temporal commodities more then an
hundred fold. In so much that he that hath fully forsaken out small thing, for religion,
would not forsake religion to haue all the world

CHAP. XI.

Being new come to the place of his Passion, he entreath with triumph as when Christ. 11. The fourth
He himself that should suffer the tree. 15. He sheweth his zeale for the house of God part of this
for which the rulers seek his destruction 24 He exhorteth his Disciples to steadfastnes Gospel. The
of faith, and to forgive their enemies. 27. He anon sheweth his power by the witness of Holy weike of
John who was a man sent of God. his Passion in
Hierusalem.

Mat. 23. 1. AND when they came nigh vnto Hierusalem and Bertha- PALME
2. 19. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 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2025. 2026. 2027.

Al these
voluntary du-
ties were grate-
ful to our
Saviour and so
be the like
done to him in
the B. Sacra-
ment
MYNDAY.

send him hither. 4. And going their waies, they found the colt tied be-
fore the gate without in the meeting of two waies: and they loose him.
5. And certaine of them that stood there, said to them: What doe you
loosing the colt? 6. Who said to them as I e s v s had commanded them;
and they did let him goe with them. 7. And they brought the colt to
I e s v s; and they lay their garments vpon him, and he sate vpon him.
8. And many spred their garments in the way: and others did cut
boughes from the trees, and strawed them in the way. 9. And they that
went before and they that folowed, cried saying: Hosanna, blessed is he that
cometh in the name of our Lord. 10. Blessed is the King com of our father David that
cometh, Hosanna in the highest. 11. And he entred Hierusalem into the tem-
ple, and hauing viewed al things round about, when now the euening
houre was come, he went forth into Bethania with the Twelve.

12. And the next day when they departed from Bethania, he was an-
hungred. 13. And when he had seen a farre off a figtree hauing leaues,
he came if happily he could find any thing on it. And when he was co-
me to it, he found nothing but leaues. For it was not the time for figges.
14. And answering he said to it: Now no man eate fruit of thee any
more for euer. And his Disciples heard it. 15. And they come to Hieru-
salem.

And when he was entred into the temple, he began to cast out them
that sold and bought in the temple, and the tables of the bankers, and
the chaires of them that sold pigeons he ouerthrew. 16. And he suffered
not that any man should carie a vessel through the temple. 17. And he
taught, saying to them, Is it not written, That my house shal be called the
house of prayer to al Nations? But you haue made it a denne of thieues. 18. Which
when the cheefe Priestes and the Scribes had heard, they sought how
they might destroy him. For they were afraid of him, because the whole
multitude was in admiration vpon his doctrine. 19. And when euening
was come, he went forth out of the cite.

TUESDAY.
b The Gospel
for S Grego-
rius Thaum-
urgus No-
uemb 17.
And in a Vo-
luntarie Masse for
any necessi-
tie.
Faith of God
is to beleene
that he is able,
and that he wil
doe it, if it be
expedient, and
no impediment
on our part.
God neuer
forgiveth sin-
ne to him that
pa doneth our
sinnes to his

20. And when they passed by in the morning, they saw the figtree
withered from the rootes. 21. And Peter remembering, said to him. Rab-
bi, behold the figtree that thou didst curse, is withered. 22. And I e s v s
answering saith to them: Haue faith of God. 23. Amen I say to you,
that whosoever shal say to this mountaine, Be taken vp and be cast into
the sea, and shal not stagger in his hart, but beleue that whatsoever he
saith shal be done, it shal be done vnto him. 24. Therefore I say to you,
al things, whatsoever you aske, praying, beleue that you shal receaue,
and they shal come vnto you. 25. And when you shal stand to pray,
forgive if you haue ought against any man, that also your Father which
is in Heaven, may forgive you your finnes. 26. If so be that you wil not
forgive, neither wil your Father that is in Heaven, forgive you your
finnes. 27. And they come againe to Hierusalem.

And when he walked in the temple, there come to him the cheefe
Priests & the Scribes and the Ancients. 28. and they say to him In what
power dost thou these things? and who hath given thee this power,
that thou shouldest doe these things? 29. And I e s v s answering
said to them. I also wil aske you one word, and answer you me, and I
wil

Ps. 117,
26.

Mat. 21,
19.

Mat. 21,
12.
Luc 19,
45.

Esa. 56,
7
Ier. 7,
11.

Mat. 21,
10.

Mat. 21,
27.
Luc. 10,
2.

will tel you in what power I doe these things. 10. The Baptisme of Iohn was it from Heauen, or from men? 21. Swer me. 31. But they thought with them selues, saying: If we say, from Heauen, he wil say, why then did you not belecue him? 32. If we say, from men, we feare the people. For al accounted Iohn that he was indeed a Prophet. 33. And they answering say to Iesus: We know not. And Iesus answering saith to them: Neither doe I tel you in what power I doe these things

weeks.
his name whe-
reby it is euident
that more is
required then
only faith.

ANNOTATIONS.

CHAP. XI.

16. *Passeth through the temple.*) He could not abide to see the Temple of God profaned, no nor suffered those things to be done in it, which otherwise were not vnlawful, but honest, if they had been done in due place. How much lesse can he abide the profaning of Churches now with Heretical service and preaching of heresie and blasphemy.

Profaning of
Gods Church.

17. *Denn: of theues.*) If the Temple was then a denne of theues, because of profane & secular marchandise: how much more now, when the house appointed for the Holy Sacrifice & Sacrament of the Bodie of Christ, is made a denne of the Ministers of Carnall bread?

CHAP. XII.

He foretelleth to the Iewes in a parable their reprobation most worthy and the vocation of the Church of the Gentils in their place 10. himselfe being the headstone thereof. 13. He defeateth the snare of the Pharisees and Herodians, about paying tribute to Casar 18. and reueth also the murther of the Sadducees against the Resurrection 28. also the opposition of a scribe. 35. And so hauing put al the busie Scribes to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man 38. Bidding the people to beware of the Scribes, being ambitious and hypocrites 41. He commendeth the poore widow for her two mites, at one at.

This man, is
God the Father
this vineyard,
is (as Esay saith
51.) the house
of Israel. The
seruants sent,
are Moyses and
the Prophets,
who the Iewes
did diuersely
afflict and per-
secute.

as Sonne is
Christ our Sa-
uour whom
the Iewes cru-
cified out of
the cite of Je-
rusalem, as it
were casting
him out of the
vineyard.



AND he began to speake to them in parables: A man planted a vineyard and made a hedge about it, and digged a trough, and built a towre, and lett it out to husbandmen; and went forth into a strange countree. 2. And sent to the husbandmen in season a seruant, to receaue of the husbandmen, of the fruit of the vineyard. 3. Who apprehending him, beat him; and sent him away empty. 4. And againe he sent to them another seruant, and him they wounded in the head, and vsed him reprochfully 5. And againe he sent another, & him they killed: and many other, beating certaine, and killing others. 6. Therefore hauing yet one sonne most deare, him also he sent vnto them last saying. That they wil reuerence my sonne. 7. But the husbandmen said one to another. This is the heire, come, let vs kil him, and the inheritance shal be ours. 8. And Apprehending him, they killed him, and cast him

Mat. 21,
31.
Luk. 20,
9.

21 The Jewes
and their guides
to whom
the vineyard
was let, destroyed:
and God's
vineyard given
to the Apostles
and their Successors
in the
Gentils.
22 Christ is be-
come the cor-
ner stone of the
Synagogue and
the Church in
which the
faithful both
of the Jewes
and Gentils are
contained.

him forth out of the vineyard. 9. What therefore wil the Lord of the vineyard doe? He wil come and destroy the husbandmen; and wil give the vineyard to others. 10. Neither haue you read this scripture, *The stone which the builders rejected; the same is made the head of the corner.* 11. By our Lord was this done, and it is maruelous in our eyes. 12. And they sought to lay hands on him, and they feared the multitude. For they knew that he spake this parable to them. And leauing him they went their way.

13. * And they send to him certaine of the Pharisees and of the Herodians, that they should entrap him in his word. 14. Who coming, say to him. Maister, we know that thou art a true speaker, and carest not for any man, for thou dost not looke vpon the person of men, but teachest the way of God in truth. Is it lawfull to give tribute to Caesar, or shal we not give it? 15. Who knowing their subteltie, said to them: Why tempt you me? bring me a peece that I may see it. 16. But they brought it him. And he saith to them. Whose is this image, and inscription? They say to him, Caesars. 17. And Iesus answering, said to them. Render therefore the things that are Caesars, to Caesar, and that are Gods, to God. And they marueled at him.

18. And * there came to him the Saducees that say there is no resurrection, and they asked him saying. Maister, 19. * Moyses wrote vnto vs, that if any mans brother die, and leaue his wife, and leaue no children, his brother shal take his wife and raise vp seed to his brother. 20. There were therefore seauen brethren, and the first took a wife, and died leauing no issue. 21. And the second took her, and died: and neither this left issue. And the third in like manner. 22. And the seauen took her in like sort, and did not leaue issue. Last of al the woman also died. 23. In the resurrection therefore when they shal rise againe, whose wife shal she be of these? for the seauē had her to wife. 24. And Iesus answering, said to them. Doe ye not therefore erre, not knowing the scriptures, nor the power of God? 25. For when they shal rise againe fro the dead, they shal neither marie, nor be married, but are as the Angels in Heauen. 26. And as concerning the dead, that they doe rise againe, haue you not read in the booke of Moyses, how in the bush God spake to him, saying. *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* 27. He is not the God of the dead, but of the liuing. You therefore are much deceaued.

28. And * there came one of the Scribes that had heard them questioning, and seeing that he had wel answered them, asked him which was the first comādemēt of al. 29. And Iesus answered him: That the first comādemēt of al is, *Heare Israel the Lord thy God is one God.* 30. *And thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole mind, and with thy whole power.* This is the first comādemēt. 31. And the second is like to it. *Thou shalt loue thy neighbour as thy self.* And other comādemēt greater then these there is not. 32. And the Scribe said to him. Wel Maister, thou hast said in truth, that there is one God, and there is none other besides him. 33. And that he be loued from the whole hart, and with the whole vnderstanding, and with the whole soule, and with the whole strength: and to loue his neighbour

* This exel-

lence of Charitie teacheth that faith only is not sufficient.

ps 117,
22.

Mat. 23,
15.
Lu. 16,
10.

Mat. 23,
31.
Luc. 20,
17.
Mat.
23, 6.
Deut. 10,
5.

Ex. 3,
6.

Mat. 22,
14.

Deut. 6,
5.

Leu. 19,
18.

bour as himself, is a greater thing then al Holocausts and Sacrifices.
34. And Iesus seeing that he had answered wisely, said to him. Thou art not farre from the Kingdom of God. And no man now durst aske him.

35. And Iesus answering, said, teaching in the temple How doe the Scribes say, that Christ is the sonne of David? 36. For David himself saith in the Holy Ghost: *Our Lord said to my Lord, sit on my right hand, until I put thine enemies vnder thy feet* 37. David therefore himself calleth him Lord, and whence is he his sonne? and a great multitude heard him gladly. 38. And he said to them in his doctrine. * Take heed of the Scribes that wil walke in long robes, and be saluted in the market place, 39. And sit in the first chaires in the Synagogues, and loue the highest places at suppers: 40. Which deuoure widowes houses vnder the pretence of long prayer these shal receaue larger iudgement.

41. * And Iesus sitting ouer against the treasure, beheld how the multitude did cast money into the treasure, and many rich men did cast in much. 42. And when there came a certaine poore widow, she cast in two mites, which is a farthing. 43. And calling his Disciples together, he saith to them: Amen I say to you, that this poore widow hath cast in more then al that haue cast into the treasure. 44. For al they of their abundance haue cast in, but she, of her penurie hath cast in al that she had, her whole liuing.

God doth accept almes that are correspondent to euery mans abilities: and the more able, the more must a man giue.

ANNOTATIONS.

CHAP. XII.

1. *To Gad*) These men were very circumspect and wary to doe al duties to Cesar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to uphold their Heresies, doe not only miscaleate mens dutie to the Prince, wilfulling that which is due to God, but also giue to the Prince more then due, and take from God his right and dutie. But Christ allowing Cesar his right, warneth them alio of their dutie toward God. And that is it which Catholikes inculcate. Obey God, doe as he commandeth, Serue him first, and then the Prince.

God first to be serued & then the Prince.

19. *His brother shal take*) Marke wel here, that the Law which saith, Thou shalt not marie thy brothers wife, it not such as admitteth not dispensation, as though this marlage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marie his brothers wife.

Marrying the brothers wife.

24. *Not knowing the Scriptures*) Who would haue thought that by this place of Scripture alleged by Christ, the Resurrection were proued? and yet we see that Christ doth hereby deuote it, and chargeth their great Doctours and Masters (which arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No marvel then if the Holy Doctours and Catholike Church make the like deduction sometime and proues, where the Heretike doth not or wil not see so much, therefore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the holy Ghost in them. For example, when of that place, *It shall not be forgiven in this world nor in the world to come*, ancient Fathers deduce, that there are finnes remitted after this life in Purgatorie. See Mat. 12. 32.

Many truths deduced out of scripture which Heretikes see not.

26. *The power of God*) Euen so doe heretikes erre two waies, because they know not the Scriptures, which they interpret contrary to the sense of the whole Church and of al the ancient Fathers, and because they know not the power of God, that as he saide in a se the selfe same doth againe, so he can make his body present in many places: but being altogether faithlesse and not beleeuing his power, they dispute of such matters, only by reason and their owne imagination.

Heretikes ignorant and without faith.

CHAP. XIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 5. what things shal be before the consummation of the world, as specially the Churches full preaching vnto al Nations. 14. Then, what shal be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short tyme. 24. then incontinent the day of Iudgement, 28. to our great comfort in those miseries vnder Antichrist. 32. As for the meane, so tise pertaineth not so knowe it 33. but rather euery man to watch, that we be not vnprovided when he cometh to each one particularly by death.

See the Annotations vpon S. Matthew, c. 24.

TUESDAY
night.

Great warres
toward the latter end,

Much persecu-
tion of the faith-
ful and Catho-
like men in the
latter end.

Great treache-
rie and many
false brethren
at the same
tyme.

Constancie &
perseuerance
necessarie in
tyme of persecu-
tion.

AND when he went out of the Temple, one of his Disciples saith to him Maister, behold what manner of stones, and what kind of buildings. 2. And Iesus answering, said to him: Seest thou al these great buildings? There shal not be left a stone vpon a stone, that shal not be destroyed.

3. And when he sat in Mount-oluet against the Temple, Peter and James and Iohn and Andrew asked him apart: 4. Tel vs, "when shal these things be? and what shal be the signe when al these things shal begin to be consummate? 5. And Iesus answering began to say to them, See, that no man seduce you. 6. For many shal come in my name saying that "I am he; and they shal seduce many. 7. And when you shal heare of warres and bruits of warres, feare not. For these things must be, but the end is not yet. 8. For Nation shal rise against Nation and Kingdom against Kingdom, and there shal be earth-quakes in places, & famines. These things are the beginning of sorowes. 9. But looke to your selues. For they shal deliuer you vp in Cornets, and in Synagogues shal you be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie vnto them. 10. And into al Nations first the Gospel must be preached. 11. And when they shal lead you and deliuer you, be not careful beforehand what you shal speake; but that which shal be giuen you in that houre, that speake ye. I or it is not you that speake, but the Holy Ghost. 12. And brother shal deliuer brother vnto death, and the father his Sonne, and the children shal arise against the parents, and shal worke their death. 13. And you shal be odious to al men for my name. But he that shal endure vnto the end, he shal be saved.

14. And when you shal see "the abomination of desolation, standing where it ought not (he that readeth, let him vnderstand) then they that are in Ierusalem, let them flee vnto the mountaines: 15. and he that is on the house-top, let him not goe downe into the house, nor enter in to take any thing out of his house: 16. And he that shal be in the field, let him not returne back to take his garment. 17. And woe to them that are with child and that giue suck in those daies. 18. But pray that the things chauce not in the winter. 19. For those daies shal be such tribulations as were not from the beginning of the creation that God created

Mat. 24.
1.
Luc. 21.
5.

Dan 9.
17.
1. T. 1. ff.
1. 4.

created vntil now, neither shal be. 20. And vnles the Lord had shortned the dayes, no flesh should be saved. but for the elect which he hath elected, he hath shortned the dayes. 21. And then if any man shal say vnto you, Loe, here is Christ, loe, there: doe not beleue. 22. For there shal rise vp false-Christes and false Prophets, and they shal shew signes and wonders, to seduce (if it be possible) the elect also. 23. You therefore take heed, behold I haue foretold you all things.

Antichriste
reigne shal be
but three yeres
and a halfe.
Dan. 6. Apoc. 13.

24. But in those dayes after that tribulation the sunne shal be darkened, and the moone shal not giue her light, 25. and the starres of Heauen shal be falling downe, and the powers that are in Heauen, shal be moued. 26. And then they shal see the Sonne of man comming in the clouds, with much power and glorie. 27. And then shal he send his Angels, and shal gather together his elect from the foure winds, from the uttermost part of the earth to the uttermost part of Heauen. 28. And of the figtree learne ye a parable. When now the bough thereof is tender, and the leaues come forth, you know that sommer is very nigh. 29. So you also when you shal see these things come to passe, know ye that it is very nigh, at the doores. 30. Amen I say to you, that this Generation shal not passe, vntil all these things be done. 31. Heauen & earth shal passe, but my word shal not passe.

Not as
though himselfe
knew not, as
the Heretikes
Agnostike held,
but because he
knew it not
for to teach it
others, as
being not ex-
pedient. Amb.
de Scla. li. 3. c. 8.
The Gospell
for some Co-
fessours
Bishops.
And on the
Anniversary
of the creation,
of a Bishop.

32. But of that day or houre no man knoweth, neither the Angels in Heauen, nor the Sonne, but the Father. 33. Take heed, watch, and pray. For you know not when the time is. 34. Luen as a man who being gone into a strange countrie, left his house, and gaue his seruants authoritie ouer each worke, and commanded the porter to watch. 35. Watch ye therefore (for you know not when the Lord of the house commeth: at euen, or at midnight, or at the cock crowing, or in the morning) 36. lest coming vpon a sudden, he find you sleeping. 37. And that which I say to you, I say to al, Watch. **F**

ANNOTATIONS.

CHAP. XIII.

4. *When shal these things be?* The miseries which did fall before the destruction of the Temple and citie of Hierusalem, were a resemblance of the extreme calamitie that shal befall before the later day at the time of Antichrist whereupon Christ speaketh indifferently of both.

Arch heretikes
be false-
Christes and
false-Prophets.

6. *I am he*) As before the destruction of Hierusalem, diuers Seducers arose, and called themselves Christes, promising the People deliuerance from the feared and dangers, they were in of forraigne soules, so shal there come many towards the end of the world and make themselves Christes & Authours of sects, and shal gaine many Disciples, as in plaine words foloweth in this chapter v. 21. *There shal rise vp false-Christes, and false Prophets &c.*

14. *The abomination of desolation.*) No here he doth so properly and purposely tend to this abomination of detestation which by Antichrist shal be achieved, with Calu-
misme which taketh away with other Sacraments and external worship of God, the very sacrifice of Christes Body and blood, which being taken away (as S. Cyprian saith) no religion can remaine.

Caluistine
tender to the
abomination
of desolation.

22. *Signes and wonders.* false-Christes and false Prophets be seducers who in the later day by the power of the Diuel shal seeme to work wonders, and yet men must not beleue them, Much lesse these, which for their false faith cannot shew so much as one false miracle.

CHAP. XIV.

THE PASSI-
ON according
to S. Marke in
these two chap-
ters, is the Gho-
pel at Masse
vpon Tuesday
in the Holy
weeke.

Iudas by occasion of Marie Magdalens ointment, doth sel him to the Council of the
Iewes. 12. After the Pasche he giueth them the bread of life (10. 6) in a
mystical Sacrifice or separation of his soule and blood. 17. and that night, is after his
prayer, 43. taken of the Iewes men, Iudas being their Captaine is forsaken of the
ouer eleven for feare. 52. is falsly accused and unpiously condemned of the Iewes
Council 65. and shamefully abused of them. 66. and thus denied of Peter. Al euen
as the Scriptures and himself had often foretold.

TENE BRE
wednesday.

AND the Pasche was, and the Azymes after two daies:
and the cheefe Priests and the Scribes sought how they
might by some wile lay hands on him, and kil him. 2. But
they said: Not on the festiual day, lest there might be a
tumult of the People.

3. And * when he was at Bethania in the house of Simon the Leper,
and sate at meate, there came a woman hauing an alabaster boxe
of ointment, of precious spike-narde; and breaking the alabaster-boxe,
she powred it out vpon his head. 4. But there were certame that had in-
dignation within themselves, and said: Whereto is this wast of the
ointment made? 5. For this ointment might haue been sold for more
then three hundred pence, and giuen to the poore. And they murmured
against her. 6. But Iesus said: Let her alone, why doe you molest
her? she hath wrought a good worke vpon me. 7. For the poore you
haue alwaies with you; and when you wil, you may doe them good, but
me you haue not alwaies. 8. That which she had, she hath done; she
hath preuented to anoint my body to the burial. 9. Amen I say to you,
wheresoeuer this Gospel shal be preached in the whole world, that
also which she hath done, shal be told for a memorie of her.

* We haue not
Christ here
needing our
almes, as when
he conuerfed
vpon the earth
See. Mat. 24, 11

10. And * Iudas Iscariore one of the Twelue went his way to the
cheefe Priests, to betray him to them. 11. Who hearing were glad,
and they promised him: that they would giue him money. And he sought
how he might betray him conueniently.

MAVNDI
Thursday.

12. And * the first day of the Azymes when they sacrificed the Pas-
che, the Disciples say to him. Whither wilt thou that we goe, and pre-
pare for thee to eate the Pasche? 13. And he sendeth two of his Disci-
ples, and saith to them. Goe ye into the citie, and there shal meet you a
man caryng a picher of water, folow him. 14. and whithersoever he
entrecth, say to the Maister of the house, that the Maister saith, where is
my retectone, where I may eate the Pasche with my Disciples? 15. And
he wil shew you a great chamber, adorned, and there prepare for vs.
16. And his Disciples went their ways, and came into the citie, and
they found as he had told them, and they prepared the Pasche. 17. And
* when euen was come, he cometh with the Twelue. 18. And when
they were sitting at the table and eating, Iesus said: Amen I say
to you, that one of you shal betray me, let that catch with me. 19. But
they

Mat. 26
1.
Lu. 22
1.

Mat. 26
6.
Iuan. 12
3.

Mat. 26
17.
Lu. 22 7

Mat. 26
17.
Lu. 22 7

Jo. 13
11.

they began to be sad, and to say to him severally, Is it I? 20. Who said to them: One of the Twelve, he that dippeth with me his hand in the dish. 21. And the Sonne of man in deed goeth, * as it is written of him, but woe to that man by whom the Sonne of man shall be betrayed. It were good for him, if that man had not been borne. 22. And * whiles they were eating, Iesus tooke bread, and blessing brake, and gaue to them, and said, Take, This is my body. 23. And taking the chalice, giving thanks he gaue to them. And they all dranke of it. 24. And he said to them: This is my blood of the new Testament, that shall be shed for many. 25. Amen I say to you, that now I wil not drinke of the fruit of the vine vntil that day when I shall drinke it new in the Kingdom of God. 26. And an hymne being said, they went forth into Mount-oliuet.

28. And Iesus saith to them: You shall all be scandalized in me in this night, for it is written, I wil strike the Pastor, & the sheepe shall be dispersed. 28. But after that I shall be risen againe, I wil goe before you into Galilee. 29. And Peter said to him: Although all shall be scandalized, yet not I. 30. And Iesus saith to him: Amen I say to thee, that thou this day in this night, before the cock crow twice, shalt thrise deny me. 31. But he spake more vehemently: Although I should die together with thee, I wil not denie thee. And in like manner also said they all.

32. And they come into a farne-place called Gethsemani. And he saith to his Disciples: Sit you here, vntil I pray. 33. And he taketh Peter and James and John with him, and he began to feare and to be heavy. 34. And he saith to them: My soul is sorowful even vnto death, stay here, and watch. 35. And when he was gone forward a litle, he fell flat vpon the ground, and he prayed that if it might be, the houre might passe from him, 36. and he said: Abba, Father, all things are possible to thee, transerre this chalice from me, but not that which I wil, but that which thou. 37. And he commeth, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one houre? 38. Watch ye, and pray that you enter not into tentation. The spirit in deed is prompt, but the flesh infirme. 39. And going away againe, he prayed, saying the self same word. 40. And returning, againe he found them asleep (for their eyes were heavy) and they wist not what they should answer him. 41. And he commeth the third time, and saith to them: Sleep ye now, and take rest. It sufficeth: the houre is come, behold the Sonne of man shall be betrayed into the hands of sinners. 42. Arise, let vs goe. Behold, he that shall betray me, is at hand.

43. And * as he was yet speaking, commeth Iudas Iscariote one of the Twelve, and with him a great multitude with swords and clubs, from the cheefe Priests and the Scribes and the Ancients. 44. And the betrayer of him had given them a signe, saying Whomsoever I shall kisse, it is he, lay hold on him, and lead him warily. 45. And when he was come, immediately going to him, he saith: Rabbi, and he kised him. 46. But they laid hands vpon him, and held him. 47. And one certaine man of the standers about drawing out a sword, smote the servant of the cheefe Priest, and cut off his eare. 48. And Iesus answering,

said to them: As to a theefe are you come out with swords and clubs to apprehend me? 49. I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50. Then his Disciples leaving him, all fled. 51. And a certaine yong man folowed him clothed with sindon vpon the bare, and they tooke him. 52. But he casting off the sindon, fled from them naked.

53. And they brought Iesus to the cheefe Priest; and all the Priests and the Scribes and the Ancients assembled together. 54. And Peter folowed him a farre off euen in vnto the court of the high Priest; and he sate with the seruants at the fire, and warmed himself. 55. And the cheefe Priests and all the Councel sought testimonie against Iesus, that they might put him to death, neither found they. 56. For many spake false witness against him, and the testimonies were not conuenient. 57. And certaine rising vp, bare false witness against him, saying: 58. That we heard him say, * I wil dissolue this temple made with hand, and in three daies wil I build an other not made with hand. 59. And their testimonie was not conuenient. 60. And the high Priest rising vp into the middes, asked Iesus, saying: Answerest thou nothing to these things that are objected to thee of these? 61. But he held his peace and answered nothing. Again the high Priest asked him, and said to him: Art thou Christ the Sonne of the blessed God? 62. And Iesus saith to him: I am. And you shal see the * Sonne of man sitting on the right hand of power, and comming with the clouds of Heauen. 63. And the high Priest renting his garments, saith: What need we witnesses any further? 64. You haue heard blasphemie. How thinke you? Who all condemned him to be guilty of death. 65. And certaine began to spit vpon him, and to couer his face, and to beat him with buffets, and to say vnto him, Prophecie, and the seruants gaue him blowes.

66. And when Peter was in the court beneath, there commeth one of the * woman-seruants of the high Priest. 67. And when she had seen Peter warming him self, beholding him she saith: And thou wast with Iesus of Nazareth. 68. But he denied, saying Neither know I, neither wot I what thou saiest. And he went forth before the court; and the cock crew. 69. And againe a wench seeing him, began to say to the standers about, That this fellow is of them. 70. But he denied againe. And after a while againe they that stood by, said to Peter: Verily thou art of them, for thou art also a Galilzan. 71. But he * began to curse and to sweare, That I know not this man whom you speake of. And immediatly the cock crew againe. And Peter remembered the word that Iesus had said vnto him: Before the cock crew twise, thou shalt thrise deny me. And he began to weep.

* Here we may see that they were worthily reprobated and forsake, according to our Saviours prediction by the parable (Mat. 13) The kingdom of God shall be taken from you &c. He seareth not afterward Rome the Lady of the world, that in the house of Caiaphas was afraid of the high Priests wech Leo in Roma. Pm. & Pau. fir. 1.

Is. 2, 19.

Dan. 7, 13.

ANNOTATIONS.

CHAP. XIV.

4 *This waſt*) Religious offices done to Chriſt for ſignification, devotion, or honour ſake, both then in his life, and now in the Holy Sacrament, be of ſome (vnder preſence of beſtes beſtowing ſuch things vpon the poore) condemned vniuſſly.

Coſt reli-
giouſly beſtow-
ed vpon Chriſt
& his Church.

6 *Let her alone*) Chriſt anſwereth for the devout woman, and for defence of her ſaſt, as we muſt anſwer againſt the ignorant and ill men, when they blame good men for gi-
uing their goods to the Church.

22. *Bread*) *This bread before the Sacramental wordes, but the Conſecration once done, of bread*
is made the fleſh of Chriſt. Ambroſ li 4 c. 4 de Sacramentis.

The real pre-
ſence by Con-
ſecration.

23 *Chalice*) Wine and water is put into the Chalice, but is made bloud by Conſecra-
tion of the heavenly Word though to auoid the lothſomneſſe which would be in the
ſight of bloud, thou receaſeſt that which hath the likenes and reſemblance thereof.
Ambroſ ibidem.

Very bloud
vnder the for-
me of wine,

24. *My body*, 24. *My blood*) Whoſeuer beleueth it not to be true that is ſaid, he ſaſteth from
grace and ſanctification Epiph in Ancorato. *Let vs neuer giue credit to God & neuer reſiſt him, though*
the thing that he ſaith ſeeme neuer ſo abſurd in our imagination, or ſeeme paſſe al our ſenſe and vnder-
ſtanding For his words can not beguile vs, but our ſenſe may eaſily be deceiued Seeing therefore that he
ſaid, This is my body, let vs neuer doubt of the matter Chryſoſt ho. 84. in Mat. ſub ſinem.

Faith neceſſa-
rie in the B. Sa-
crament.

71. *He began to curſe*) In this one Apoſtle Peter, the fiſt and cheefe in the order of
Apoſtles, in whom the Church was figured, both ſortes were to be ſignified, to wit, the
ſtrong and the weake, becauſe without both the Church is not. *Aug. ſer. 13 de verb De*
Againe, Our Sauour would ſhew by the example of the cheefe Apoſtle, that no man
ought to preſume of him ſelf, when neither S. Peter could auoid the danger of mutabi-
lity *Aug traſt. 16. in Euang lo Leo Ser. 9. de Paſſi De*

Peter.

CHAP. XV.

The cheefe of the Iewes accuſe him to Pilate the Gentil 6. And (he ſeeking to deliuer
him) they perſwade the common People (who hitherto were alwayes ready to de-
ſend him) not only to preſerre the murderer Barabbas, but alſo to crie Crucifige
(to the reprobation of the whole Nation,) 16 After many illuſions, 20. he is cruci-
fied by the Gentils 29 which the Iewes ſing, doe triumph as if they had now the
victorie. 32 But euen then by many wonderful workes he declareth his might, 41.
and finally is buried honourably.



AND forthwith in the morning the cheefe Priests with
the Ancients and the Scribes & the whole Councel, con-
ſulting together, binding Ieſus led & deliuered him to ſunday.
Pilate. 2. And Pilate asked him Art thou the king of
the Iewes? but he anſwering, ſaid to him Thou ſaiſt.
3. And the cheefe Priests accuſed him in many things.
4. And Pilate againe asked him, ſaying: Anſwerſt thou nothing? ſee in
how great things they accuſe thee. 5. But Ieſus anſwered nothing more,
ſo that Pilate marueled.

GOOD

6. And vpon the feſtival day he was wont to releaſe vnto them one
of the priſoners whomſoener they had demanded 7. And there was one
called Barabbas, which was put in priſon with ſeditious pe ſons,
who in a ſedition had committed murder. 8. And when the multitude
was come vp, they began to require, according as alwayes he did

vnto them. 9. And Pilate answered them, and said: Wil you that I release to you the King of the Iewes? 10. For he knew that the cheefe Priests for enuy had deliuered him. 11. But the cheefe Priests moued the People, that he should release Barabbas rather to them. 12. And Pilate againe answering, said to them. What wil you then that I doe to the King of the Iewes? 13. But they againe cried: Crucifie him. 14. And Pilate saith to the. Why, what euil hath he done? But they cried the more: Crucifie him. 15. And Pilate willing to satisfie the People, released to them Barabbas, and deliuered Iesus, hauing whipped him, for to be crucified.

16. And the souldiars led him into the court of the Palace, and they cal together the whole band. 17. and they clothe him in purple, and plating a crowne of thornes they put it vpon him. 18. And they began to salute him: Haile King of the Iewes. 19. And they smote his head with a reed: and they did spit on him. And bowing the knees, they adored him. 20. And after they had mocked him, they stripped him of the purple, and put on him his owne garments, and they lead him forth to crucifie him. 21. And they forced a certaine man that passed by, Simon a Cyrenéan comming from the countrie, the father of Alexander and Rufus, to take vp his crosse. 22. And they bring him into the place Golgotha, which being interpreted is, *The place of Caluaries*. 23. And they gaue him to drinke wine mingled with myrthe, and he tooke it not.

24. And crucifying him, they deuided his garments, casting lots vpon them, who should take which. 25. And it was the third houre, and they crucified him. 26. And the title of his cause was superscribed, KING OF THE IEWES. 27. And with him they crucifie two theeues; one on the right hand, and another on his left. 28. And the Scripture was fulfilled that saith. *And with the wicked he was reputed.* 29. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, he that destroyeth the Temple, and in three daies buildeth it: 30. saue thy self, comming downe from the crosse. 31. In like manner also the cheefe Priests mocking said with the Scribes one to an other: He saued others, himself he cannot saue. 31. Let Christ the King of Israel come downe now from the crosse that we may see and beleue. And they that were crucified with him, railed at him.

33. And when it was the sixth houre, there was made darknes vpon the whole earth vntil the ninth houre. 34. And at the ninth houre Iesus cried out with a mightie voice, saying. *Eloi, Eloi, lamme sabachthani*: Which is being interpreted, *My God, my God, why hast thou forsaken me?* 35. And certaine of the standers about hearing, said: Behold, he calleth Elias. 36. And one running and filling a sponge with vinegre, and putting it about a reed, gaue him drinke, saying. Let he, let vs see if Elias come to take him downe. 37. And Iesus putting forth a mightie voice, gaue vp the ghost. 38. And the vele of the temple was rent in two, from the top to the bottome. 39. And the Centurion that stood ouer against him, seeing that so crying he had giuen vp the ghost, said: In deed this man was the Sonne of God.

40. And there were also women looking on a farre off, among whom was Marie Magdalene, and Marie the mother of James the litle, and of Io-

So Heretikes say of the H. Sacrament, If it be Christ, let him saue him self from all iniuries.

See Mat. c. 27, 46 the blasphemous expostion of Caluins and his followers, and take heed ther. of.

to 19, 11

Esa. 53, 11. show what do. prouest bundel

Isa. 53, 11.

of Ioseph, and Salome; 41. and when he was in Galilee, they followed him, and ministred to him, and many other women that came vp together with him to Hierusalem. 42. And when euenng was now come (because it was the Parasceue, which is the Sabbath-eue) 43. came Ioseph of Arimathæa a noble Senatour, who himself also was expecting the Kingdom of God; and he went in boldly to Pilate, and asked the body of Iesus. 44. But Pilate marvelled if he were now dead. And sending for the Centurion, asked him if he were now dead. 45. And when he understood by the Centurion, he gaue the body to Ioseph. 46. And Ioseph" buying sindon, and taking him downe, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the doore of the monument. 47. And Marie Magdalene and Marie of Ioseph beheld where he was laid.

ANNOTATIONS.

CHAP. XV.

11. *Chief Priests*) Heretikes abuse the ignorant People with these naughty Priests of the old Testament, to make that name odious, & to discredit the Priests of Christ in the new Testament. But for these Priests, thou must not marvel that they are so busy against Christ, partly because they were such as were intruded by the secular power of the Roman Emperours, and from yeare to yeare by bribery and friendship, not by success on according to the Law of Moyses, partly because the time was now come when the old Priesthood of Aaron should cease, and the new begin according to the order of Melchisedech and for these causes Christ feared that former privileges of wisdom and iudgement and discretion to decay in these later usurpers, and that according to the prophet saying *The Law shall perish from the Priest and counsel from the Ancients.* But the Priesthood of the new Testament is to continue vnto the end of the world, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for ever, promised, to teach it al truth, and for Peter the cheefe Priest thereof vnder Christ, our Saviour prayed; That his faith should not faile and to the rest also he said: *He that heareth you, heareth me.*

The Priests of the old Testament.

The Priesthood of the new Testament;

15. *To satisfie the People*) Pilate should haue suffered death, rather then by other mens prouocation or commandment haue executed an innocent as a Christian iudge should rather suffer al extremities, then give sentence of death against a Catholike man for his faith.

Executing lawes against innocents.

46. *Buying sindon*) This dutie done to Christes body after his departure, was exceeding meritorious, and is therefore by holy writ so often commended for an example to faithful men, to vsc al honour and deuotion towards the bodies of Saints and holy Persons.

Religious duty towards the bodies of Christ and his Saints.

CHAP. XVI.

The third day, to thre women at his sepulcher, an Angel telleth that he is risen, and wil (as he promised Mat. 14, 28.) shew himself in Galilee. The same day he appeareth to Marie Magdalene, afterward to two Disciples. yet the Eleuen wil not beleue it, vntil to them also he appeareth. 17. To whom hauing giuen commission into al Nations, with power also of Miracles, he ascendeth, and they plant his Church every where.

The Gospel
vpo Easter day.

EASTER
DAY.



AND when the Sabbath was past, Marie Magdalene and Marie of Iames, and Salome² bought spices, that comming they might anoint Iesus. 2. And very early the first of the Sabbaths, they come to the monument, the sunne being now risen. 3. And they said one to another: Who shal role vs back the stone from the doore of the monument? 4. And looking, they saw the stone roled back. For it was very great. 5. And entring into the monument, they saw a young man sitting on the right hand couered with a white robe: and they were astonished. 6. Who saith to the. Be not dismaied, you seeke Iesus of Nazareth, that was crucified, he is risen, he is not here, behold the place where they laid him. 7. But goe, tel his Disciples and Peter that he goeth before you into Galilee, there you shal see him, * as he told you. 8. But they going forth, fled from the monument. For trembling and scare had inuaded them: and they said nothing to any body, For they were afraid.

9. And he rising early the first of the Sabbath, * appeared first to Marie Magdalene, * out of whom he had cast seauen Diuels. 10. She went and told them that had been with him, that were mourning & weeping. 11. And they hearing that he was aliue and had been seen of her, did not beleue.

12. And * after this he appeared in another shape to two of them walking, as they were going into the countrie. 13. And they going told the rest, neither then did they beleue.

14. Last * he appeared to those Eleuen as they sate at the table; and he exprobrated their incredulity and hardnes of hart, because they did not beleue them that had seen him risen againe. 15. And he said to them: * Going into the whole world preach the Gospel to al creatures. 16. He that * beleueth and is baptized, shal be saued, but he that beleueth not, shal be condemned. 17. And them that beleue * these signes shal follow: In my name shal they cast out Diuels, They shal speake with new tongues, 18. Serpents shal they take away; And if they drinke any deadly things, it shal not hurt them; They shal impose hands vpon the sick and they shal be whole.

19. And so our Lord Iesus after he spake vnto them, * was assumed into Heauen, and sate on the right hand of God. 20. But they going forth preached euery where: our Lord working withal, and confirming the Word with signes that folowed, R

* Peter is named in special
as often els
where for pre-
rogative.

The Gospel
vpo the Ascen-
sion day. And
for some Mar-
tyrs.

* Miracles in
the Church by
imposition of
hands

The Ascension.

Mat. 18,

1

Luc. 24,

1.

Jo. 10, 1,

Mat. 14,

28.

Jo. 10,

16.

Luc. 8,

2.

Luc. 14,

13.

Luc. 14,

16.

Jo. 10,

16

Mat. 23,

19.

Luc. 14,

11.

ANNOTATIONS.

CHAP. XVI.

1. *Bought spices*) As she did bestow and consume a costly ointment upon his body The womens
being yet alive (c. 14. 1.) Christ himself defending and highly commending the fact devotion to-
against Judas and other who accounted it to be superfluous and better to be bestowed ward Christ's
otherwise So not without great devotion and merit, she and these other women seeke to body being
about his body dead (though Heretikes or other simple persons may pretend such dead.
things to be better bestowed upon the poore) and therefore, * the first before the other,
* and they next, saw him after his Resurrection.

12. *In an other shape*) Christ though he have but one corporal shape, natural to his Christ's body
Person, yet by his omnipotence he may be in whatsoever forme, & appeare in the like under divers
nesse of any other man or creature, as he list Therefore let no man thinke it strange, that formes.
he may be under the forme of bread in the B. Sacrament.

16. *He that beleeveth*) Note wel, that whereas this Evangelist mentioneth only faith & Baptisme, as though to beleieve & to be baptized were enough, S. Matthew addeth these
wordes also of our Saviour, *teaching them to observe all things whatsoever I have commanded you,* Nor only
which cometh of good workes and the whole iustice of a Christian man. faith

By these signes that follow) It is not meant, that all Christians or true beleivers should
doe miracles, but that some for the prooffe of the faith of all, should haue that gift. The gift of
which is the grace or gift of the whole Church, executed by certaine for the edifica- miracles,
tion and prooffe of the whole.





THE ARGUMENT OF S. LVKES GHOSPEL.

S. Lukes Ghospel may be deuised into five partes.

The first part is, of the Infancie both of the Precurſour, and of Chriſt himſelfe: chap. 1. and 2.

The ſecond, of the Preparation that was made to the manifeſtation of Chriſt: chap. 3. and a piece of the 4.

The third, of Chriſts manifeſting himſelfe, by preaching and miracles ſpecially in Galilee: the other piece of the 4. chap. vnto the middes of the 17.

The fourth of his coming into Iurie to wards his Paſſion. the other piece of the 17 chap. vnto the middes of the 19.

The fifth, of the Holy weeke of his Paſſion in Hieruſalem the other part of the 17. chap. vnto the end of the booke

S. Luke was Sectatour (ſuch S. Hierome) that is, a Diſciple of the Apoſtle Paul, and a companion of al his peregrination. And the ſame we ſee in the Actes of the Apoſtles. Where, from the 16. chap S. Luke putteth himſelf in the traine of S. Paul, writing thus in the ſtorie. Forthwith we ſought to goe into Macedonia. And in like manner, in the fiſt perſon, commonly through the reſt of that booke. Of him and his Ghospel, S. Hierom vnderſtandeth this ſaying of S. Paul We haue ſent with him the brother, whole praiſe is in the Ghospel through al Churches. Where alſo he addeth: Some ſuppoſe, ſo often as Paul in his Epiſtles ſaith, According to my Ghospel, that he meaneth of Lukes booke. And againe Luke learned the Ghospel not only of the Apoſtle Paul, who had not been with our Lord in Ieili, but of the other Apoſtles; which himſelf alſo in the beginning of his booke declareth, ſaying. As they deliuered to vs who them ſelues from the beginning ſaw, & were Miniſters of the Word. It ſeemeth in S. Hierome Therefore he wrote the Ghospel, as he had heard, but the Actes of the Apoſtles he compiled as he had ſeen. S. Paul writeth of him by name to the Coloſſians Luke the Phificiō ſaluteth you. And to Timothie Luke alone is with me. Finally of his end thus doth S. Hierom write He liued foureſcore and foure yeares, hauing no wife. He is buried at Conſtantinople; to which citie his bones with the Relikes of Andrew the Apoſtle were tranſlated out of Achaia the twentieth yeare of Conſtantinus: And of the ſame Tranſlation a ſoin an other place againſt Vigilantius the Heretike. It grieueth him that the Relikes of the Martyrs are couered with precious coverings, and that they are not either tied in cloues or throwen to the dunghil. Why, are we men ſacrilegious, when we enter the Churches of the Apoſtles? Was Conſtantinus the Emperour ſacrilegious, who tranſlated to Conſtantinople the Holy Relikes of Andrew, Luke, and Timothie, at which the Diuels rore, and the inhabitants of Vigilantius contende that they feele their preſence?

The ſacred body is now at Padua in Italic, Whither it was againe tranſlated from Conſtantinople.

Hier. in Catalogo.

1. Cor 8, 11.

Luc. 1, 1.

Col 4, 14.

2. Tim 4, 11.

Hierom. in Catalogo.

Hier. con Vigilantio.

The Heretike ſo counted the Catholikes for their honouring of Saints and Relikes.



*Esse per Vitale, LICA, tibi conuenit exstat
Zacharia in scriptis mentis prima tuis*



T H E
H O L Y G H O S P E L
O F
I E S V S C H R I S T
A C C O R D I N G T O L V K E.

C H A P. I.

The Annunciation and Conception, first of the Precursor: 26. and six months after, of Christ also himself. 39. The Visitation of our Lady, where both the mothers are Prophecy. 57. The Nativity and Circumcision of the Precursor, where his father doth prophesie. 83. The Precursor is from a child an Extreme.

THE FIRST
part of the In-
tance, both of
the Precursor
and of Christ
himself.



BECAUSE many have gone about to compile a Narration of the things that have been accomplished among vs, 2. according as they have delivered vnto vs, who from the beginning themselves saw and were Ministers of the Word, 3. it seemed good also vnto me, having, diligently attained to all things from the beginning, to write to thee in order, Good * Theophilus, 4. that thou might know the veritie of those

wordes wherof thou hast been instructed.

5. There was in the daies of Herod the King of Iewrie, a certaine Priest named Zacharie, of the * course of Abia, & his wife of the daughters of Aaron, and her name Elizabeth. 6. And they were both * iust before God, walking * in al the commandements * and iustifications of our Lord without blame, 7. and they had no sonne for that Elizabeth was barren, and both were well stricken in their daies. 8. And it came to passe, when he executed the priestly function in the order of his course before God, 9 according to the custome of the priestly function, he went forth by lot * to offer incense, entering into the Temple of our Lord, 10. and * al the multitude of the People was praying without at the houre of the incense. 11. And there appeared to him an Angel of our Lord, standing on the right hand of the Altar of incense. 12. And Zacharie was troubled, seeing him, and feare fel vpon him. 13. But the Angel said to him, I care not Zacharie, for thy prayer is heard, and thy wife

The Gospell
vpon the cue of
S. Iohn Baptist.

We see here
that the Priest
did his dute
with a, the
People in the
meane time
praying with-
out and that
the Priests son-
ne did prent
them, though
they whether
heard nor saw
him doing.

Eliza-

* Th^{is} ab^{ove} n^{am}ce foretold and pre^{dicted} by the Ange^l, the w^{ord} wh^{ich} th^{at} it is a worthie thing, and an a^{ct} of religion in S. Iohn, as it was in the Na^{zar}ites.

Zacharie puⁿished for doubting of the Ange^ls word.

b The Gho^{sp}el vpon the An^{nu}nciation of our Lady Ma^{ry}. 14. And on Imber wene^s day, and for a v^{er}ue Masse of our Ladie, in Aduent. The begin^{ning} of the AVE MARIE, See the rest v.
41.

She doubted not of the thing v. Za^{cha}rie, but en^{qu}ired, of the means.
* At this very moment when the St. Virgin gave conceit, she conceived him perfect God & perfect man
c The Gho^{sp}el vpon the Vis^{it}ation of our Lady, Iu. 1. And vpon the Imber day 14. Iu. 11.

Elizabeth shal beare thee a sonne and thou shalt cal his name Iohn: 14. and thou shalt haue " ioy and exultation, and many shal reioyce in his natiuitie. 15. For he shal be great before our Lord, and wine and fier he shal not drinke, and he shal be replenished with the Holy Ghost euen from his mothers womb. 16. And he shal * conuert many of the children of Israel to the Lord their God. 17. And he shal goe before him * in the spirit and vertue of Elias, that he may conuert the harts of the Fathers vnto the children, and the incredulous to the wisdom of the iust, to prepare vnto the Lord a perfect People. ¶ 18. And Zacharie said to the Angel. Whereby shal I know this? for I am old; and my wife is wel stricken in her daies. 19. And the Angel answering said to him: I am Gabriel that assist before God, and am sent to speake to thee, and to Euangelize these things to thee. 20. And behold, thou shalt be dumme, and shalt not be able to speake vntil the day wherein these things shal be done, for because thou hast not beleued my wordes, which shal be fulfilled in their time. 21. And the People was expecting Zacharie; and they marueled that he made variance in the Temple. 22. And coming forth he could not speake to them, and they knew that he had seen a vision in the Temple. And he made signes to them, and remained dumme. 23. And it came to passe, after the daies of his office were expired, he departed into his house. 24. And after these daies Elizabeth his wife conceived, and hid herself five months, saying: 25. For thus hath our Lord done to me in the daies wherein he had respect to take away my reproch among men.

26. b And in the sixt month, the Angel Gabriel was sent of God into a citie of Galilee, called Nazareth, 27. * to a Virgin espoused to a man whose name was Ioseph, of the house of David, and the Virgins name was MARIE. 28. And the Angel being entred in, said vnto her. " HALLELUIA, full of grace, for I ord^{er} with thee: Blessed art thou among women. 29. Who hearing he said, was troubled at his saying, and thought what manner of salutation this should be. 30. And the Angel said to her. Feare not MARIE, for thou hast found grace with God. 31. * Behold thou shalt conceive in thy womb, and shalt beare a sonne, and thou shalt cal his name IESVS. 32. He shal be great, and shal be called the Sonne of the most High, and our Lord God shal giue him the seat of David his Father: 33. * and he shal reigne in the house of Iacob for euer, and of his Kingdome there shal be no end. 34. And MARIE said to the Angel: How shal this be done, because I know not man? 35. And the Angel answering, said to her. The Holy Ghost shal come vpon thee, and the power of the most High shal ouersadow thee. And therefore also that which of thee shal be borne Holy, shal be called the Sonne of God. 36. And behold * Eliza^{beth} thy cousin, she also hath conceived a sonne in her old age, and this month, is the sixt to her that is called barren. 37. because there shal not be impos^sible with God any word. 38. And MARIE said, Behold I the handmaid of our Lord, be it done to me according to thy word. ¶ And the Angel departed from her.

39. c And MARIE rising vp in those daies, went vnto the hill countie with speed into a citie of Iuda. 42. And she entred into the house of Zacharie,

Mal. 4.
6.
Mt. 11.
14.

Mt. 16.
18.

Esa. 7.
14.

Dan. 7.
14.

Zacharie, and saluted Elizabeth. 41. And it came to passe; as Elizabeth heard the salutation of MARIE, the infant did leap in her womb. And Elizabeth was replenished with the Holy Ghost: 42. and she cried out with a loud voice, and said, "BLESSED art thou among women, and blessed is the fruit of thy womb. 43. And whence is this to me, that the mother of my Lord doth come to me? 44. For behold as the voice of thy salutation sounded in mine eares, the infant in my womb did leap for ioy. 45. And Blessed is she that beleeued because those things shall be accomplished that were spoken to her by our Lord. 46. And MARIE said:

MY SOVLE doth magnifie our Lord:

47. And my spirit hath reioyced in God my Saviour. 48.

48. Because he hath regarded the humilitie of his handmaid, for behold from hence forth "all Generations" shall call me Blessed.

49. Because he that is mightie hath done great things to me and holy is his name.

50. And his mercie from Generation unto Generations, to them that feare him.

51. He hath shewed might in his arme, he hath dispersed the proud in the conceit of their hart.

52. He hath deposed the mightie from their seat, & hath exalted the humble.

53. The hungry he hath filled with good things, and the rich he hath sent empty.

54. He hath receaved Israel his child, being mindful of his mercie,

55. As he spake to our Fathers, to Abraham and his seed for ever.

56. And MARIE taried with her about three months and she returned into her house.

57. And Elizabeths full time was come to be deliuered, and she bare a Sonne. 58. And her neighbours and kinstolke heard that our Lord did magnifie his mercie with her, and they did congratulate her. 59. And it came to passe, on the eight day they came to circumcise the child, and they called him by his fathers name Zacharie. 60. And his mother answering, said Not so, but he shall be called Iohn. 61. And they said to her, That there is none in thy kintred that is called by this name. 62. And they made signes to his father, what he would haue him called. 63. And demanding a writing table, he wrote, saying: "Iohn is his name. And they al marueled. 64. And forthwith his mouth was opened, and his tongue, and he spake blessing God. 65. And feare came upon all their neighbours, and all these things were bruited ouer all the hill-countrie of Iewrie: 66. and all that had heard, laid them vp in their hart, saying What an one, trow ye, shall this child be? For the hand of our Lord was with him. 67. And Zacharie his father was replenished with the Holy Ghost; and he prophesied, saying.

68. BLESSED BE OUR LORD God of Israel because he hath visited and wrought the redemption of his People: 69.

69. And hath erected the horne of saluation to vs, in the house of David his seruant.

70. As he spake by the mouth of his holy Prophets, that are from the beginning:

71. Saluation from our enemies, and from the hand of all that hate vs.

72. To worke mercie with our Fathers, and to remember his holy Testament,

73. "The oath which he swore to Abraham our father, 74. that he would give to

Iohn the Bapt^{ist} being yet in his mothers womb, reioyced & acknowledged the presence of Christ and his mother.

Magnificat at Euen-song:

Haue the Protestants had alwaies Generations to fulfil this prophecy or doe they call her Blessed, that derogate what they can from her graces, blessings and al her honour

The Gospell vpon the Nativity of S Iohn Baptist Iun 24 called Midsummer day.

Benedictus at Lauder.

Sup v.
11.

Gen 22.

That

That without feare being deliuered from the hand of our enemies, we may serue him,

75. In holmes and^u iustice before him, at our daies.

76. And thou child, shalt be called the Prophet of the Highest for^u thou shalt goe before the face of our Lord to prepare his waies.

77. To giue knowledge of saluation to his People, vnto remission of their sinnes,

78. Through the bowels of the mercie of our God, in which the^u Orient, from on high, hath visited vs.

79. To illuminate them that sit in darkenes, and in the shadow of death. to direct our feet into the way of peace

80. And the child grew, and was strengthened in spirit, and was in the deserts vntil the day of his manifestation to Israel,

^u Make that he was a voluntary Eremitte, and chose to be solitary from a child, til he was to preach to the People, in so much that antiquitie counted him the first Eremitte. Hiero. in vit. Pauli.

Mat. 1. 1.

Zac. 1. 9. 6, 12. Mat. 4. 2.

ANNOTATIONS.

CHAP. I.

Sacred Writers & holy Councils.

1. *Haec nunc diligenter attend*) Hereby we see, that though the Holy Ghost ruled the penne of holy Writers that they might not erre, yet did they vie humane meanes to search out and find the truth of the things they wrote of. Euen so doe Councils, and the President of them, Gods Vicar, discourse and examine all causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into all truth, according to Christs promise. *Io. 16. 13.* as in the very first Council of the Apostles themselves at Hierusalem is manifest. *Act. 15. 2.* and 28. Again here we haue a familiar preface of the Authour as to his friend or to every godly Reader signified by Theophrastus concerning the cause and purpose & manner of his writing, and yet the very same is confessed Scripture, with the whole booke following. Manuel not then if the Authour of the second booke of the Machabees^u vie the like humane speeches both at the beginning and in the later end, neither doe thou therefore reiect the booke for no Scripture, as our Heretikes doe, or not thinke him a sacred Writer.

The second booke of the Machabees.

2. *Mat. 1. 1.*

True iustification by observing the commandments.

2. *Iust before God*) Against the Heretikes of this time, here it is euident that holy men be iust, not only by the estimation of men, but in deed and before God.

3. *In al the commandments*) Three things to be noted directly against the Heretikes of our time first, that good men doe keepe all Gods commandments which (they say) are impossible to be kept. Again, that men be iustified not by only imputation of Christs iustice, nor by faith alone, but by walking in the commandments. Again, that the keeping and doing of the commandments is properly our iustification.

Corrupt translation of Hieronimus.

4. *Iustification* This word is so vsual in the Scriptures (namely in the Psal. 118) to signifie the commandments of God, because the keeping of them is iustification, and the Greeke is alwaies so fully correspondent to the same, that the Heretikes in this place (other wise pretending to esteeme much of the Greeke) blush not to say, that they auoid this word of purpose against the iustification of the Papists. And therefore one viceri Tullies word forworth, *11 Latin word* iustitia and his scholars in their English Bibles say, Ordinance.

Reza in Annot. no Test. 2550.

The continence of Priests. Ministers not so perfect as the Priests of Canaan.

14 *Iay and exultation*) This was fulfilled, not only when he was borne, but now also through the whole Church for ever, in ioyful celebrating of his Nativity.

15 *He deposed*) In the old Law (saith S. Hierom) they that offered Hosties for the People, were not only not in their houses, but were putted for the time, being separated from their wives, and they dranke neither wine nor any strong drink, which are wont to provoke concupiscence much more the Priests of the new Law that must alwaies offer Sacrifices, must alwaies be free from all such things. *Leu. 10. 9.* and *10. 10.* and *10. 11.* and *10. 12.* and *10. 13.* and *10. 14.* and *10. 15.* and *10. 16.* and *10. 17.* and *10. 18.* and *10. 19.* and *10. 20.* and *10. 21.* and *10. 22.* and *10. 23.* and *10. 24.* and *10. 25.* and *10. 26.* and *10. 27.* and *10. 28.* and *10. 29.* and *10. 30.* and *10. 31.* and *10. 32.* and *10. 33.* and *10. 34.* and *10. 35.* and *10. 36.* and *10. 37.* and *10. 38.* and *10. 39.* and *10. 40.* and *10. 41.* and *10. 42.* and *10. 43.* and *10. 44.* and *10. 45.* and *10. 46.* and *10. 47.* and *10. 48.* and *10. 49.* and *10. 50.* and *10. 51.* and *10. 52.* and *10. 53.* and *10. 54.* 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CHAP. II.

The Nativity of Christ, 8. and manifestation thereof to the Shepherds by an Angel & by them to others. 21 His Circumcision. 22. His Presentation, together with Simeons (as also Anna) attestation and prophesying of his Passion, of the Jewes reprobation, and of the Gentiles illumination. 41 His annual ascending to Hierusalem with his parents, to whom he was subject, and his fulnes of wisdom shewed among the Doctors at twelue of his age.

The Gospel
at the first Mas-
se upon Christ
mas day.

In the yeare,
fro the creatio
of the world
3199 fro Noe's
flud, 1917. from
the Nativitie
of Abraham, 1015
fro Moyses &
the coming
forth of the
People of Is-
rael out of
Egypt, 1510,
fro David a
ointed King,
1012 from the
first Olympiads,
500 from the
building of
Rome, 752.
hebdomada 81
according to
the prophetic
of Daniel (c 9)
that is, in the
yeare 410 or
there about in
the six Age of
the world, whe
there was uni-
uersal peace in
all the world.
the Eternal
God the Sonne
of the Eternal
Father, mea-
ning to conse-
crate & sancti-
fy the world
with his most
blissfull com-
ing, being
conceived of
the Holy Ghost



AND it came to passe, in those daies there came forth an Edict from Caesar Augustus, that the whole world should be enroled. 2. This first enrolling was made by the President of Syria Cyrinus. 3. And al went to be enroled, every one into his owne cite. 4. And Ioseph also went up from Galilee out of the cite of Nazareth into Iewrie, to the cite of David that is called Beth-lehem: for because he was of the house and familie of David, 5. to be enroled with Maria his despoused wife that was with child. 6. And it came to passe, when they were there, her daies were fully come that she should be deliuered. 7. And she brought forth her first begotten Sonne, and swadled him in clothes, and laid him downe in a manger, because there was not place for them in the inne.

8. And there were in the same countrie shepherds watching, and keeping the night watches ouer their flock. 9. And behold, an Angel of our Lord stood beside them, and the brightness of God did shine round about them, and they feared with a great feare. 10. And the Angel said to them. Feare not, for behold I euangelize to you great ioy, that shal be to al the People. 11. because this day is borne to you a SAVIOUR which is Christ our Lord, in the cite of David. 12. And this shal be a signe to you. You shal find the infant swadled in clothes, and laid in a manger. 13. And sodenly there was with the Angel a multitude of the heavenly armie, praising God, and saying, 14. *Glorie in the highest to God and in earth peace to*

men of god wil ¶ 15. b And it came to passe, after the Angels departed fro them into Heaven, the shepherds spake one to an other: Let vs goe ouer to Bethlehem, and let vs see this Word that is done, which our Lord hath shewed to vs. 16. And they came with speed; and they found Maria and Ioseph, and the infant laid in the manger. 17. And seeing it, they vnderstood of the Word that had been spoken to them concerning this child. 18. And al that heard, did maruel, and concerning those things that were reported to them by the shepherds. 19. But Maria kept al these words, conferring them in her hart. 20. And the shepherds returned, glorifying and praying God in al things that they had heard, and seen, as it was said to them. ¶

21. c Anna after eight daies were expired, that the child should be circumcised, his name was called IESVS, which was called by the Angel, before that he was conceived in the womb. ¶

Gloria
in ex-
celsis
Malle.

22. And

after his concep-
tion, IESVS
CHRIST the
sonne of God
is borne in
Bethlehem of
Iuda, in the
yeare of Cesar
Augustus 42.
Vnto in man-
tyl. Decib. 25.
according to the
common ancient
supputation.
b The Ghospel
at the second
masse vpon
Christmas
day. And with-
in the Octaue.
And for a
Votue of our
Lady from
christmas to
Candlemas.
c The Ghospel
vpon the Cir-
cuncision of
our Lord Ia. 1.
d The Ghospel
vpon the Pur-
fication of our
Lady, or Car-
dennas day.
Feb. 2.
e See Iohn 1;
21 and 41
Nunc dimittis.
at Complin.
The Ghospel
vpon Sunday
within the
Octaue of
Christmas.
f Simeon pro-
phesied not on-
ly of Christ but
also our B. La-
dy specially of
her sorowes,
wherein she
was alwaies
partaker with
our sauour,
from his flight
into Egypt
euen to his
death.
g The Ghospel
vpon the first
Sunday after
the E. pha. y.

32. d And after the daies were fully ended of her purification * accor-
ding to the law of Moyfes, they caried him into Hierusalem, to present
him to our Lord (23. as it is written in the law of our Lord, That euery male
opening the matrix, shal be called holy to the Lord. 24. and to giue a sacrifice*
according as it is written in the law of our Lord, a paire of turtles, or
two yong pigeons. 25. And behold there was a man in Hierusalem na-
med Simeon, and this man was iust and religious, expecting the conso-
lation of Israel and the Holy Ghost was in him. 16. And he had receaued
an answer of the Holy Ghost, that he should not see death vntil he saw
first the **C H R I S T** of our Lord. 17. And he came in Spirit into the
Temple. And when his parents brought in the child **I E S V S**, to doe ac-
cording to the custome of the Law for him, 18. he also tooke him into
his armes, and blessed God, and said:

19. **N O W** **T H O U** **d e e s t** **d i m i s s e** **t h y** **s e r u a n t** **O** **L o r d**, according to thy word
in peace.

30. *Because mine eyes haue seen thy* **S A L V A T I O N**,

31. *Which thou hast prepared before the face of al Peoples:*

32. *A light to the reuelation of the Gentils, & the glorie of thy People Israel* **I**

33. And his father and mother were marueling vpon those things which
were spoken concerning him. 34. And Simeon blessed them, and said
to **M A R I E** his mother Behold this is set vnto the ruine, and vnto the
resurrection of many in Israel, & for a signe which shal be contradicted,
35. and / thine owne soule shal a sword pearce, that out of many harts
cogitations may be reuealed. 36. And there was Anne a prophetisse, the
daughtier of Phannuel, of the Tribe of Aser she was farre stricken in daies,
and had liued with her husband seauen yeares from her virginite. 37.
And she was a widow vntil eightie and foure yeares, who departed
not from the Temple, by fastings and prayers seruing night and day.
38. And she at the same houre suddenly comming in, confessed to our
Lord, and spake of him to al that expected the redemption of Israel. 39.
And after they had wholly done al things according to the law of our
Lord, they returned into Galilee, into their citie Nazareth.

40. And the child grew, and waxed strong: ful of wisdom, and the
grace of God was in him. **I** 41. And his parents went euery yeare vnto
Hierusalem at the solemne day of Pasche. 42. g And when he was twelue
yeares old, they going vp into Hierusalem according to the custome of
the festiual day, 43. and hauing ended the daies, when they returned,
the child **I E S V S** remained in Hierusalem and his parents knew it
not. 44. And thinking that he was in the companie, they came a daies
iourney, and sought him among their kinsfolke and acquaintance. 45.
And not finding him, they returned into Hierusalem, seeking him. 46.
And it came to passe, after three daies they found him in the Temple
sitting in the middes of the Doctours, hearing them and asking them.
47. And al were astonishied that heard him, vpon his wisdom & answers.
48. And seeing him, they wondered. And his mother said to him.
Sonne, why hast thou done to vs? behold thy father and I sorrowing
did seeke thee. 49. And he said to them What is it that you sought me?
did you not know, that I must be about those things which are my

Fathers? 50. And they understood not the word that spake vnto them. 51. And he went downe with them, and came to Nazareth, and was subject to them. And his mother kept al these words in her hart. 52. And Iesus proceeded in wisdom and age, and grace with God and men. †

ANNOTATIONS.

CHAP. II.

Free wil.

14. *Men of good wil.*) The birth of Christ giueth not peace of mind or saluation but to such as be of good wil, because he worketh not our good against our willes, but our willes concurring. *Aug. quest. ad Simple. li. 1. q. 2. 10. 4.*

Our B. Lady full of deep contemplations.

19. *As it is said*) Our Lady thought little be spoken of her concerning such matters in the Scriptures, because she was a woman and not admitted to teach or dispute in publick of high mysteries, yet she knew al these mysteries, and wisely noted and contemplated of those things that were done and said about Christ, from the first houre of his Conception til the end of his life and his Ascension.

Mens ruine and damnation is of themselves.

14. *To the ruine*) Therefore to the ruine of some, because they would not beleefe in him, and so were the cause of their owne ruine, as he is elsewhere called *A stumbling stone*, because many would stumble at him and so fall by their owne fault. Other some he raised by grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like speech, saying *We are to some the odour of life, vnto life to others, the odour of death vnto death.* Not that their preaching was to cause death, but because they that would not beleefe their preaching, wilfully incurred deadly sinne and damnation.

Holy widowhood.

12. *A widow.*) Marke that widowhood is here mentioned to the commendation thereof, even in the old Testament also, and the fruct, and as it were the profession thereof, is here commended, to wit, fasting, praying, being continually in the Temple even as S. Paul more at large for the state of the new Testament speaketh of widowhood & virginity, as being professions more apt and commodious for the service of God.

Fasting an act of Religion.

17. *By fastings and prayers serving*) Serving, in the Greeke is *latreuomen*, that is, doing diuine worship vnto God, as by prayer, so also by fasting, so that fasting is *latreia*, that is, an act of Religion whereby we doe worship God, as we doe by prayer, and not vsed only to subdue our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.

Dimisul obedience to parents.

61. *Subject to them*) Al children may learne hereby, that great ought to be their subiection and obedience to their Parents, when Christ himself, being God, would be subject to his parents being but his creatures.

CHAP. III.

The second part: The preparation that was made to the manifestation of Christ.

John, to prepare al to Christ (as Esay had prophesied of him) baptizeth them to penance, 7. infirmating their reprobation, and the Gentils vocation. 10. teaching also & exhorting each sort to doe their dutie. 15. That himself is not Christ, he sheweth by the difference of their two Baptismes: 17. and saith that Christ wd also iudge his baptized 19. Johns imprisonment. 21. Christ being himselfe also baptized of John, hath testimony from Heauen, 23. as he whose Generation redreth vs againe to God.

The Gospel vpon Linber Saturday in Aduent. And on the 4. Sunday in Aduent.

MND in the fifteenth yeare of the empire of Tiberius Cesar, Pontius Pilate being Gouvernour of Iewrie, and Herod being Tetrach of Galilee, and Philip his brother Tetrach of Iudaea and the countie Trachonitis, and Lysanias Tetrach of Abilina. 2. Under

"Peze boldly
wiper out of
this Gospel,
th few wordes,
who was of Cai-
naethough al
the Greeke
copies both of
the old testa-
ment & of the
new, have them
with full con-
fent.

Whereby we
learne the into-
lerable faul-
ties of the
Caluinists, and
their contempt
of holy scrip-
ture, that dare
so deale with
the very Gos-
pel itself.

The reconci-
lation of Mat-
thew and Luke
in our Saviours
pedegree.

who was of Elmadan, who was of Her, 29. who was of Iesus, who was
of Eliézer, who was of Iorim, who was of Matthat, who was of Leui,
30. who was of Simeon, who was of Iudas, who was of Ioseph, who was
of Iona, who was of Eliacim. 31. who was of 'Melcha' who was of
Menna, who was of Marthatha, who was of Nathan, who was of Da-
uid, 32. * who was of Iesse, who was of Obed, who was of Booz, who
was of Salmon, who was of Naasson, 33. who was of Aminadab, who
was of Aram, who was of Efron, who was of Phares, who was of Iudas
34. who was of Iacob, who was of Isaac, who was of Abraham, who
was of Thare, who was of Nachor, 35. who was of Sarug, who was of
Ragau, who was of Phaleg, who was of Heber, who was of Sale, 36. -
who was of Cainan, who was of Arphaxad, who was of Sem, who was
of Noé, who was of Lamech, 37. who was of Mathusale, who was of
Henoch, who was of Iaced, who was of Malaleel, who was of Cainan,
38. who was of Henos, who was of Seth, who was of Adam, who was
of God.

Micael

Mt. 1, 16

ANNOTATIONS.

CHAP. III.

20. He added this about 1) The fault of Princes and other great men, that can not only
abide to hear their faults, but also punish by death or imprisonment such as reprehend
them for the same, (specially if they warn them, as Prophets & Priests doe, from God)
is exceeding great.

33. Of Heli, Whereas in S. Matthew, Iacob is father to Ioseph, and here Heli, the case
was thus, Marthan named in S. Matthew) of his wife called Elcha begat Iacob and after
her and Luke his death, Melch named here in S. Luke) of the same woman begat Heli: so that Iacob
in our Saviours and Heli were brethren of one mother. This Heli therefore marrying and dying without
issue Iacob his brother, according to the Law married his wife, and begat Ioseph, and so
raised up seed to his brother Heli. Whereby it came to passe, that Iacob was the natural
father of Ioseph which as (S. Matthew saith) begat him and Heli was his legal father
according to the Law, as S. Luke signifieth. Euseb. li. 1. Ec. Hist. c. 7. Hieron. inc. 1. Mat. Aug. li.
2. c. 2. & 3. de cons. Evang.

CHAP. IIII.

Christ going into the Desert to prepare himself before his manifestation, overcome the
temptations of the Diuel, 24. then beginning gloriously in Galilee. 26. he sheweth
to them of Na- with his commission out of Esay the Prophet 23 insinuating by occa-
sion the severall his countrymens reprolation, 31. In Capernaum his doctrine is ad-
mired, 33. specially for his miracle in the Synagogue, 38. from which going to Peters
house, he sheweth there much more power, 42. Then retiring into the wilderness, he
preacheth afterward to the other cities of Galilee.

"The Chur-
ches fast of 40.
daies (called
Lent) com-
meth of this, &
is an Apostoli-
cal Tradition,
Clem. Constit.
& Apost. 1. c. 13
Hier. ep. ad Mar-
cel. adu. erro. Mō.
in Ios. 4. 12
de Quadrages.



AND Iesus ful of the Holy Ghost, returned from Ior-
dan, & was driven in the spirit into the desert, 1. fourtie
daies, and was tempted of the Diuel. And he did eate
nothing in those daies, and when they were ended, he
was an hungred. 2. And the Diuel said to him: if thou
be the Sonne of God, say to this stone that it be made
bread. 4. And Iesus made answer unto him: it is written, That not in
bread

Mt. 4, 1.

Mt. 1, 16

Deu. 1. bread alone shall man live, but in every word of God 5. And the Diuel brought him into an high mountaine, and shewed him all the Kingdoms of the whole world in a moment of time, 6. and he said to him: I o thee wil I give this whole power, and the glorie of them, for to me they are delivered, and to whom I wil, I doe give them. 7. Thou therefore if thou wilt adore before me, they shall all be thine. 8. And I E S V S answering said to him: It is written, *Thou shalt adore the Lord thy God* **Mat. 23.** *and him only shalt thou serve.* 9. And he brought him into Hierusalem, & set him upon the pinnacle of the Temple: and he said to him *If thou be the Sonne of God, cast thy self from hence downward.* **Mat. 23.** 10. For it is written, that *He hath given his Angels charge of thee, that they preserve thee* 11. and that *in their hands they shall beare thee up, lest perhaps thou knock thy foote against a stone.* 12. And I E S V S answering said to him *It is said, Thou shalt not tempt the Lord thy God* 13. And at the temptation being ended, the Diuel departed from him until a time.

Mat. 4. 14. * And I E S V S returned in the force of the Spirit into Galilee, and the same went forth through the whole countrie of him. 15. And he taught in their Synagogues, and was magnified of al.

Mat. 13. 16. * And he came to Nazareth where he was brought vp: and he entered according to his custom on the Sabbath day into the Synagogue, and he rose vp to read. 17. And the booke of Esay the Prophet was deliuered vnto him. And as he vniolded the booke, he found the place where it was written. 18. *The Spirit of the Lord vpon me, for which he anointed me, to euangelize vnto the poore he sent me, to heale the contrite of heart,* 19. *to preach to the captiues remission, and sight to the blind, to dimitt the blisfull vnto remission, to preach the acceptable yeare of the Lord, and the day of retriution.* 20. And when he had folded the booke, he rendered it to the minister, and sate downe. And the eyes of al in the Synagogue were bent vpon him. 21. And he began to say vnto them. That this day is fulfilled this scripture in your eares. 22. And al gave testimonie to him, and they marueled in the words of grace that proceeded from his mouth, and they said: Is not this Iosephs sonne? 23. And he said to them *Certes you wil say to me this similitude, Physician, cure thy self. as great things as we haue heard done in Capharnaum, doe also here in thy countie.* 24. And he said: Amen I say to you, that no Prophet is accepted in his owne countie. 25. In truth I say to you, * there were many widowes in the daies of Elias in Israel, when the Heauen was shut three yeares and six moneths, when there was a great famine made in the whole earth. 26. And to none of them was Elias sent, but into Sarepta of Sidon, to a widow woman. 27. * And there were many lepers in Israel vnder Elisaeus the Prophet, and none of them was made cleane but Naaman the Syrian. 28. And al in the Synagogue were filled with anger, hearing these things. 29. And they rose, and cast him out of the citie and they brought him to the edge of the hill, where vpon their citie was built, that they might throw him downe headlong. But he passing through the middes of them, went his way.

See the Answer. in S. Mat. thew c. 4, 11.

If the Diuel himself allea-ge Scripture against Christ, no maruel that heretikes doe so against Christs Church.

The third part of Christs manifesting himself by preaching and miracles, specially in Galilee. Our sauour vnto preach in their Synagogues.

He had a maruolous grace, and an extraordinary force in moving the hearts of his hearers.

The Gospell vpon monday in the 1. weeke of Lent.

31. * And he went downe into Capharnaum a citie of Galilee ; and there he taught the on the Sabbath. 32. And they were astonished at his doctrine, because his talke was in power. 33. And in the Synagogue there was a man hauing an vncleane Diuel, and he cried out with a loud voice. 34. Saying: Let be, what to vs and thee Iesus of Nazareth? art thou come to destroy vs? I know thee who thou art, the Sonne of God. 35. And Iesus, rebuked him, saying: Hold thy peace, & goe out of him. And when the Diuel had throwen him into the maddes, he went out of him, and hurt him nothing. 36. And there came teare vpon al, and they talked together one with another, saying. What word is this, that in power and vertue he commandeth the vncleane Spirits, and they goe out? 37. And the fame of him was published into euery place of the countrie.

Mat. 4;
13. 17. 20
Mat. 6;
11.

The Gospel
vpon Thursday
in the 3. weeke
of Lent. And
vpon Friday
Saturday in
Whitsouweek.
And in time of
mortalitie.
See Mar. 8, 11.
in margin.

38. And Iesus rising vp out of the Synagogue, entred into Simons house. * And Simons wiues mother was holden with a great feuer, and they besought him for her. 39. And standing ouer her, he commanded the feuer, and it left her. And incontinent rising, she ministered to them. 40. And when the sunne was downe, al that had diseased of sundrie maladies, brought them to him. But he imposing hands vpon euery one, cured them. 41. And Diuels went out from many, crying and saying: That thou art the Sonne of God. And rebuking them he suffered them not to speake, that they knew he was Christ.

Mat 8,
14.
Mat. 9,
32.

42. And when it was day, going forth he went into a desert place; & the multitudes sought him, and came euen vnto him, and they held him that he should not depart from them. 43. To whom he said: That to other cities also must I euangelize the Kingdom of God, because therefore I was sent. 44. And he was preaching in the Synagogues of Galilee. ¶

ANNOTATIONS.

CHAP. IIII.

The Diuels
tentations.

11. *Departed with a uent*) No marvel if the Diuel be often or alwaies busie with Christiann en, seeing after he was plainly overcome by Christ, yett did he not giue him ouer altogether, but for a time.

Miracles at
one place and
not at ano-
ther.

23. *Done in Capharnaum.*) God maketh choise of persons and places where he worketh miracles or doeth benefits, though he might doe the same elsewhere, if it liked his wisdom. So doth he in doing miracles by Saints, not in al places, nor towards al persons, but as it pleaseth him. Aug. 12. 117.

Christs body
contained in
place about
nature.

30. *Passing through the midst of them.*) Either by making himself inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without ipace of place, or with other bodies in one place. By al which & the like doings mentioned in the Gospel, it is euident that he can alter and order his body as he list, about the natural conditions of a body.

The Apostles
left their wiues

38. *Simons wiues mother*) It is euident that Peter had a wife, but after his calling to be an Apostle, he left her, as S. Hierom writeth in many places p. 43. 44. of *Solimanus*. L. 1. c. 20. Iohn. See the Annot. Mat. 19. 19.

C H A P. V.

Having taught the People out of Peters ship, 4 he sheweth in a miraculous taking of fishes how he wil make him the fisher of men. 12. He cureth a leper by touching him, and sendeth him to the Priest in witness that he is not against Moyses. 15. The People following vnto him, he retireth into the wilderness. 17. To the Pharisees in a solemn assembly he proueth by a miracle his power to remit sinnes in earth 27. He defendeth his eating with sinners, as being the Physician of soules. 33. and his not prescribing as yet of any fastes to his Disciples.



AND it came to passe, when the multitudes pressed vpon him to heare the word of God, and him self stood beside the lake of Genesareth. 2. " And he saw two ships standing by the lake: and the fishers were gone downe, and washed their nets. 3. And he going vp into one ship that was Simons, desired him to bring it back a litle from the land. And sitting, he taught the multitudes out of the ship.

The Gospell
vpon the 4.
Sunday after
Pentecost.

4. And as he ceased to speake, he said to Simon: Launch forth into the deep, and let loose your nets to make a draught. 5. And Simon answering, said to him. Maister, labouring all the night, we haue taken nothing, but in thy word I wil let loose the net. 6. And when they had done this, they inclosed a very great multitude of fishes, and their net was broken. 7. And they beckned to their fellowes that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sinke. 8. Which when Simon Peter did see, he fel downe at Iesus knees, saying: Goe forth from me, because I am a sinful man, O Lord. 9. For he was wholly astonished and all that were with him, at the draught of fishes which they had taken. 10. In like manner also James and Iohn the sonnes of Zebedee, who were Simons fellowes. And Iesus said to Simon: Feare not, from this time now, thou shalt be taking men. 11. And hauing brought their ships to land, leauing all things they folowed him. ¶

12. " And it came to passe, when he was in one of the cities, & behold a man full of leprosie, and seeing Iesus, and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me cleane. 13. And stretching forth the hand he touched him, saying: I wil. Bethou made cleane. And immediately the leprosie departed from him. 14. And he commanded him that he should tel nobody, but, Goe, shew thy self to the Priest, and offer for thy cleansing as Moyses commanded, for a testimony to them.

Our Saviour
often healeth
by touching.
See S. Mat.
Annot. c. 8, 4.

15. But the bruit of him went abroad the more, and great multitudes came together to heare, and to be cured of their infirmities. 16. And he retired into the desert, and praied.

17. " And it came to passe one day, and he satte teaching. And there were Pharisees sitting and Doctors of Law that were come out of euery towne of Galilee and Iewrie and Hierusalem, and the vertue of our Lord

The Gospell
vpon Iniber
Friday in
Whitsoune.

I iij

Lord

Lord was to heale them. 18. And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him. 19. And not finding on which side they might bring him in for the multitude, they "went vp vpon the roofe, and through the tiles let him downe with the bed into the middes, before Iesus. 20." Whose faith when he saw, he said: Man, thy sinnes are forgiven thee. 21. And the Scribes, and Pharisees began to thinke, saying: Who is this that speaketh blasphemies? Who can forgive sinnes, but only God? 22. And when Iesus knew their cogitations, answering he said to them: What doe you thinke in your hartes? 23. Which is easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke? 24. But that you may know that "the Sonne of man hath power in earth to forgive sinnes (he said to the sick of the palsey) I say to thee, Arise, take vp thy bed, and goe into thy house. 25. And forthwith rising vp before them, he tooke that wherein he lay, and he went into his house, magnifying God. 26. And al were astonished, and they magnified God. And they were replenished with feare, saying: That we haue seen maruelous things to day. ¶

The Gospel
vpon Mount
Matthewes
the Septemb.
20.

27. " And after these things he went forth, and saw a Publican called Leui, sitting at the Custome-house, and he said to him: Follow me. 28. And "leaving al things, he rose and followed him. 29. And Leui made him a great feast in his house, and there was a great multitude of Publicans, and of others that were sitting at the table with them. 30. And their Pharisees and Scribes murmured, saying to his disciples. Why doe you eate and drinke with Publicans and sinners? 31. And Iesus answering said to them: They that are whole, need not the Physicion: but they that are ill at ease. 32. " I came not to call the iust, but sinners to pennance. ¶

" Christ came
not to call
those who pre-
sume of their
owne iustice,
and that count
themselves to
haue no need
of Christ
" See 5 Mat.
11. 19, 20.

33. But they said to him: " Why doe the Disciples of John " fast often, and make obsecrations, and of the Pharisees in like manner, but thine doe eate and drinke? 34. To whom he said. Why, can you make the children of the bridegrome fast whiles the bridegrome is with them? 35. But the daies wil come; and when the bridegrome shal be taken away from them, then they shal fast in those daies. 36. And he said a similitude also vnto them: That no man putteth a peece from a new garment into an old garment, otherwise both he breaketh the new, and the peece from the new agreeth not with the old 37. And no bodie putteth new wine into old bottels; otherwise the new wine wil breake the bottels, and it self wil be shed, and the bottels wil be lost. 38. But new wine is to be put into new bottels: and both are preserved together. 39. And no man drinking old, wil new by and by. for he saith, The old is better.

Mr 9, 9,
Mr. 12,
14.

Mat. 9,
14.
Mat. 11,
12.
Lk. 11,
1.

ANNOTATIONS.

CHAP. V.

Zechariah 7.

¶ One ship Simon.) It is purposely expressed that there were two ships, and that one of

of them was Peters, and that Christ went into that one, and sat downe in it, and that sitting he taught out of that ship no doubt to signifye the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching

Peters fishing.

6. *A great multitude of fishes*) Likewise by this significant miracle wrought about Peters fishing, is evidently foreshewed what wonderful success Peter should have in converting men to Christ, both Jewes and Gentils as when at one draught, that is to say, at one Sermon he drew into his ship, which is Christs Church, a great number of men, as he did now fishes and so continually by himself and his Successours vnto the worlds end

7. *Beckoned to their fellows*) Peter had so much worke that he called for help & ioyned Peters coadiu- vnto him the other ship representing to vs his Copartners in the preaching of the Gospels, and the conversion of the Synagogue and the People of Gentilitie vnto Peters ship, that is, to the Church of Christ. *Ambro* 11. 4. in Luc. 6. ult.

10. *Thou shalt be taking men*) That al this afore said did properly meane Peters traualles to come, in the conversion of the world to Christ, and his prerogative before al men therein, it is euident by Christs special promise made to him severally and apart in this place, that he should be made the taker of men, though to other he giue the like office. *Mat.* 4. 19

Peters preemi-
nence in fishing,
for mens soules.

19. *Went up upon the roose*) A strange diligence in procuring corporal health of & by Christ and an example for vs of the like or greater, to obtaine saluation of him either for our selues or our friends, and to seek to his Church & Sacraments with what extra- ordinarie paine soeuer.

Zea' of sou-
les.

20. *Whose faith*) Greater God (saith S. Ambrose) and pardoneth one sort through the merites of others Therefore if thou doubt to obtaine forgiveness of thy great offe- ses, ioyn vnto thy self intercessours, vse the Churches help, which may pray for thee and obtaine for thee that which our Lord might deere to thy self *Ambro* 11. 4.

The intercessio-
of others.

24. *The Sonne of man cometh*) By which act, saith S. Cyril) it is cleere that the Sonne of man hath power on earth to remitt sinnes, which he said both for himself and vs For he, as God being made man & Lord of the Law, forgiveth sinnes And we also have obtain- ed by him that wonderful grace For it is said to his Disciples *Whose sinnes you shall remitt, they are remitted to them* And how should not he be able to remitt sinnes, who gave others power to doe the same

Priests doe re-
mit sinnes.

28. *Leaving al followed him*) The profane Iulian charged Matthew of too much lightnes, to leaue al and follow a stranger, at one word But indeed hereby is seen the marvellous efficacy of Christs Word and internal working, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere vnto him Which he did not only then in presence, but also daily doth in the Church For so S. Antonie, S. Francis, and others, by hearing only the Word of our Saviour read in the Church forsooke al, and followed him.

Foraking al,
and following
Christ.

S. Hieroni-
(ep. ad Nepo-
tian.) wretched
of himself,
that being at
Constantinople,
he asked his
master Grego-
rie Nazianze
the famous
Doctour, then
Bishop there,
what Sabbath
this was. Who
by his answer
declared that it
was very hard
to tell, neither
is it yet knowen
to the best lear-
ned. Yet the
Frenchmans are
wont to say, Al-
as is very eare,

CHAP. VI.

For reproof by Scripture and miracle (as also by reason) the Pharisees blindness about the obseruation of the Sabbath, 11. they seeke his death 12. Having in the mountaine prayed at night, he chooseth twelve Apostles. 17. and after many miracles upon the diseased, 20. he maketh a sermon to his Disciples before the people proposing heauen to such as will suffer for him. 24. and woe to such as will not. 27. Yet with al exhor- ting to doe good euen to our enemies also. 29. and that the Masters must first mend themselves. 46. finally to doe good works, because only saith will not suffice.

AND it came to passe on the Sabbath second-first, when he passed through the corne, his Disciples did pluck the eares, & did eate rubbing them with their hands. 2. And certaine of the Pharisees said to them: Why doe you that which is not lawful on the Sabbaths? 3. And Iesus answering them, said: "Neither this haue you read which David did, when himself



AD. 1,
41. 4, 4.

In cate-
na S.
Thoma
10. 10,
23.

Here in
Ms. 9.
Alsam.
in vii S.
Antony
August.
conf. 11.
2. c. 10.
Bonam.
in vii S.
transl.

Ms. 12,
1.
Mat 1,
23.

was an hungred & they that were with him: 4.* how he entred into the house of God, and tooke the loaves of Proposition, and did eate, and gaue to them that were with him, which it is not lawful to eate* but only for Priests? 5. And he said to them: That the Sonne of man is Lord of the Sabbath also.

6. And it came to passe on another Sabbath also, that he entred into the Synagogue, and taught. * And there was a man, and his right hand was withered. 7. And the Scribes and Pharisees watched if he would cure on the Sabbath, that they might find how to accuse him. 8. But he knew their cogitations, and he said to the man that had the withered hand: Arise, and stand forth into the middes. And rising he stood. 9. And Iesus said to them: I aske you, if it be lawful on the Sabbaths to doe wel or ill, to "saue a soule or to destroy? 10. And looking about vpon the al, he said to the mā Stretch forth thy hād. And he stretched it forth, & his hand was restored. 11. And they were replenished with madness, & they communed one with another what they might doe to Iesus.

The Gospel
vpon S. Barthe-
mewes day.
Aug. 14.

12. And it came to passe in those daies, he went forth into the moun-
taine to pray, and he passed the whole night in the prayer of God.
13. * And when day was come, he called his Disciples, and he chose
twelue of them ("whom also he named Apostles) 14. "Simon whom he
surnamed Peter, and Andrew his brother, James and John, Philippe and
Bartholomew, 15. Matthew and Thomas, James of Alphaeus and Symon
that is called Zelotes, 16. and Jude of James, and Judas Iscariote which

The Gospel
vpon Ss. Fabia
and Sebastian
day, Jan. 20.
vpon S. Dic-
nyse day, Octo.
9. vpon Alhal-
lowes eue.
And for manie
Martyrs

was the traitour. 17. And descending with them he stood in a plaine
place, and the multitude of his Disciples, and a very great compaignie of
People from al Iewrie and Hierusalem, and the sea coast both of Tyre &
Sidon, 18. which were come to heare him, and to be healed of their ma-
ladies. And they that were vexed of vncleane Spirits, were cured. 19. And
al the multitude sought to touch him, because vertue went forth from
him, and healed al. ¶ 20. And he lifting vp his eyes vpon his Disciples,
said:

* See S. Mar.
Annot. c. 5, 13.

* Blessed are ye poore, for yours is the Kingdom of God. 21. Blessed
are you that now are an hungred because you shal be filled. Blessed are
you that now doe weep, because you shal laugh. 22. Blessed shal you
be when men shal hate you, and when they shal separate you, and up-
braid you, and abandon your name as euil, for the Sonne of mans sake.
23. "Be glad in that day and reioyce, for behold, your reward is much
in Heauen. ¶ For according to these things did their Fathers to the Pro-
phets. 24. But woe to you that are rich, because you haue your consol-
ation. 25. Woe to you that are filled because you shal be hungry. Woe to
you that now doe laugh, because you shal mourne and weep. 26. Woe,
when al men" shal blesse you. For according to these things did their
Fathers to the false-Prophets.

* That is, to
every one iust-
ly asking. For
that which is
truly asked,
may be iustly
denied. Aug. 1
1. c. 40. de Serm
De humilitate.

27. But to you I say that doe heare Loue your enemies, doe good
to them that hate you. 28. Blesse them that curse you, and pray for them
that caluminate you. 29. And he that striketh thee on the cheeke, offer
also the other And from him that taketh away from thee thy robe, pro-
hibit not thy coate also. 30. And to euery one that asketh thee, giue,
and

1. Re. 11.

4.

Leu. 24,
9.

Mr. 12,

10.

Mr. 1, 1.

Mr. 10,

1.

Mr. 1, 1.

6. 7.

1. 2.

1.

Mr. 1, 1.

6. 7.

and of him that taketh away the things that are thine, aske not againe..
 31. And according as you wil that men doe to you, doe you also to the in
 like manner. 32. And if you loue them that loue you, what thanke is to
 you? for sinners also loue those that loue them. 33. And if ye doe good to
 them that doe you good: what thanke is to you? for sinners also doe this..
 34. And if ye lend to them of whom ye hope to receaue, what thanke is to
 you? for sinners also lend vnto sinners, for to receaue as much. 35. But
 loue ye your enemies, doe good and lend, hoping for nothing thereby::
 and your reward shal be much, and you shal be the Sonnes of the High-
 est, because himself is beneficial vpon the vnkind and the euil. 36. Be
 ye therefore merciful as also your Father is merciful. 7. Iudge not, &
 you shal not be iudged. Condemne not, & you shal not be condemned.
 Forgive, and you shal be forgiven. 38. Giue, and there shal be giuen to
 you. Good measure & pressed downe and shaken together and running
 ouer shal they giue into your bosome. For with the same measure that
 you doe mete, it shal be measured to you againe.

The Gospell
 vpon the first
 Sun day after
 Pentecost.

39. And he said to them a similitude also: Can the blind lead the blind? doe not both fall into the ditch? 40. The Disciple is not aboue his Master: but every one shal be perfect, if he be as his Master. 41. And why seeest thou the mote in thy brothers eye, but the beame that is in thine owne eye thou considerest not? 42. Or how canst thou, say to thy brother, Brother, let me cast out the mote out of thine eye, thy self not seeing the beame in thine owne eye? Hypocrite, cast first the beame out of thine owne eye, and then shalt thou see cleerly to take forth the mote out of thy brothers eye. ¶

43. For there is no good tree that yealdeth euil fruits, nor euil tree, that yealdeth good fruit. 44. For euery tree is known by his fruit. For neither doe they gather figges of thornes, neither of a bushe doe they gather the grape. 45. The good man of the good treasure of his harte, bringeth forth good, and the euil man of the il treasure bringeth forth euil. For of the abundance of the harte the mouth speaketh.

He buildeth
 right & surely,
 that hath both
 faith and good:
 works he build-
 deth on sand,
 that trusteth to
 his faith or
 reading or
 knowledge of
 the scripture,
 & doth not
 worke or liue
 accordingly.

46. And why cal you me, Lord, Lord and doe not the things which I say? 47. Euery one that cometh to me, and heareth my words, and doeth them, I wil shew you to whom he is like. 48. He is like to a man building a house, that digged deep, and laid the foundation vpon a rock. And when an inundation rose, the riuer beat against that house, and it could not moue it, for it was founded vpon a rock. 49. But he that heareth, and doeth not, is like to a man building his house vpon the earth without a foundation: against the which the riuer did beat; and incontinent it fel, and the ruine of that house was great.

ANNOTATIONS.

CHAP. VI.

9. Neither thus have you read. The Scribes and Pharisees boasted most of their know-
 ledge

Heretikes vnderstand not the Scriptures.

ledge of the Scripture; but our Saviour often sheweth their great ignorance. Even so the Heretikes that now adays vaunt most of the Scriptures and of their vnderstanding of them, may soone be proued to vnderstand little or nothing.

The Churches prayers at the times of giuing holy orders.

9. *Sanctus*, Hereby it seemeth that Christ (as at other times lightly alwaies) did not only heale this man in body, but of some correspondent disease in his soule.

12. *The whole night*, Our Saviour instantly prayed, alone in the mount without doore, all night long, as a preparation to the designement of his Apostles the day after: to giue example to the Church of praying instantly when Priests are to be ordered, and a lesson to vs as what we should doe for our owne necessities, when Christ did so for other mens.

The name and dig-nie of Apostles.

13. *Whom he named Apostles*, Here it is to be noted against our Adversaries that deceitfully measure to the temple the whole nature and qualitie of certaine sacred functions, by the primitive signification & compasse of the names or words whereby they be called, with whom as a Priest is but an elder, and a Bishop, a watchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therefore (as they argue) can make no Lawes nor prescribe or teach any thing not expressed in his *mandatum*. Know therefore against such deceivers, that such things are not to be ruled by the vulgar signification of the word or calling, but by vse and application of the holy writers, and in this point by Christs owne expresse imposition. And so this word *Apostle*, is a calling of Office, gouernement, authoritie and most high dignitie giuen by our Master, specially to the College of the Twelve whom he indowd aboue that which the vulgar etymologie of their name requirith, with power to bind and loose, to punish and pardon, to teach and rule his Church. Out of which roome and dignitie (which is called in the Psalmes and in the Actes a Bishopricke, when Iudas sel, Mathias was chosen to supply it, & was numbered among the rest, who were as founders or foundations of our religion, as the Apostle termeth them. Therefore to that collegethis name agreeth by special imposition & prerogative, though afterward it was by vse of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles Successours as also (by the like vse of Scriptures, to the first conuerters of countries to the faith, or their coadiutors in that function. In which sense S. Paul challengeth to be the Corinthians Apostle, and nameth Epaphroditus the Philippians Apostle as we call S. Gregorie & his Disciple S. Augustine, our Apostles of England In al which taking, it neuer signifieth Dignitie, Regiment, Paternitie, Principallitie, and Primacie in the Church of God according to S. Paul 1 Cor. 12. *He hath placed in his Church first indeed Apostles*, &c. Whereby we may see that S. Peters dignity was a wonderful eminent prerogative and iurisdiction, when he was the Head not only of other Christian men, but the Head of al Apostles, yea euen of the College of the Twelve. And if our Adversaries list to haue learned any profitable lesson by the word Apostle, more profitably and truly they might haue gathered, that Christ called these his principal officers, *Apostles*, or *sen*, himself also specially and aboue al other being *Messias*, that is, *son*, and called also Apostle in the Scriptures, to warn vs by the nature of the word, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that can not shew by whom they be sent, & that al Heretikes therefore be rather Apostates then Apostles, for that they be not sent, nor duly called, nor chosen to preach.

Peters preeminence.

14. *Simon*, Peter in the numbering of the Apostles, alwaies first named and preferred before Andrew his elder brother as a senior by calling See *Matth. 10. 2.*

Al persecution for Christ is a blessing.

23. *Exultet*, The common miseries that fall to the true preachers and other Catholike men for Christs sake, as poeerie, famine, mourning, & persecutions, be indeed the greatest blessing that can be, and are meritiuous of the reward of Heauen. Contrariwise, al the felicities of this world without Christ, are indeed nothing but woe, and the entrance to cursing miserie.

The vanitie of Heretical preachers.

24. *Shall I differ you*, This woe pertaineth to the Heretikes of our daies, that delight to haue the Peoples praises and blessings & shewes preaching pleasant thinges of purpose to their itching eares as did the false Prophets, when they were magnified and commended therefore of the carnal Iewes.

Against vsu-ry.

25. *And how long*, In that we may here see ne to be moued to lend to those whom we thinke not able nor neede to repay againe, it must be holden for a counsell rather then a commandment, except the case of necessity. But it may be take rather for a precept, whereas vsury, that is to say, the expectation not of the money lent, but of vantage or more, is forbidden as by other precepts of Scripture is condempned. It is a thing against the Law of nature & Nations. And most shame & pitie it is, that it should be so much vsed or tolerated among Christians, or so covered & cloaked vnder the haire of other contracts, as it is.

Cal Infr. li. 4. c. 8.

Pf. 108. 2.

Act. 1. 20.

Eph. 1. 20.

1 Cor. 12.

Eph. 4. 11.

1 Cor. 9. 2.

Phil. 1. 25.

24. 4. 15.

24. 4. 15.

CHAP. VII.

He testifieth, the faith of the Centurion who was a Gentil, to be greater then he found among al the Jewes, and cureth his servant absent. 11. the widower's sonne he recovereth and restoreth to her, & is renowned hereupon. 18. To Iohns messengers he ascribeth with miracles, leaving to Iohn to preach thereby vnto them that he is Christ. 24. And afterward he declareth how worthy credit was Iohns testimonie. 29. m. ghing ag. st the Pharisees, 31. who with neither of their māners of living could be wonne, 30. moving also vnto them by occasion of Marie Magdalen, how he is a friend to sinners, not to maintaine them in sinne, but to forgive them their sinnes vpon their faith and penance.



AND when he had fully said al his words into the eares of the People, he entred into Capharnaum. 2. And the servant of a certaine Centurion being sick, was readie to die: who was deare vnto him. 3. And when he had heard of IESVS, he sent vnto him the Ancients of the Jewes, desiring him to come and heale his servant. 4. But they being come to IESVS, besought him earnestly, saying to him, That he is worthe that thou shouldest doe this for him. 5. For he loveth our Nation, as he hath built a Synagogue for vs. 6. And IESVS went with them. And when he was now not farre from the house, the Centurion sent his freinds vnto him, saying. Lord, trouble not thy self. For I am not worthe that thou shouldest enter vnder my roose. 7. For the which cause neither did I thinke my self worthe to come to thee; but say the word, and my servant shal be made whole. 8. For I also am a man subiect to authoritie, having vnder me souldiars. and I say to this, goe, and he goeth; and to another, come, and he cometh, and to my servant, doe this, and he doeth it. 9. Which IESVS hearing, marvelled; and turning to the multitude that followed him he said: Amen I say to you, neither in Israel haue I found so great faith. 10. And they that were sent, being returned home, found the servant that had been sick, whole.

11. And it came to passe, afterward he went into a citie that is called Naim; and there went with him his Disciples and a very great multitude. 12. And when he came nigh to the gate of the citie, behold a dead man was caried forth, the only sonne of his mother; and she was a widow and a great multitude of the citie with her. 13. Whom when our Lord had seen, being moued with mercie vpon her, he said to her: Weep not. 14. And he came neere and touched the coffin. And they that caried it stood stil, and he said Yong man, I say to thee, arise. 15. And he that was dead, sat vp, and began to speake. And he gaue him to his mother. 16. And feare tooke them al, and they magnified God, saying, That a great Prophet is risen among vs: and, that God hath visited his People. 17. And this saying went forth into al Iewrie of him, & into al the countrie about.

18. And Iohns Disciples shewed him of al these things. 19. *And Iohn called.

See the Annotations vpon S. Math c. 8, 9.

The Gospell vpon the 15. Sunday after Pentecost. And vpon Thursday in the 4. weeke of Lent. And for S. Monica S. Augustines mother. May 4.

called two of his Disciples, and sent them to Iesus, saying: Art thou he that art to come; or expect we another? 20. And when the men were come vnto him, they said: John the Baptist hath sent vs to thee, saying: Art thou he that art to come; or expect we another? 21. (And the self same houre, he cured many of maladies, and hurts, and euil spirits and to many blind he gaue sight.) 22. And Answering, he said to them: Goe & report to John what you haue heard and seen: * That the blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, 23. the poore are euangelized: and bleiled is he whosoever shal not be scandalized in me.

24. * And when Johns messengers were departed, he began to say of John to the multitudes. What went you out into the desert to see? a reed moued with the wind? 25. But what went you forth to see? a man clothed in soft garments? Behold they that are in costly apparel and delicacies, are in the houses of Kings. 26. But what went you out for to see? a Prophet? Certes I say to you, and more then a Prophet. 27. This is he of whom it is written: Behold I send mine Angel before thy face, which shal prepare thy way before thee. 28. For I say to you. A greater Prophet among the children of women then John the Baptist, there is no man. But he that is the lesse in the Kingdom of God, is greater then he. 29. And al the People hearing and the Publicans, iustified God, being baptized with Johns Baptisme. 30. But the Pharisees and the lawyers despised the counsel of God against them selues, being not baptized of him. 31. And our Lord said: Wherevnto then shal I liken the men of this Generation, and wherevnto are they like? 32. They are like to children sitting in the market-place and speaking one to another, and saying. We haue piped to you, and you haue not danced, we haue lamented, and you haue not wept. 33. For John Baptist came* neither eating bread nor drinking wine, and you say. He hath a Dine. 34. The Sonne of man came eating and drinking, and you say. Behold a man that is a gourmander and a drinker of wine, a friend of Publicans and sinners. 35. And wisdom is iustified of al her children.

36. And one of the Pharisees desired him to eate with him. And being entred into the house of the Pharisee, he sate downe to meate. 37. And beholds a woman that was in the cite, a sinner, as she knew that he was set downe in the Pharisees house, she brought an alabaster boxe of ointment, 38. and standing behind beside his feet, she began to waite his feet with teares, & wiped them with the haire of her head, and kissed his feet, & anointed them with the ointment. 39. And the Pharisee that had bid him seeing it, spake within himself, saying: This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. 40. And Iesus answering said to him. Simon, I haue so new hat to say vnto thee. But he said: Master, say. 41. A certaine creditour had two debtors, one did owe five hundred pence & the other fiftie. 42. They hauing not wherewith to pay, he forgave both. Whether therefore doth loue him more? 43. Simon answering said. I suppose that he to whom he forgave more. But he said to him: Thou hast iudged rightly. 44. And turning to the woman, he said

vnto

* *Pauperes enim*
gaudent, that
is, to the poore
the Gospel is
preached, and
they receaue
it.

* Markethis
wel concerning
Johns apparel
and diet. See
the Annotations
vpon S. Math.
c. 3, 4.

* As they that
cōtēned Johns
Baptisme, des-
pised Gods
counsel & wise-
dom, so much
more they that
make no ac-
count of the Sa-
craments of the
Church, despi-
se Gods coun-
sel & ordinance
touching their
saluation, to
their owne
damnation.
The Gospel
vpon S. Marie
Magdalēs day
Iulij. And
vpon Thursday
in Passton
weeke. And
vpon Imber
Friday in Sept.
* A perfect pa-
terne of true
penitēce in this
woman, who
sought of
Cariſ with
open teares &
other strange
works of satis-
faction & deuo-
tion, remission
of al her sinnes.

Exegeti-
cally.
Esa. 15,
5, 61, 1.

Mat. 11,
7.

Mat. 11,
1.

Mat. 11, 4.

unto Simon : Doeſt thou ſee this woman ? I entred into thy houſe, water to my feet thou didſt not giue, but ſhe with teares hath watered my feet, and with her haire hath wiped them. 45. Kiſſe thou gaueſt me not, but ſhe ſince I came in, hath not ceaſed to kiſſe my feet. 46. With oile thou didſt not anoint my head, but ſhe with ointment hath anointed my feet. 47. For the which I ſay to thee : Many ſinnes are forgiven her, becauſe ſhe hath loved much. But to whom leſſe is forgiven, he loveth leſſe. 48. And he ſaid to her : Thy ſinnes are forgiven thee. 49. And they that ſate togeather at the table began to ſay within themſelves. Who is this that alſo forgiveth ſinnes ? 50. And he ſaid to the woman. Thy faith hath made thee ſaſe, goe in peace. ¶

Not only ſaith (as you may perceiue) but love or charitie obtaineth remiſſion of ſinnes. As the Phariſees did alwayes carpe Chriſt for remiſſion of ſinnes in earth, ſo the Heretike reprehend his Church that remitteth ſinnes by his authority.

ANNOTATIONS.

CHAP. VII.

¶ *Build a Synagogue.*) As at that time to found a Synagogue, was acceptable to God, and procured the prayers of the faithful People for whoſe uſe it was made : ſo now much more in the new Teſtament, to build a Church, Monaſterie, Colledge, or any like worke for the honour and ſervice of God, is grateful to him and procureth the prayers of the good People for whoſe uſe ſuch things be founded.

Building of Churches, Monaſteries, &c.

44. *Intely haſte*) An exceeding approbation of the extraordinary workes and ſignes of external devotion, which ſeeme to carnal men though otherwiſe faithful, to be often ſuperfluous or not acceptable. This Simon was perhaps of a good wil, and therefore (as diuers other did elſewhere) invited Chriſt to his houſe, not of curioſitie or captiouſnes, as ſome other did, but of affection, as it may ſeeme by Chriſts familiar talke with him. Notwithſtanding his duties towards him were but ordinary. But the anointing, waſhing, kiſſing, wiping of his feet in ſuch ſort as the woman did, were further ſignes of more then vulgar love ſuch as is in deuout men or women that goe on pilgrimage and kiſſe deuotouſly the holy memories of Chriſts and his Saints. Which is no more but an exteriour expreſſing of their affection, and that they love much, as every vulgar Chriſtian may do without.

Exterior ſignes of more deuotion.

50. *Thy faith*) The remiſſion of her ſinnes being attributed before to charitie, is now alſo ſaid to conſiſt of her faith. Whereby you may know that it commonly proceedeth of both, and of hope alſo though but one named. Becauſe when there be diuers cauſes concurring to one effect, the ſcriptures commonly name but one, and that eſpecially which is moſt proper to the purpoſe and time, not excluding the other. And therefore his working miracles upon any perſon, is attributed to the faith of them on whom or at whoſe deſire they be done. Becauſe he wrought his miracles to induce al men to beleue in him, and therefore ſpecially required faith at their hands, and namely before other things, whether they did beleue that he was able to doe that which they asked at his hands without which it had been rather a mockerie and temptation of him, then a true deſire of benefit at his hands.

Justification attributed not to faith only.

CHAP. VIII.

Going ouer al Galilee with his traine, 4 he preacheth to the Iewes in parables because of their reprobation, 9. but to his Disciples manifestly, because he wil not for the Iewes incredulity haue his coming frustrate. 14. signifying also that we are his kinne (though we be Gentils) and not his carnal brethren the Iewes. 22. To whom also (signified by the Gerasens) after the tempest in his sleep (that is, in his death, & calme in his resurrection, he cometh. but they preferring their temporals before his presence, he leaueh them againe. 41. Likewise coming to cure the Iewes (who were borne when the Gentils sickned about Abraham's time) he is preuented with the faith of the Gentils, and then the Iewes die, but them also in the end he wil restore,



AND it came to passe afterward, and he made his journey by cities and townes preaching and euangelizing the Kingdom of God, and the Twelve with him, 2. and some women that had been cured of wicked Spirits and infirmities; * Marie which is called Magdalene, out of whom seven Diuels were gone forth,

3. and Ioane the wife of Chusa Herods Procuratour, and Susan, and many others that did minister vnto him of their substance,

The Gospel
vpon the Sunday
of Sexagesime.

4. And * when a very great multitude assembled and hastned out of the cities vnto him, he said by a similitude. 5. The sower went forth to sow his seed. And whiles he soweth, some fel by the way side, and was troden vpon, and the foules of the aire did eate it. 6. And other some fel vpon the rock, and being shot vp, it withered, because it had not moisture. 7. And other some fel among thornes, and the thornes growing vp withal, choked it. 8. And other some fel vpon good ground; and being shot vp, yealded fruit an hundred fold. Saying these things he cried: He that hath eares to heare, let him heare.

* See the Annotations vpon
S. Matthew. c.
13, 14.

* Against the Heretikes that say, faith once had can not be lost, and that he which now hath not faith, neuer had.

9. And his Disciples asked him what this parable was. 10. To whom he said: To you it is giuen to know the mysterie of the Kingdom of God, but to the rest in parables, that * seeing they may not see, and hearing they may not vnderstand. 11. And the parable is this. The seed, is the Word of God. 12. And they besides the way, are those that heare, then the Diuel cometh, and taketh the Word out of their hart, lest beleeuing they be saued. 13. For they vpon the rock, such as when they heare, with ioy receaue the Word: and these haue no roots, because * for a time they beleene, and in time of tentation they reuolt. 14. And that which fel into thornes, are they that haue heard, and going their waies, are choked with cares and riches and pleasures of this life, and render not fruit. 15. And that vpon good ground, are they which in a good and verie good hart, hearing the Word, doe retaine it, and yeald fruit in patience. ¶

16. And no man lighting a candel doth cover it with a vessel, or put it vnder a bed, but setteth it vpon a candelsticke, that they that enter in, may see the light. 17. For there is not any thing secret, that shal not be made manifest, nor hid, that shal not be known, & come abroad. 18. See ther-

Mr. 16,
9.

e aia
mista.
Mt. 13,
1.
Mr. 41.

Es. 9

therefore how you heare. For he that hath, to him shal be giuen; and whosoener hath not, that also which he thinketh he hath, shal be taken away from him.

19. And * his mother and brethren came vnto him; and they could not come at him for the multitude. 20. And it was told him: Thy mother and * thy brethren stand without, desirous to see thee. 21. Who answering said to them: My mother and my brethren, are they that heare the Word of God and doe it.

* He did not here disdainfully speake of his mother, but teacheth that our spiritual kinred is to preferred before carnal cognation Hilae. in 11. Mai. See the Annotations vpon S. Matthew. c. 2, 24.

22. * And it came to passe one day; and he went vp into a boat, and his Disciples, and he said to them: Let vs strike ouer the lake. And they launched forth. 23. And when they were sailing, he slept; and there fel a storme of wind into the lake, and they were filled, and were in danger. 24. And they came and raised him, saying: Master, we perish. But he rising, rebuked the wind and the tempest of water; and it ceased, and there was made a calme. 25. And he said to them: Where is your faith? Who fearing, marueled one to an other, saying: Who is this (trow ye) that he commandeth both the winds and the sea, and they obey him? 26.

* And they sailed to the countrie of the Gerasens which is ouer against Galilee.

27. And when he was come forth to the land, there met him a certaine man that had a Diuel now a very long time, and he did weare no clothes, neither did he rarie in house, but in the monuments. 28. And as he saw Iesus, he fel downe before him, and crying out with a great voice, he said: What is to me & thee Iesus sonne of God most high? I beseech thee doe not tormēt me. 29. For he commanded the vncleane Spirit to goe forth out of the man. For many times he caught him, and he was bound with chaines, and kept with fetters, and breaking the bonds was driuen of the Diuel into the deserts. 30. And Iesus asked him saying. What is thy name? But he said: Legion, because many Diuels were entred into him. 31. And they besought him that he would not command them to goe into the depth. 32. And there was there a heard of many swine feeding on the mountaine, & they desired him that he would permit the to enter into them. And he permitted them. 33. The Diuels therefore went forth out of the man, and entred into the swine, and the heard with violence went headlong into the lake, and was stifled. 34. Which when the swineherds saw done, they fled, and told into the citie and into the townes. 35. And they went forth to see that which was done, and they came to Iesus, and found the man, out of whom the Diuels were gone forth, sitting at his feet, clothed, and wel in his wits, and they were afraid. 36. And they also that had seen, told them how he had been made whole from the legion. 37. And al the multitude of the countrie of the Gerasens besought him to depart from them, for they were taken with great feare. And he going vp into the boat, returned. 38. And the man out of whom the Diuels were departed, desired him that he might be with him. But Iesus dismissed him, saying. 39. Returne into thy house, and tel how great things God hath done to thee. And he went through the whole citie, preaching how great things Iesus had done to him.

40. And it came to passe; when Iesus was returned, the multitude received him. And al were expecting him. 41. And * behold there came a man whose name was Iairus, and he was Prince of the Synagogue and he fel at the feet of Iesus, desiring him that he would enter into his house, 42. because he had an only daughter almost twelue yeares old, and she was a dying. And it chanced, whiles he went, he was thronged of the multitudes.

* See the Annotations vpon S. Mat. c. 9, 19.

* It is an euident signe of prerogative, that Peter only is named so often as cheefe of the company. Mar. 1, 16. *cf.* J. 1, 19. Luc. 9, 11. *1st.* 10, 7. 1. Cor. 15, 5.

43. And there was * a certaine woman in a fluxe of blood from twelue yeares past, which had bestowed al her substance vpon Physicians, neither could she be cured of any: 44. she came behind him, and touched the hemme of his garment; and forthwith the fluxe of her blood stinted. 45. And Iesus said: Who is it that touched me? And al denying, Peter said, and they that were with him: Maister, the multitudes throng and prelle thee, and dost thou say, Who touched me? 46. And Iesus said: Some bodie hath touched me, for I know that there is vertue proceeded from me. 47. And the woman seeing, that she was not hid, came trembling, and fel downe before his feet, and for what cause she had touched him, she shewed before al the People, and how forthwith she was made whole. 48. But he said to her: Daughter, thy faith hath made thee safe, goe thy way in peace.

* See the Annotations vpon S. Marke c. 5, 36.

49. As he was yet speaking, there commeth one to the Prince of the Synagogue, saying to him, That thy daughter is dead, trouble him not. 50. And Iesus hearing this word, answered the father of the maide: Feare not; * beleene only, and she shal be safe. 51. And when he was come to the house, he permitted not any man to enter in with him, but Peter, and James, and Iohn, and the father and mother of the maide. 52. And al wept, and mourned for her. But he said: Weep not, the maide is not dead, but sleepeth. 53. And they derided him, knowing that she was dead. 54. But he holding her hand cried saying: Maide arise. 55. And * her spirit returned, and she rose incontinent. And he bade them giue her to eate. 56. And her parentes were astonished, whom he commanded to tel no man that which was done.

ANNOTATIONS.

CHAP. VIII.

Holy women that followed Christ.

The brethren of Christ.

1. *That did minister* *) It was the custome of the Iewes that women of their substance did minister meate drinke and cloath to their teachers, going about with them. Which because it might haue been scandalous among the Gentils, S. Paul maketh mention that he vsed it not. And they ministered to our Lord of their substance for this cause, that he whose spiritual benchees they reaped, might reape their carnal things.

2. *Thy brethren* *) These brethren of our Lord, were not the sonnes of the B. Virgin MARY the mother of God, as Heluidius wickedly taught: neither are they so be thought (as some others say) the sonnes of Ioseph by another wife for (as S. Hieron writeth) not only our Lady was a virgin, but by reason of her, Ioseph also: that our Saviour might be borne of a virginall marriage. But they are called his brethren (accord-
g to the vsual speech of the Scriptures) because they were his cosins, as her

Mr. 9, 18.
Mr. 10, 21.

1. Cor. 9, 14.

Hieron.
cont.
matth.
c. 9.
Matth. 13

the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called Maries of Iames, which Iames therefore is also called the brother of our Lord.

15. Her spirit returned) This returning of the soules againe into the bodies of them whom CHRIST and his Apostles raised from death (specially Lazarus who had been after this life dead foure daies doth) evidently proue a third place against our aduersaries, that say, every one goeth straight to heauen or to hel. For it can not be thought that they were called from the one or the other, and therefore from some third place.

CHAP. IX.

His Twelve also now preaching euery where and working miracles. 6. Herod and al doe wonder much. 10. After which, he taketh them and goeth into the wilderness: where he cureth and teacheth, feeding 5000. with five loaves. 18. Peter confessing him to be Christ, 22. he on the other side foretellet. his Passion, and that al must in time of persecution follow him therein. 27. whereunto to encourage vs the more, 27. he gaue in his Transfiguration a sight of the glorie, which is the reward of suffering. 17. The next day he casteth out a Diuill which his Disciples could not. 43. whom amidst these wonders he forewarneth againe of his scandalous Passion. 49. And to cure their ambition, he telleth them, that the most humble he esteemeth must 49. bidding them also not to prohibit any that is not against them 51. Tea and toward such as be against them Schismatically, to shew mildnes for al that 57. Of following him, three examples.



AND calling together the twelve Apostles, he gaue them vertue and power ouer al Diuells, and to cure maladies. 2. And he sent them to preach the Kingdom of God, and to heale the sicke 3. And he said to them. Take nothing for the way, neither rod, nor skeep, nor bread, nor money, neither haue two coates 4. And into whatsoeuer house you enter, tarry there, and thence doe not depart. 5. And whosoever shall not receiue you, going forth out of that cite, shake off the dust also of your feet for a testimony vpon them. 6. And going forth they went a circuit from towne to towne euangelizing and curing euery where. 14

The Gospel vpon Thursday in withū week
To command Diuells and diseases either of body or soule, is by nature proper to God only but by Gods giue, men also may haue the same: even so to forgive sinners.
A great fault to reiect the true Preachers, or not to admit them into house for needfull harbour and sustenance.

7 And * Herod the Tetrach heard al things that were done by him, and he staggered because it was said of some, That Iohn was risen from the dead. 8. But of other some, That Elias hath appeared, and of others, that a Prophet one of the old ones was risen. 9. And Herod said Iohn I haue beheaded, but who is this of whom I heare such things? And he sought for to see him.

10. And * the Apostles being returned, reported to him whatsoeuer they did: and taking them he retired apart into a desert place, which belongeth to Beth-saida. 11. Which the multitudes vnderstanding, followed him: & he receiued them, and spake to them of the Kingdom of God, and them that had need of cure he healed. 12. And the day began to draw towards an end. And the Twelve coming neere, said to him: Dimisse the multitudes, that going into townes and villages here about, they may haue lodging, and find meates, because here we are in a desert place. 13. And he said to them: Giue you them to eate. But they said We

Ms. 10.
1.
Mr. 1.
21. 6. 8.

Ms. 10.
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Mr. 1.
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Ms. 10.
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Mr. 1.
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15.

haue no more but five loaves and two fishes; vnles perhaps we should goe & buy meates for al this multitude. 14. And there were men almost five thousand. And he said to his Disciples: Make them sit downe by companies fiftie and fiftie. 15. And so they did. And they made al sit downe. 16. And taking the five loaves and the two fishes, he looked vp vnto Heauen, and eⁿ blessed them; and he brake, and distributed to his Disciples, for to set before the multitudes. 17. And they did al eate, and had their fill. And there was taken vp that which remained to them, twelue baskets of fragments.

* Here you see that he blessed the things, and not only gave thanks to God.

See *Annot.*

Marc. 8, 7.

The miracu-
lous providen-
ce of God
toward such as
follow Christ
into deserts,
prison, ban-
ishment, or
whithersoever.

18. * And it came to passe; when he was alone praying, his Disciples also were with him, and he asked them saying. Whom doe the multitudes say that I am? But they answered, and said: Iohn the Baptist; and some, Elias, but some, that one of the Prophets before time is risen. 19. And he said to them. But whom say ye that I am? Simon Peter answering, said: The Christ of God. 20. But he rebuking them, commanded that they should tel this to no man, 21. saying: That the Sonne of man must suffer many things, and be reiected of the Ancients and cheefe Priests and Scribes, and be killed, and the third day rise againe.

22. And he said to al: If any man wil come after me, let him denie himself, and take vp his crosse daily, and follow me. 23. For he that wil saue his life, shall lose it, for he that shall lose his life for my sake, shall saue it. 24. For what profit hath a man if he gaue the whole world, and lose himself, and cast away himself? 25. For he that shall be ashamed of me and of my wordes, him the Sonne of man shall be ashamed of, when he shall come in his maiestie, and his Fathers, and of the holy Angels. 26. And I say to you assuredly. There be some standing here that shall not tast death, till they see the Kingdom of God.

The TRANS-
FIGURA-
TION.

27. * And it came to passe after these wordes almost eight daies, and he tooke Peter and James and Iohn, and went into a mountaine to pray. 28. And whiles he prayed, the shape of his countenance was altered, and his raiment white and glistering. 29. And behold two men talked with him. And they were Moyse and Elias, 30. appearing in maiestie. And they told his decease that he should accomplish in Hierusalem. 31. But Peter and they that were with him, were beaue with sleepe. And awaking, they saw his maiestie, and the two men that stood with him. 32. And it came to passe, when they departed from him, Peter said to Iesus: Master, it is good for vs to be here, and let vs make three tabernacles, one for thee, and one for Moyse, and one for Elias: not knowing what he said. 33. And as he spake these things, there came a cloud, and overshadowed them: and they feared, when they entered into the cloud. 34. * And a voice was made out of the cloud, saying: This is my beloved Sonne, heare him. 35. And whiles the voice was made, Iesus was found alone. And they held their peace, and told no man in those daies any of these things which they had seen.

36. * And it came to passe the day following, when they came downe from the mountaine, there met him a great multitude. 37. And behold a man of the multitude cried out, saying. Master, I beseech thee, looke vpon my sonne because he is mine only one. 38. And loe, the spirit taketh

Chap. 8

Mat. 16,
17.
Mar. 8,
17.

Mat. 17,
1.
Mar. 9, 1.

1. Pet. 1,
17.

Mat. 17,
14.
Mar. 9,
17.

take him, and he suddenly crieth, and he dasheth him, and teareth him that he soneth, and with much ado departeth renting him. 40. And I desired thy Disciples to cast him out, and they could not. 41. And Iesus answering said: O faithles and perverse Generation, how long shall I be with you and suffer you? bring hither thy sonne. 42. And when he came to him, the Diuel dashed, and tore him. And Iesus rebuked the vncleane Spirit, and healed the boy, and rendred him to his father. 43. And al were astonished at the might of God, and al marveling at al things that he did, he said to his Disciples 44 Lay you in your hartes these wordes, for it shal come to passe that the Sonne of man shal be deliuered into the hands of men. 45. But they did not know this word, and it was couered before them, that they perceiued it not. And they were afraid to aske him of this word.

Incredulitie hindereth the effect of Exorcismes, and other miraculous power given to the Church.

46. * And there entred a cogitation into them, which of them should be greater. 47. But Iesus seeing the cogitations of their hart, tooke a childe and set him by him, 48. and said to them; whosoever receiveth this childe in my name, receiveth me, and whosoever receiveth me, receiveth him that sent me. For he that is the lesser among you al, he is the greater.

Desire of preeminence is an humane infirmite often euen among the good. Against which, Christ teacheth humility, but forbiddeth not Superiority.

49. * And Iohn answering said. Maister, we saw a certaine man casting out Diuels in thy name, and we prohibited him, because he followeth not with vs. 50. And Iesus said to him: Prohibit not. For he that is not against you, is for you.

51. And it came to passe, whiles the daies of his assumption were accomplishing, and he fixed his face to goe into Hierusalem. 52. And he sent messengers before his face; and going they entred into a citie of the Samaritans to prepare for him. 53. And they receiued him not, because his face was to goe to Hierusalem. 54. And when his Disciples James and Iohn had seen it, they said: Lord wilt thou we say that fire come downe from Heaven and consume them? 55. And turning, he rebuked them, saying: You know not of what spirit you are. 56. The Sonne of man came not to destroy soules, but to saue. And they went into another towne.

There be some that follow not Christ precisely in life and doctrine, of whom we may make our advantage to the propagation of Christes honour and religion, when they doe any thing for the advancement thereof, of what intention soever they doe it. Pl. p. 1, 15.

57. And it came to passe as they walked in the way, a certaine man said to him: I wil follow thee whithersoever thou goest. 58. Iesus said to him: The foxes haue holes, and the foules of the aire nestes, but the Sonne of man hath not where to repose his head. 59. But he said to another: Follow me. And he said: Lord, permit me first to goe, and to burie my father. 60. And Iesus said to him: Let the dead burie their dead, but goe thou, set forth the Kingdom of God. 61. And another said: I wil follow thee Lord, but permit me first to take my leaue of them that are at home. 62. Iesus said to him: No man putting his hand to the plough, and looking backe, is apt for the Kingdom of God.

This man would have touched him for temporal commodities, and therefore was not accepted.

ANNOTATIONS.

CHAP. IX.

The Transfiguration.

27. *Tell of it.*) To the Apostles, that had to preach the Kingdom of God and to suffer so much miserie for the same in this world, he would shew his glorie, and give them a tast of his owne ioyful state and of his Saints in Heauen, calling thither Moyses and Elias, that the Law & Prophets might be witnessers of the same. See the annotation vpon S. Matthew c. 17, 1.

Schismatikes.

1. *Face to goe to Hierusalem.*) The Samaritans were Schismatikes from the Jewes, and had a schismatical Temple in mount Garizim, of purpose to draw men thither from Gods Temple in Hierusalem, where only was the true and as it were the Catholike seruice and sacrifice vnto God. Therefore they did not gladly receive our Saviour, because they perceiued he was going to Hierusalem.

Is 4. 2.
3. Reg.
11, 17.
Job. 1.

Desire of reuenge.

13. *He rebuked them.*) Not iustice nor al rigorous punishment of sinners is here forbidden, nor Elias lack reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death, but that none of these should be done for desire of our particular reuenge, or without discretion, & regard of their amendement, and example to others. Therefore S. Peter vsed his power vpon Ananias and Saphira, when he strooke them both downe to death for defrauding the Church.

Mat. 5.

The Churches aueritie.

Looking backe.

63. *No man looking backe.*) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember with delight the pleasures & eases of this world. For it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should euer looke forward towards Heauen, and neuer backward to the world.

CHAP. X.

He sendeth yet 72. more to preach to the Jewes, with power also of miracles. 23. crying woe to the cities impenitent 17. At then returns he againe sheweth the great power he gave them, but yet teacheth them not to be proud thereof, 2. and praeseth God for his grace, 23 his Church also for her happy state 25 To one of the Scribes he sheweth, that the loue of God and of his neighbour wil bring him to life euertlasting, 29. teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie 38. To Martha he sheweth that Maies Contemplatiue life is the better.

The Gospel vpon S. Markes day. April. 25. And S. Lukes Octob. 18.

As the twelve Apostles did represent the higher degree of the Clergie, as the twelve Disciples these Seuen more beare the figure of the inferior Clergie, as the 12. Disciples.



AND after this our Lord designed also other 72. sententie two. and he sent them two and two before his face into euery cite and place whither himself would come. 2. And he said to them. The harvest truly is much, but the workmen few. Desire therefore the Lord of the harvest, that he send workmen into his harvest. 3. Goe: Behold I send you as lambes among wolves 4. Carie not purse nor scrip, nor shoes, and salate no body by the way. 5. Into whatsoeuer house you enter, first say: Peace be to this house. 6. And if the sonne of peace be there, your peace shall rest vpon him, but if not, it shall returne to you. 7. And in the same house tarry you, eating and drinking such things as they have. * For the workman is worthy of his hire. Remoue not from house to house. 8. And

1. Tim.
1, 18.

into what citie soeuer you enter, and they receiue you, eate such things as are set before you; 9. and cure the sicke that are in it, and say to them: The kingdom of God is come nigh vpon you. ¶

10. And into whatsoeuer citie you enter, and they receiue you not, going forth into the streetes thereof, say: 11. The dust also of your citie that cleaueth to vs, we doe wipe off against you. Yet this know ye that the Kingdom of God is at hand. 12. I say to you, it shal be more tolerable for Sodom in that day, then for that citie. 13. Woe to thee Corazaim, woe to thee Beth-saida: for if in Tyre and Sidon had been wrought the miracles that haue been wrought in you, they had done penance sitting in sack cloth and ashes long agoe. 14. But it shal be more tolerable for Tyre and Sidon in the iudgement, then for you. 15. And thou Capharnaum that art exalted vnto Heauen thou shalt be thrust downe euen vnto Hel. 16. He that heareth you, heareth me, and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

· Differences of paines and damnation in Hel according to the differences of demerites. Aug. li. 3. c. 5. cont. Indian. True penance not onely to lead a new life, but to punish the body by such things as here be recorded, for the il life past. The Ghospel for manie Martyrs. It is al one to despise Christ, and to despise his Priests and Ministers in the Catholike Church: to refuse his doctrine, & theirs.

17. And the Seuentie-two returned with ioy, saying: Lord, the Diuels also are subiect to vs in thy name. 18. And he said to them: I saw Satan as a lighting fall from Heauen. 19. Behold, I haue giue you power to tread vpon serpents, and scorpions, and vpon al the power of the enemy, and nothing shal hurt you. 20. But yet reioyce not in this, that the spirits are subiect vnto you; but reioyce in this, that your names are written in Heauen. ¶

The Ghospel upon the 12. Sunday after Pentecost.

21. In that very houre he reioyced in spirit, and said. I confesse to thee O Father, Lord of Heauen and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea Father, for so hath it wel pleased thee. 22. Al things are deliuered to me of my Father. And no man knoweth who the Sonne is, but the Father; and who the Father is, but the Sonne, and to whom the Sonne wil reueale. 23. And turning to his Disciples, he said: Blessed are the eyes that see the things that you see. 24. For I say to you, that many Prophets and Kings desired to see the things that you see, and saw them not, and to heare the things that you heare, and heard them not.

The Ghospel upon the 12. Sunday after Pentecost.

Mat. 6.
1.
10. 19.
1.

25. And behold a certaine lawyer stood vp, tempting him and saying: Master, by doing of what thing shal I possesse life euclasting? 26. But he said to him. In the law what is written? how readest thou? 27. He answering said: Thou shalt loue the Lord thy God with thy whole hart, and with thy whole soule, and with al thy strength, and with al thy mind: and thy neighbour as thy self. 28. And he said to him. Thou hast answered right, this doe and thou shalt liue. 29. But he desirous to iustifie himself, said to Iesus: And who is my neighbour? 30. And Iesus taking it, said: A certaine man went downe from Hierusalem into Iericho, and tel among theeues, who also spoiled him, and giuing him woundes went away leauing him halfe-dead. 31. And it chanced that a certaine Priest went downe the same way, and seeing him, passed by. 32. In like manner also a Leuite, when he was neere the place, and saw him, passed by. 33. But a certaine Samaritane going his iourney, came neere him, and seeing him, was moued with mercie. 34. And going vnto him, bound his woundes,

S. Augustin saith that the Apostle (1 Cor 9) according to this place did more then he needed or was bound to doe, when he might haue required al duties for preaching the Gospel, but would not, as of *Monach. c. 3.* Whereof it cometh, that the

powring in oile and wine: and setting him vpon his owne beast, brought him into an inne, and tooke care of him. 35. And the next day he tooke forth two pence, and gaue to the host, and said: Haue care of him; and whatsoeuer thou shalt supererogate, I at my returne wil repay thee. 36. Which of these three in thy opinion was neighbour to him that fell among theenes? 37. But he said: He that did mercie vpon him. And Iesus said to him Goe, and doe thou in like manner. ¶

38. b And it came to passe as they went, and he entred into a certaine towne; and a certaine woman named Martha, receiued him into her house, 39. and she had a sister called Marie, Who sitting also at our Lords feete, heard his word. 40. But Martha was buie about much seruice. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serue? speake to her therefore, that she help me. 41. And our Lord answering said to her: Martha, Martha, thou art careful, and art troubled about many things. 42. But one thing is necessarie, " Marie hath chosē the best part which shal not be taken away from her. ¶

ANNOTATIONS.

CHAP. X.

The humble vblearned Catholic knoweth Christ better then the proud learned Heretike.

21. *The hidden.* By this place every vulgar artificer may not presume that God hath revealed al truth to him, and therefore refuse to be taught of the learned: for Christ did not alterward indow fishers and vulgar men nor any other with the gifts of wisdom and tongues, without their industrie, study, and teaching: though at the beginning, of great prouidence he did it, that it might be cleere to the world, that al Nations were conuerted to him, not by perswasion of cunning Oratours or subtil Disputers, but by the plaine force of his grace and truth, which S. Augustine counteth greater then al other miracles. Further we are taught by this place, that the poore humble obedient children of the Church know by their faith the high mysteries of Christs Diuinity, and his presence in the B. Sacrament, and such like, rather then Arius, Caluin, and other like proud Scribes and pharisees.

The commandments possible to be kept.

28. *The due.* Not by faith only, but by keeping Gods Commandements we obtaine life everlasting: not only by beleeuing, but by doing. The heretikes say that is impossible to keepe this commandment of louing God with al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requisite in this life, 3 Reg 14, 2 & 22, 11, 12, Ps 118, 10. Ecclesiasticus 47, 9 10. 4 Reg 10, 1, 2. Luc 1, 2. And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life everlasting, he had mocked this Lawyer and others, and not taught them.

The parable of the wounded man, explained.

30. *Half dead.* Here is signified man wounded very sore in his vnderstanding and free wil, and al other powers of soule and body, by the sinne of Adam; but yet that neither vnderstanding, nor free wil, nor the rest, were extinguished in man or taken away. The Priest and Leuite signify the Law of Moyses this Samaritane is Christ the Priest of the new Testament: the oile and wine, his Sacraments: the host, the priestes his ministers. Whereby is signified, that the Law could not recouer the spirituall life of mankind from the death of sinne, that is, in flesh: man: but Christ only, who by his Passion and the grace and vertue thereof ministered in and by his Sacraments, quickeneth, and increaseth the nature of man: healing and abling free wil to doe al good workes.

The Contemplative or Religious life, better then the Active and secular.

42. *Marie the best part.* Two notable examples, one of the life Active, in Martha, the other of the life contemplative, in Marie: representing vnto vs, that in holy Church there should be alwayes some to serue God in both these several sorts. The life contemplative is here preferred before the active. The Religious of both sexes are of that more excellent state. And therefore our Protestants haue wholly abandoned them out of their

common-wealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Marie Our Lord giue them graces like their inferiour. If ours were not answerable to their professiō, or were degenerated, why haue they no new ones? If our Churches Votaries vowed in a-wful things, Chastitie, Paueritie, Obedience, Pilgrimage what other Votaries or lawful vowes haue they? For, to offer voluntarily by vow (besides the keeping of Gods commandments, whereunto we are bound by precept and promise in our Baptisme) our soules, bodie, goods, or any other acceptable thing to God, is an acte of soueraigne worship belonging to God only & there was neuer true religion without such vowes and Votaries. If there be none in their whole Church that profess contemplation, or that vow any thing real to God voluntarily, neither in their bodie nor in their goods, God and the world know they haue no Church nor religion at all.

CHAP. XI.

He teacheth a forme of prayer, 5. and exhorteth to pray instantly, 11. assuring that God will giue vs good things. 14. The Iewes blaspheming him casting out of Devils, and asking for a miracle from Heauen, 17. he defendeth what is doing. 22. foretelling also the Devils expulsion by him out of the world (that is, the vocation of the Gentiles) 24. and his reentrie into their Nation, 27. with their reprobation though he be of their flesh, 29. and also their final most worthy damnation. 37. Again, to the Pharisees, and Scribes he crieth woe, as authors of the said reprobation now at hand.



AND it came to passe, when he was in a certaine place praying, as he ceased, one of his Disciples said to him. Lord teach vs to pray, as Iohn also taught his Disciples. 2. And he said to them * When you pray, say, FATHER, sanctified be thy name. Thy Kingdom come, 3. Our daily bread giue

The Gospell in Maeribue li-
tany on S.
Markes day, &
in the Rogatiō.
dates And in
a rotue Masse
against the Pa-
gans.

vs this day, 4. and forgive vs our sinnes, for because our selues also doe forgive every one that is in debt to vs And lead vs not into temptation. 5. And he said to them: Which of you shal haue a friend, and shal goe to him at midnight, and shal say to him, Friend, lend me three loaues, 6. because a freind of mine is come out of his way to me, and I haue not what to set before him 7. and he from within answering saith. Trouble me not, now the doore is shut, and my children are with me in bed, I can not rise and giue thee. 8. And if he shal perseuer knocking, I say to you, although he wil not rise and giue him because he is his friend, yet for his importunitie he wil rise, and giue him as many as he needeth. 9. * And I say to you, Aske, and it shal be giuen you. seeke, and you shal find: knock, and it shal be opened to you. 10. For euery one that asketh, receiveth and he that seeketh, findeth: and to him that knocketh, it shal be opened. 11. And which of you if he aske his father bread, wil he giue him a stone? or a fish, wil he for a fish giue him a serpent? 12. Or if he aske an egge, wil he reach him a scorpion? 13. If you then being haught, know how to giue good gifts to your children, how much more wil your father from Heauen giue the good Spirit to them that aske him? 14. * And he was casting out a Diuel, and that was dumme. And when he had cast out the Diuel, the dumme spake: and the multitudes mar- ueled. 15. * And certaine of them said. In Beelzebub the prince of

The Gospell
in a rotue
Masse for remis-
sion of sinnes.

The Gospell
upon the 9.
Sunday in
Duels Leet.

Duells Leet.

Pharisees doe make cleane that on the out side of the cup and of the platter, but that of yours which is within, is full of rapine and iniquitie. 40. Fooles, did not he that made that on the out side, make that also that is on the inside? 41. But yet that that remaineth, "give almes, & behold all things are cleane vnto you. 42. But woe to you Pharisees, because you tithe mint and rewe and euery herbe: and passe ouer iudgement and the charitie of God. But these things you ought to haue done, and not to omit those. 43. Woe to you Pharisees, because you loue the first chaires in the Synagogues, and salutations in the market place. 44. Woe to you, because you are as monuments that appeare not, and men walking ouer, are not ware.

45. And one of the Lawyers answering saith to him: Maister, in saying these things, thou speakest to our reproch also. 46. But he said: "Woe to you Lawyers also. because you load men with burdens which they cannot beare, and your selues touch not the packes with one of your fingers. 47. Woe to you that build the monuments of the Prophets, and your fathers did kil them. 48. surely you doe testifie that you consent to the workes of your fathers: because they indeed did kil them, and you build their sepulchres. 49. For this cause the wisdom also of God said, I wil send to them Prophets and Apostles, and of them they wil kil and persecute. 50. That the bloud of all the Prophets that was shed from the making of the world, may be required of this Generation, 51. from the bloud of Abel vnto the bloud of Zacharie that was slaine between the Altar and the Temple. Yea I say to you, it shal be required of this Generation. ¶ 52. Woe to you Lawyers, because you haue taken away the key of knowledge your selues haue not entred, & those that did enter you haue prohibited. 53. And when he said these things to them, the Pharisees & the Lawyers began vehemently to urge him, & to stop his mouth about many things, 54. lying in waite for him, and seeking to catch something of his mouth, that they might accuse him.

The Gospell for many Martyrs.

Not the building of the Prophets in numbers is condemned, but their imitation of their fathers that slew the Prophets. Ambrosius.

ANNOTATIONS.

CHAP. XI.

27. *Blessed is the wombe*) Let vs also (saith Venerable Bede) lift vp our voice with the One B. Lady. Catholike Church, of which this woman was a figure, let vs lift vp our hartes among the People, and say to our Saviour: Blessed be the wombe that bare thee, and the paps which thou didst sucke. For blessed indeed is the mother which bare the King that ruleth Heaven & earth for euer.

29. *The signe of Iona*) Of all miracles, his Resurrection, after he had been according to his body, in the grave, according to his soule, in Hel three daies, was the greatest, and must conuince the incredulous Iewes: and therefore a greater or more euident then that, he saith he wil not giue them.

41. *Give almes*) The great force of almes is here and in diuers places of holy writ signified in one place, they extinguish sinne in another, they redeeme sinnes in another, they deliuer from death in another, to the giuen or omitted, our iudgement to Heaven or Hel is attributed & hee they make cleane and satisfie for the Iewes former offenses. For (as S. Augustine saith c. 70. Enchiridion) almes-deedes prohi not a man that hath a wil to continue in his finnes, but they are to be done for a propitiacion to God of former offenses.

offences. Now how wel the Protestants like this doctrine so evidently set forth in Scripture, let the indifferent iudge, and how wel it agreeth with their only faith.

The Lawyers and Priests of the old Testament.

46. *Woe to you Lawyers.* There were Doctors of Moyses Law, otherwise called Scribes. Shal we therefore cry out against all Lawyers now, or ought the name of Lawyer be odious with vs, because of these naughty Lawyers among the Iewes? much like ought the name of Priests to be odious (as Heretikes would haue it) because of the Iewes Priests that were to buy against our Saviour.

CHAP. XII.

He prepareth his Disciples against persecutions to come vpon them at their publishing of his Doctrine. 12. with denuding the brethren inheritance he wil not meddle, but exhorteth them against auarice, 22. and his Disciples (by this occasion) against solicitude so much as of necessities, 32. yea counselling them to giue al in armes, 35. and to be ready at a knocke. 41. namely admonishing Peter and other Prelats to see to their charge 49. and al, not to looke but for persecution. 54. The Iewes he reprehendeth for that they w^{ill} not see this time of grace, 53. whereas it is so horrible to die without reconciliation.

The Gospel vpon SS. Iohn & Pauls day, Iunijs. And for manie other Martyrs.



AND when great multitudes stood about him, so that they trode one another, he began to say to his Disciples: Take good heed of the leauen of the Pharisees, which is hypocrisie. 2. For nothing is hid, that shal not be reuealed: not secret, that shal not be knowen. 3. For the things that you haue said in darknesse, shal be said in the light: and that which you haue spoken into the eare in the chambers, shal be preached in the house-tops. 4. And I say to you my freindes, Be not afraid of them that kil the body, and after this haue no more to doe. 5. But I wil shew you whom ye shal feare: feare him who after he hath killed, hath power to cast into Hel. Yea I say to you, feare him. 6. Are not fise sparowes sold for two farthings, and one of them is not forgotte before God? 7. Yea the haire alio of your head are al numbred. Feare not therefore: you are more worth then many sparowes. 8. And I say to you, Every one that confelleth me before men, the Sonne of man alio wil confesse him before the Angels of God. 9. But he that denieth me before men, shal be denied before the Angels of God. 10. And euery one that speaketh a word against the Sonne of man it shal be forgiven him: but he that shal blaspheme against the Holy Ghost, to him it shal not be forgiven. 11. And when they shal bring you into the Synagogues and to Magistrates and Potestates, be not careful in what manner, or what you shal answer, or what you shal say. 12. For the Holy Ghost shal teach you in the very houre what you must say.

13. And one of the multitude said to him Master, speake to my brother that he denide the inheritance with me. 14. But he said to him: Man, who hath appointed me iudge or decider ouer you? 15. And he said to them. See and beware of al auarice: for not in any mans abundance doth his life consist, of those things which he possesseth. 16. And he

The feare of Hel also is profitable contrarie to the protestants, teaching securitie of salvation & that feare of Hel maketh me hypocrite. See Annot. Mt. 12, 31.

Mt. 10, 26. Mt. 4, 22.

Mt. 10, 11. Mt. 8, 12. Mt. 11, 31. Mat. 1, 12. Mt. 10, 19. Mt. 11, 11.

he spake a similitude to them, saying. A certaine rich mans field yealded plentie of fruits. 17. And he thought within himself, saying, What shal I doe, because I haue not whither to gather my fruits? 18. And he said: This wil I doe, I wil destroy my barnes, and wil make greater, and thither wil I gather al things that are growen to me, and my goods. 19. And I wil say to my soule, Soule, thou hast much goods laid vp for many yeares, take thy rest, eat drinke, make good cheere. 20. But God said to him, Thou fool, this night they require thy soule of thee, and the things that thou hast prouided, whose shal they be? 21. So is he that laieth vp treasure to himself, and is not rich to Godward.

Give it to the poore, that shouldst thou dre, saith S. Basil

A goodly warning for all rich men.

He forbid.

de h nor cope-
let prouidee,
but too much
carefulness See
Annot. vpo S.
Matth. c 6, 19.

b The Ghospel
for S Francis de
Paula April. 2.
S Paulinus
Iun. et S. Nico-
las To eximay.
Sept 10. And
for some other
Cōfessours not
Bishops.

It was lile at
the beginning,
& is still in cō-
parisō of a the
reprobate, but
in itself very
great, as in the
parable of the
great tree that
grew of the
lile mustard-
seed Mat 13.

c The Ghospel
vpon S Silue-
sters day, De-
cemb. 11. S. An-
tonie, 13. 17. S.
Antonie of Pa-
dua, Iun. 11 S.
Dominick.

August 4.
And for some
other Cōfess-
ours not Bi-
shops.

To gird our
loines, is to
keepe chastite
& continencie,
Iamlic, Greg. 20. 13.

22. And he said to his Disciples: Therefore I say to you, Be not careful for your life, what you shal eat, nor for your body, what you shal doe on. 23. The life is more then the meate, and the body is more then the raiment. 24. Consider the rauens, for they sow not, neither doe they reape, which neither haue storehouse nor barne, and God feedeth them. How much more are you of greater price then they? 25. And which of you by caring can adde to his stature one cubite? 26. It then you be not able to doe so much as the leest thing, for the rest why are you careful? 27. Consider the lillies how they grow: they labour not, neither doe they spinne. But I say to you, Neither Salomon in al his glorie was arrayed as one of these. 28. And if the grasse that to day is in the field, and to morow is cast into the oven, God so clotheth; how much more you, O ye of lile faith? And you, doe not seeke what you shal eat, or what you shal drinke: and be not lifted vp on high. 30. For al these things the Nations of the world doe seeke. But your Father knoweth that you haue need of these things. 31. But seeke first the Kingdom of God, and al these things shal be giuen you besides. 32. Heare not lile focke, for it hath pleased your Father to giue you a Kingdom. 33. Sel the things that you possesse, and giue almes. * Make to you purses that weare not, treasure that wasteth not, in Heauen: whither the theefe approcheth not, neither doth the mothe corrupt. 34. For where your treasure is, there wil your hart be also. 35. Let your loynes be girded, and candles burning in your handes, 36. and you like to men expecting their Lord, when he shal retorne from the marriage: that when he doth come and knocke, forthwith they may open vnto him. 37. Blessed are those seruants, whom when the Lord cometh, he shal find watching. Amen I say to you, that he wil gird himself, and make them sit downe, and passing wil minister vnto them. 38. And if he come in the second watch, and if in the third watch he come, and so find, blessed are those seruants. 39. * And this know ye, that if the houlholder did know what houre the theefe would come, he would watch verily, and would not suffer his house to be broken vp. 40. Be you also ready for at what houre you thinke not, the Sonne of man wil come.

41. And Peter said to him: Lord, dost thou spake this parable to vs, or likewise to al? 42. And our Lord said: Who (thinkest thou) is a faithful Reward and wise, whom the Lord appointeth ouer his

Mr. 6,
19.

c. 14
p. 14
g. 14

Mr. 6,
10.

Mr. 14,
34.

familie, to giue them in season their measure of wheate? 43. Blessed is that seruant, whom when the Lord commeth, he shal find so doing. 44. Verily I say to you, that ouer al things which he possesseth, he shal appoint him. 45. But if that seruant say in his hart, My Lord is long a coming; and shal begin to strike the seruants and handmaidens, and eate and drinke, and be drunke. 46. the Lord of that seruant shal come in a day that he hopeth not, and at an houre that he knoweth not, and shal deuide him, and shal appoint his portion with the infidels. 47. And that seruant that knew the wil of his Lord, and prepared not himself, & did not according to his wil, shal be beaten with many stripes. 48. But he that knew not, and did things worthie of stripes, shal be beaten with few. And euery one to whom much was giuen, much shal be required of him: and to whom they committed much, more wil they demand of him. 49. I came to cast fire on the earth, & what wil I but that it be kindled? 50. But I haue to be baptized with a Baptisme, and how am I straitened vntil it be dispatched. 51. * I thinke you that I came to giue peace on the earth? No, I tel you, but separation. 52. For there shal be from this time hie in one house deuied: three against two, and two, against three. 53. There shal be deuied, the father against the Sonne, and the sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law. 54. * And he said also to the multitudes, when you see a cloud rising from the west, by and by you say, A shoure commeth, and so it cometh to passe: 55. and when the south wind blowing, you say, It hat there wil be heate: & it commeth to passe. 56. Hypocrites, the face of the Heauen and of the earth you haue skil to discerne: but this time how doe you not discerne? 57. And why of your selues also iudge you not that which is iust? 58. * And when thou goest with thy aduersarie to the Prince, in the way endeauiour to be deliuered from him: lest perhaps he draw thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour cast thee into prison. 59. I say to thee, thou shalt not goe out thence, vntil thou pay the very last mite.

- He meaneth the naughtie peace that is betwene worldlings & sinners, the agreement that is in Incontinency, in Heresie, or in any other wickedness. He came to breake this peace. See Annot. Matth. 10, 34.

* See Annot. Mt. 5, 15.

Mt. 10, 34.

Mt. 16, 2.

Mt. 5, 15.

ANNOTATIONS.

CHAP. XII.

Open confession of our faith.

(*Every one that confesseth*) A Catholike man is bound to confesse his faith, being called to account or examined by Iudges, Hereticks, or Heretike concerning the same. Neither is it enough to keepe Christ in his hart, but he must also acknowledge him in his wordes & deedes. And to deny Christ, or any Article of the Catholike faith, for shame or feare of any worldly creature, hath no lesse punishment, then to be denied, refused, and forsaken by Christ at the houre of his death before his Angels: which is another manner of presence and Confession, then any Court or Session that men can be called to for their faith, in this world.

The Holy Ghost teacheth every

(*Be not afraid*) That the poore vnlearned Catholike should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretikes, nor to giue a reason of his beleefe, and therefore must suffer or say any thing rather then come before

Before them: our Master giueth them comfort promising that the Holy Ghost shall euer put into their hartes at the time of their appearance, that which shall be sufficient for the purposes: not that every one which is conuenced before the Adversaries of faith, should alwaies be indowed with extraordinary knowledge to dispute and confute, as the Apostles and others in the primitive Church were: but that God will euer giue to the simple that trusteth in him sufficient courage and wordes to confesse his beleefe. For such a one called before the Commissioners, saith enough and defendeth himself sufficiently, when he answereth that he is a Catholike man, & that he will liue and die in that faith which the Catholike Church through out al Christian countries hath and doth teach, and that this Church can giue them a reason of al the things which they demand of him, &c.

14. *Who hath appointed?* Christ refused to meddle in this temporal matter, partly because the demand proceeded of couetousnes & ill intencion, partly to giue an example to Clergie men, that they should not be withdrawn by secular affaires and controuersies from their principal function of praying, preaching, and spiritual regiment: but not wholly to forbid them al actions pertaining to worldly business, specially where and when the honour of God, the increase of religion, the peace of the people, and the spiritual benefit of the parties doe require. In which cases S. Augustin (as Palsidomus writeth) was occupied often whole daies in ending worldly controuersies: and so he writeth of himself also, not doubting but to haue reward therfore in Heauen.

15. *Rich to Godward.* He is rich towards God, that by his goods bestowed vpon the poore, hath store of merits, and many almes mens prayers procuring mercie for him at the day of his death and iudgement, which is here therefore called treasure laid vp in Heauen, where the barnes be large enough. The necessity of which almes is by Christ himself here shewed to be so great, and so acceptable to God, that rather then they should lacke the fruit thereof, they should sel al they haue and giue to the poore.

16. *Where your treasure.* If therich man withdrawn by his worldly treasure, can not set his hart vpon Heauen, let him send his money thither before him, by giuing it in almes vpon such as wil pray for him, and his hart wil follow his purse thither.

The dealing of Clergie men in worldly affaires.

Meritorious works.

Almes.

CHAP. XIII.

He threatneth the Iewes to be soone forsaken vntles they doe penance, 10 and consoun-
deth them for maligning him for his miraculous good doing on the Sabbath. 18, but
his Kingdom (the Church) as contemptible as it seemeth to them now in the begin-
ning, shall spread ouer al the world, 20 and conuert al, 23: and what an hart-sore it
shall be to them at the last day to see them selues excluded from the glorie of this
Kingdom, and the Gentils admitted in their place. 31 He foretelleth that it is not Ga-
lilee that he seareth, but that obstinate & reprobate Hierusalem wil needes murder
him, as also his messengers afore and after him.

Or as it is vttered in other places, do penance, which in the new Testa- ment signifieth perfect repentance See Annot S. Mat. 3, 2, 11, 21.

The Gospell on the Iubbe Saturday in Sept.

The figtree with only leaues & no fruit is the Iewes Synagogue, & euery other people or Person which hath faith and faire wordes, & no good works.



AND there were certaine present at that very time tel-
ling him of the Galilzans, whose bloud Pilate mingled
with their Sacrifices. 1. And he answering said to them:
Thinke you that "these Galilzans were sinners more
thē al the Galilzans, that they suffered such things? No,
I say to you: but vntles you haue penance, you shall al
likewise perish. 4 As those eightene vpon whom the route fel in Siloe,
and slew them thinke you that they also were debtors aboue al the men
that dwel in Hierusalem? 5. No, I say to you, but if you haue not pen-
ance you shall likewise perish.

6. And he said this similitude: A certaine man had a figtree planted
in his vineyard, and he came seeking for fruit on it, and found not.

7. And

In ita
2. 19.
Lu de sp.
Monac.
6. 17.

Rust
was in
the house
of the
priests

7. And he said to the dresser of the vineyard, Lo, it is three yeares since I come seeking for fruit vpon this figtree, and I find not. Cut it downe therefore, whereto doth it also occupie the ground? 8. But he answering said to him: Lord, let it alone this yeare also, vntil I digge about it, and dung it. 9. And it happily it yeald fruit: but if not, hereafter thou shalt cut it downe.

10. And he was teaching in their Synagogue on the Sabbaths. 11. And behold a woman that had a spirit of infirmitie eightene yeares and she was crooked, neither could she looke vward at al. 12. Whom when Iesus saw, he called her vnto him, and said to her. Woman, thou art deliuered from thy infirmitie. 13. And he imposed hands vpon her, and forthwith she was made straight and glorified God. 14. And the Archsynagogue answering (because he had indignation that Iesus had cured on the Sabbath) said to the multitude: Six daies there are wherein you ought to worke. In them therefore come, and be cured, and not in the Sabbath day. 15. And our Lord answering to him, said: Hypocrite, doth not euery one of you vpon the Sabbath loose his ox or his asse from the manger, and leadeth them to water? 16. But this daughter of Abraham whom Satan hath bound, loe, these eightene yeares, ought not she to be loosed from this bond on the Sabbath day? 17. And when he said these things, al his aduersaries were ashamed: and al the People reioyced in al things that were gloriously done of him. **¶**

^r See Annota.
Math. 13, 31.

18. He said therefore. * Whereunto is the Kingdom of God like, and whereunto shal I esteeme it like? 19. It is like to a mustard seed, which a man tooke and cast into his garden and it grew, and became a great tree, & the foules of the aire rested in the boughes thereof. 20. And againe he said. * Like to what shal I esteeme the Kingdom of God? 21. It is like to leauen, which a woman tooke and hid in three measures of meale, til the whole was leavened. 22. And he went by cities and townes teaching, and making his iourney vnto Hierusalem.

^r Christians in their liues must seeke the strait way, but in religion the ancient common way.

23. And a certaine man said to him: Lord, be they few that are saued? * But he said to them: 24. Striue to enter by the narrow gate: because many, I say to you, shal seeke to enter, and shal not be able. 25. But when the good-man of the house shal enter in, and shut the doore, and you shal begin to stand without, and knocke at the doore, saying, Lord open to vs. and he answering shal say to you, I know you not whence you are: 26. then you shal begin to say. We did eate before thee and drinke, and in our streetes didst thou teach. 27. And he shal say to you, I know you not whence you are, depart from me al ye workers of iniquitie. 28. There shal be weeping and gnashing of teeth: when you shal see Abraham and Isaac and Iacob, and al the Prophets in the Kingdom of God, and you to be thrust out. 29. And there shal come from the East and West & the North and the South, and shal sit downe in the Kingdom of God. 30. And behold, they are last that shal be first, and they be first that shal be last.

^r The Gentiles coming into Gods fauour later, are preferred before the Iewes which were first.

31. The same day there came certaine of the Pharisees, saying to him: Depart and get thee hence, because Herod wil kill thee. 32. And he said to them: Goe, and tel that fore, Behold I cast out Devils, and perfit cures

this

Mat. 13

11.

Mat. 4

12.

Mat. 13

13.

Mat. 7

13.

this day and to morow, and the third day I am consummate. 33. But yet I must walke this day and to morow and the day following, because it cannot be that a Prophet perish out of Hierusalem. 34. * Hierusalem, Hierusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood vnder her wings, and thou wouldst not? 35. Behold your house shall be left desert to you. And I say to you, that you shall not see me til it come when you shall say Blessed is he that cometh in the name of our Lord.

|| The Iewes lost their preeminence, by their own free wil, & not by Gods causing: who ceased not to call and crye vpon them, and they would not heare: whereby free wil is plainly proved.

ANNOTATIONS.

CHAP. XIII.

1. *These Galileans.*) It is Gods mercie that he straight punisheth not al offenders, but some few for a warning to al: as that for Schisme he stricketh not al such as haue forsaken the Church and the Lawful Priests, as he did Core and his complices: that for spoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their guits to God, as Ananias and Sapphira. Some few therefore for their iust deserts, be so handled for example, to prouoke al others guilty of the same crimes to doe penance. Which if they doe not in this life, they shall al assuredly perish in the next world. *Opusculi 1200 Parmen. sub finem.*

12. *This daughter.*) We may see that many diseases which seeme natural, doe proceed of the Diuel by Gods permission, either for triuie, or for probatton and both those kindes natural. Christ specially cured, for that no natural medecins could cure them, and specially because he came to dissolue the workes of Satan both in body and soul.

21. *By the narrow.*) Our Lord is not contrarie to himself in that he answereth, the gate to be strait, and few to be saved, whereas elsewhere he saith, that many should come from the East & West &c. & toy with Abraham in the Kingdom of Heauen. Mat. 8, 11. For though they be few in respect of the wicked of al sortes, yet they be many in them selues and in the societie of Angels. The wheate eares are scarce seen at the threshing, when they are medled with the chaffe, but when the il are removed, the whole barne of Heauen shall be filled. *So faith S. Aug. Ser. 32 de verbis Do.*

24. *Shall seek.*) Many would be saved and looke to be saved, but can not, because they wil not take paines to enter in at so strait a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and losse of their goods and liues for Christes sake.

26. *Put before thee.*) It is not enough to feed with Christ in his Sacraments, or to heare his word in the Church, to charge Heauen thereby, vnlesse we liue in vnitie of the Catholike Church. So S. Augustine applyeth this against the Donatistes, that had the very same seruice and Sacraments which the Catholike Church had, but yet senced them selues from other Christian countries by Schisme.

CHAPTER. XIII.

ny occasion of dining with a Pharisee. 2. after that he hath againe confounded them for maligning him for his miraclous good-doing on the Sabbath, 7. he teacheth them humilie, seeing their ambition, 11. and in their workes to seeke retribution not of men in this world, but of God in the world to come: 16. foretelling also that the Jewes for their worldly ex. uses shal not tast of the Supper, but the Gentils in their place. 25. Yea that so far must men be from all worldlines, that they must earnestly bee binke then, before they enter into his Church, and be ready to forgoe al 34 specially considering they must be the salt of oth ers also.

The Gospel
vpon the 16.
Sunday after
Pentecost.



AND it came to passe when Iesvs entred into the house of a certaine Prince of the Pharisees vpon the Sabbath to eate bread, and they watched him. 2. And behold there was a certaine man before him that had the drop-sie. 3. And Iesvs answering, spake to the Lawyers and Pharisees, saying: Is it Lawful to cure on the Sabbath? 4. But they held their peace. But he taking him, healed him, and sent him away. 5. And answering them he said: Which of you shal haue an asse or an oxe fallen into a pit, and wil not incontinent draw him out on the Sabbath day? 6. And they could not answer him to these things.

7. And he spake to them also that were inuited a parable, marking how they chose the first seats at the table, saying to them: 8. When thou art inuited to a marriage, sit not downe in the first place, lest perhaps a more honourable then thou be inuited of him, 9. and he that bade thee and him, come and say to thee, Giue this man place: and then thou begin with shame to take the last place. 10. But when thou art bidden, goe, sit downe in the lowest place: that when he that inuited thee cometh, he may say to thee, Friend sit vp higher: then shalt thou haue glorie before them that sit at table with thee. 11. because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. ¶

11. And he said to him also that had inuited him. When thou makest a dinner or a supper, cal not thy friendes, nor thy brethren, nor kinsmen, nor thy neighbours that are rich lest perhaps they also inuite thee againe, and recompence be made to thee. 13. But when thou makest a feast, cal the poore, feeble, lame, and blind, 14. and thou shalt be blessed, because they haue not to recompence thee: for recompence shal be made thee in the resurrection of the iust. 15. When one of them that sate at the table with him, had heard these things, he said to him. Blessed is he that shal eate bread in the King dom of God.

16. But he said to him. A certaine man made a great supper, and called many. 17. And he sent his seruant at the houre of supper to say to the inuited, that they should come, because now all things are ready. 18. And they began al at once to make excuse. The first said to him, I haue bought

Re ward for
charitable de-
des, and that
they may be
done for re-
ward againe
our Adversar-
ies

The Gospel
vpon the 17.
Sunday after
Pentecost.
¶ 17. And he
sent his ser-
uant at the
houre of sup-
per to say to
the inuited,
that they should
come, because
now all things
are ready.

boeg't

bought a farme, and I must needs goe forth and see it, I pray thee hold me excused. 19. And another said, I haue bought five yoke of oxen, and I goe to proue them, I pray thee, hold me excused. 20. And another said, I haue married a wife, and therefore I can not come. 21. And the seruant returning told these things to his Lord. Then the Maister of the house being angrie, said to his seruant. Goe forth quickly into the streetes and lanes of the citie, and the poore and feeble and blind and lame bring in hither. 22. And the seruant said: Lord, it is done as thou didst command, and yet there is place. 23. And the Lord said to the seruant: Goe forth into the wares and hedges, and" compel them to enter, that my house may be filled. 24. But I say to you, that none of those men that were called, shall tast my supper. ¶

25. And great multitudes went with him, and turning, he said to them: 26. " If any man come to me and hateth not his father and mother, and wife and children, and brethren and sisters, yea and his owne life besides, he can not be my Disciple. 27. And he that doth not beare his crosse and come after me, can not be my Disciple. 28. For, which of you minding to build a toure, doth not first sit downe and reckon the charges that are necessarie, whether he haue to finish it: 29. lest, after that he hath laid the foundation, and is not able to finish it, all that see it, begin to mocke him, 30. saying, That this man began to build, and he could not finish it? 31. Or what King about to goe to make warre against an other King, doth not first sit downe and thinke whether he be able with ten thousands to meete him that with twentie thousands cometh against him? 32. Otherwise whiles he is yet tarre off, sending a legacie he asketh those things that belong to peace. 33. So therefore euery one of you that doth not renounce all that he possesseth, can not by my disciple. ¶

34. " Salt is good. But if the salt leese his vertue, wherewith shall it be seasoned? 35. It is profitable neither for the ground, nor for the dunghil, but it shall be cast forth. He that hath eares to heare, let him heare. ¶

are the things that specially hinder men from God.

The Gospel for some Martyrs & shops. And for S. Basil. Jan 14.

No creature so decreed unto vs, which we must not hate or forsake, if it hinder vs, and in that respect that it hindereth vs from Christ, or his Church, & our Salvation.

He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce all that euer he hath, rather then forsake the Catholike faith.

Free-will.

Heretics may by penal lawes be compelled to the Catholike faith.

ANNOTATIONS.

CHAP. XIII.

11. *Compellum*) The vehement persuation that God vseth both externally by force of his word and miracles, and internally by his grace, to bring vs unto him, is called compelling: not that he forceeth any to come to him against their owne willes, but that he can alter & mollifie an hard heart, and make him willing that before would not. S. Augustine also referreth this compelling to the penal lawes which Catholike Princes doe mildly vset against Heretikes and Schismatikes, proving that they who are by their former protestation in Baptisme subiect to the Catholike Church, & are separated from the same as schismatikes, may and ought to be compelled into the unity and society of the vniuersal Church againe. And therefore in this sense, by the two former parties of the Parable, the Iewes first, and secondly the Gentiles, that neuer beleued before in Christ, were invited by his Father not a secondly out by the third, which are invited as the Church of God hath power over, because they promised in Baptisme, and therefore are to be reached not onely by gentler means, but by last punishment also.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiving penitent sinners, he sheweth what joy shall be in Heauen for the conversion of one sinner, 1. and for the younger son, i.e. which is the Gentils, 15. the elder (so was the lawes) in the meane time disdaining thereof, and refusing to come into his Church.

The Gospel
vpon the 3.
Sunday after
Pentecost.



1. This man, is
our Saviour

Christ: whose
care & traualle
in searching &
reducing sin-
ners to repen-
tance, al spiri-
tual men spe-
cially should
follow.

2. This woman
is the catholic
Church, who
also continually
seeketh her lost
children.

The Gospel
vpon Saturday
in the 4. weeke
of Lent.

The prodigal
sonne is a para-
ble, both of the
Gentils con-
uersion, & also
every dissolute
sinner peni-
tently retur-
ning to God

3. Gods won-
derful and con-
derable etor-
ward penitent
finesse.

AND there approached Publicans and sinners vnto him
for to heare him. 2. And the pharisees and the Scribes
murmured saying: That this man receiveth sinners,
and eateth with them. 3. And he spake to them this para-
ble, saying: 4. "What man of you hauing an hundred
sheep: and if he hath lost one of them, doth he not leaue
the ninetie nine in the desert, and goeth after that which was lost vntil
he find it? 5. And when he hath found it, laeth it vpon his shoulders
reioycing: 6. and coming home calleth together his frendes and
neighbours, saying to them: Reioyce with me, because I haue found
my sheepe that was lost? 7. I say to you, that euen so there shall be joy
in Heauen vpon one sinner that doth penance," then vpon ninetie nine
iust that neede not penance. 8. Or what woman hauing ten grotes: if
she leese one grote, doth she not light a candle, and sweep the house,
and seeke diligently, vntil she finde? 9. And when she hath found, cal-
leth together her friendes and neighbours, saying: Reioyce with me,
because I haue found the grote which I had lost? 10. So I say to you, there
shall be joy " before the Angels of God vpon one sinner that doth pe-
nance. ¶

11. And he said: A certaine man had two sonnes; 12. and the yonger of
them said to his father: Father, giue me the portion of substance that
belongeth to me. And he deuised vnto them the substance. 13. And not
many daies after the yonger sonne gathering al his things together went
from home into a farre countrie. and there he wasted his substance,
liuing riotously. 14. And after he had spent al, there fel a sore famine
in that countrie, and he began to be in need. 15. And he went, and clea-
ued to one of the citizens of that countrie. And he sent him into his far-
me to feed swine. 16. And he would faine haue filled his bellie of the
huskes that the swine did eate; and no bodie giue vnto him. 17. And
returning to him self he said. How many of my fathers hirelings haue
aboundance of bread, and I here perish for famine? I wil arise, and wil
goe to my father, and say to him: Father, I haue sinned against Heauen
and before thee: 19. I am not now worthie to be called thy sonne: make
me as one of thy hirelings. 20. And rising vp he came to his father. And
when he was yet farre off, his father saw him, and was moued with
mercie, and running to him fel vpon his necke, and kissed him. 21. And
his sonne said to him: Father, I haue sinned against Heauen & before
thee, I am not now worthie to be called thy sonne. 22. And the father
said.

Mat. 18
11.

said to his seruants: Quickly bring forth the first stole, and doe it^u him, and put a ring vpon his hand, and shoes vpon his feet: 23. and bring^u the fatted calfe, and kil it, and let vs eate, and make merie^u 24. because this my sonne was dead, and is reuiued: was lost, and found. And they began to make merie. 25. But his elder sonne was in the field, and when he came and drew nigh to the house, he heard musicke and dancing: 26. and he called one of the seruants, and asked what these things should be. 27. And he said to him: Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. 28. But he had indignation, and would not goe in. His father therefore going forth began to desire him. 29. But he answering said to his father. Behold, so many yeares doe I serue thee, and I neuer transgressed thy commandement, and thou didst neuer giue me a kidde to make merie with my freindes. 30. but after that this thy sonne, that hath deuoured his substance with whoores, is come, thou hast killed for him the fatted calfe. 31. But he said to him: Sonne, thou art alwaies with me, and al my things are thine. 32. But it behoued vs to make merie and be glad because this thy brother was dead, and is reuiued, was lost, and is found. **¶**

ANNOTATIONS.

CHAP. XV.

7. *Then upon a merry night*) Neither God, nor the Saints in Heauen, nor men in earth doe for al that esteeme more of penitēt sinners, then they doe of them that continue iust and godly though by the sudden motion and present affection of ioy that man taketh and expreſſeth in such alteration and new fallen good, it be here signified that the conuersion of euery sinner is exceeding acceptable to God, and giueth his Saints new cause of ioy and thanks-giuing to God in another kind then for the continuance of the iust. Ioy in Heauen for euery penitent.

10. *Before the Angels*) The Angels and other celestial Spirits in Heauen, doe reioyce at euery sinners conuersion: they know then and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the blessed soules of Saints there is no difference in this case, the one being as highly exalted as the other, and as neere God, in whom and by whom only they see and know our affaires, as the other. The Angels & Saints know our hartes.

23. *The fatted calfe*) This feasting and festiuitie (saith S. Augustine li. 1. qu. Ench. c. 31. in. 4.) are now celebrated throughout the whole world, the Church being dilated and spread for, that calfe, in the body and bloud of our Lord, is both offered to the Father, and also feedeth the whole house. And as the calfe signifieth the B. Sacrament of the body and bloud of Christ, so the first stole may signifie our innocencie restored in Baptisme: and the rest, other graces and gifts giuen vs in the other Sacraments. The B. Sacrament & Sacrifice of the Altar.

CHAP. XVI.

He teacheth the rich to procure Heaven with their riches. 14. And being therefore derided of the covetous Pharisees (who saw temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the Kingdom of God, howbeit the Law for altharow no let shal be frustrat. 19 foretelling them also, that the covetous Jewes shal be denied of their father Abraham, when poore Lazarus (the penitent Gentil) shal rest in his bosome.

The Gospel
upon the 8.
Sunday after
Pentecost.



AND he said also to his Disciples: There was a certaine rich man that had a *c* bailife: & he was il reported of vnto him, as he that had wasted his goods. 2. And he called him, and said to him: What heare I this of thee? render account of thy *c* bailiship: for now thou canst no more be bailife. 3. And the bailife said within him self: What shal I doe, because my Lord taketh away from me the bailiship? dig I am not able, to beg I am ashamed. 4. I know what I wil doe, that when I shal be remoued from the bailiship, they may receiue me into their houses. 5. Therefore calling together euery one of his Lords debtors, he said to the first. How much dost thou owe my Lord? 6. But he saith: An hundred pipes of oile. And he said to him: Take thy bil and sit downe, quickly write fiftie. 7. After that he said to an other: But thou, how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bil, and write eightie. 8. And the Lord praised the bailife of iniquitie, because he had done wisely: for the children of this world, are wiser then the children of light in their generation. 9. And I say to you: Make vnto you freinds of the *c* mammon of iniquitie that when you faile, they may receiue you into the eternal tabernacles. 10. He that is faithful in the least, is faithful in the greater also. and he that is vnjust in litle, is vnjust in the greater also. 11. If then you haue not been faithful in the vnjust mammon, with that which is the true who may credit you? 12. And if you haue not been faithful in other mens, that which is yours, who wil giue you? 13. * No seruant can serue two maisters, for either he shal hate the one, and loue the other; or cleane to one, and contemne the other. You can not serue God and mammon.

14. And the Pharisees which were covetous, heard al these things: and they derided him. 15. And he said to them: You are they that iustifie your selues before men, but God knoweth your hartes, because that which is high to men, is abomination before God. 16. * a The Law and the Prophets, vnto Iohn: From that time the Kingdom of God is euangelized, and euery one doth force to ward it. 17. * b And it is easier for Heaven and earth to passe, then one tittle of the Law to fal. 18. * c Euery one that dimileth his wife, and marieth another, committeth adouerie: and he that marieth her that is dimiled from her husband, committeth adouerie.

* Mammon (saith S. Hierom q. 4 ad Algas.) in the Syriake tongue signifieth riches. Mammon of iniquitie, because they are often il gotten, or il bestowed, or occasion of euil, or at the least worldly & false, & not the true heavenly riches.

c. 6. 2000-
1477.

c. 6. 2000-
1477.

Mat. 6,
14.

a Mat. 11,
13.
b Mat.
r, 18
Mat. 5,
31. 19.
c. 10.
10. 11.
1. Cor. 7. 10
13.

19. There was a certaine richman, & he was clothed with purple and silke: and he fared euery day magnifically. 20. And there was a certaine begger called Lazarus, that lay at his gate, ful of sores: 21. desiring to be filled of the crummes, that fel from the richmans table, * but the dogges also came, and licked his sores. 22. And it came to passe that the begger died, and was caried of the Angels into Abrahams bosome. And the rich man also died: and he was buried in Hel. 23. And lifting vp his eyes, when he was in torments, he saw Abraham a farre off, and Lazarus in his bosome. 24. and he crying said. Father Abraham, haue mercie on me, and send Lazarus that the may dip the tip of his finger into water for to coole my tongue, because I am tormented in this flame. 25. And Abraham said to him: sonne, remember that thou didst receiue good things in thy life time, and Lazarus likewise euil: but now he is comforted, and thou art tormented. 26. And beside al these things, between vs and you there is fixed a great chaos: that they which wil passe from hence to you, may not, neither goe from thence hither. 27. And he said: Then, father, I beseech thee that thou wouldest send him vnto my fathers house, for I haue five brethren, 28. for to testify vnto them, lest they also come into this place of torments. 29. And Abraham said to him: They haue Moyse and the Prophets. let them heare them. 30. But he said: No, father Abraham, but if some man shal goe from the dead to them, they wil doe penance. 31. And he said to him: If they heare not Moyse and the Prophets, neither if one shal rise againe from the dead, wil they beleue. H

The Gospel
upon Thursday
in the 2 weeke
of Lent.

Lazarus in
Abrahams bo-
some, and rest,
but both in
hel, and not in
the Kingdom
of Heaven
before Christ.
Hiero sp. 1.
Epiphani, Res-
pon

To be in
continual
pleasures, ea-
se, wealth,
peace, and
prosperity in
this world, is
perilous, & a
signe of paines
in the next S.
Hiero.

Abraham
had knowled-
ge of things in
earth which
were not in his
time; as that
they had
Moyse and
the Prophets
bookes which
he neuer saw.
August. de ciuita

Pro mir. c. 14.

Good workers.

Almes meri-
torious.

The Saints
doe pray for
vs.

ANNOTATIONS.

CHAP. XVI.

1. The Lord praised. This mans deceiuing his master is not praised, nor we warranted by his fact to gaine vniuersally for to haue wherewith to giue almes: but his prudence, in that he provided so substantially for him selfe whilest his masters goods were in his hands, is commended, not for a vertue, but for a worldly pollicie. and proposed as an example of the careful prouision that rich men (who are Gods stewards in earth) should make for their soules, against they be put out of their bailship and be called to account, which is the day of their death: and for a condemnation of faithfull mens folly and negligence, that being assured they shal ouer their riches, and well knowing they might gaine saluati on by their money, haue so little regard thereof.

2. They may remain. A great comfort to al great almes men, & a wonderful force and vertue in almes, which beside the merit of the worke of mercede, which as in other places of Scripture is said) purgeth some and gaineth Heaven, procureth al for not only the prayers of their benefactors in earth, but their patronage in Heaven also. Wherby also the prayers of Saints for the liuing, and namely for it entow whom they were beholding in their life, are proved. Yet and that they be much fauour with God, that they may and doe receiue their friends which were once their benefactors, into their mansions in Heaven, no less then the Saints whom the Lord steward pleased, might receiue their friend into their earthly houses. Which also induceth to vs, that almes belongeth specially vpon holy men, who by their merites and prayers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men is necessitie, though that be of exceeding great merit also. See al this in these Doctours

following Hieron. quest 6. *Algas*. 13m. 3. *Ambros.* in Lac. *August.* serm. 11. de v. v. 4. Do. c. 1. *Gregor.* moral. b. 11. c. 14. *August.* li. 2. qu. *Evangel.* qu. 34 *Chrys.* ho. 11. ad Ro. *Annot.* 10. 1.

Marriage after
divorce unlaw-
ful.

18 *And marrie*) The good of Marriage throughout all Nations and men, is in issue and holiness of chastite, but among the people of God it consisteth also in holiness of Sacrament: whereby it cometh to passe that it is a heinous crime to marry againe, though there be a divorce made, so long as the parties live. *Aug. de bono coniug.* c. 24. 10. 6. See the Annotations upon Marke 10. 11.

Vnnmerciful
rich men.

21. *Of the Angels*) Angels carie good mens soules to Heauen now, as they did then his to Abrahams bosome See the reward of poverty, affliction, and patience: and on the contrarie, the end and reward of wealth toynd with vnnmercifalnes. Note also here that at the day of every mans death there is a particular iudgement, and therefore the soule sleepeth not, nor hange him selfe till the general iudgement.

Abrahams bo-
sone.

21. *Abrahams bosome*) The Bosome of Abraham is the resting place of all them that died in perfect state of grace before Christs time, Heauen before being shut from men. It is called in Zacharie, a lake without water, and sometimes a prison, but most commonly

Limbus patrum.

of the Diuines *limbus patrum*, for that it is thought to have been the higher part or brimme of Hel, the places of punishment being far lower then the same, which therefore be called *Infernum inferius* the lower hel. Where this mansion of the Fathers stood, or whether it be any part of Hel, S. Augustine doubted: but that there was such a place, he

Christ descen-
ded into Hel, &
deliuered the
Fathers.

nor no Catholike man ever doubted: as all the Fathers make it most certaine, that our Saviour descending to Hel, went thither specially, and deliuered the said Fathers out of that mansion. *Iren.* li. 4. c. 19. *Euseb.* *Demonst. Evangel.* li. 10. c. 8 *sub firm.* *Nazian.* orat. 2. de Pasch. *Chrysost.* 10. 1 in *demonst.* *Quod Christus sit Deus, paulo post annum.* *Epiph.* in *heres.* 26. *Tertull.* *Ambros.* de *myst. Pasch.* c. 4. *Hiero.* 10. 9. *Zacharie.* *August.* op. 99. *et* li. 20. de *Ciuit.* c. 11. *Paulinus.* in *Panegyrico Celsi.* *Cyrillus.* 10. 10. li. 11. c. 36. ad *uind.* *Inclinato capite.* *Gregor.* li. 6. op. 179. which truth and place though of all the ancient writers confessed and proued by this and other Scriptures, yet the Aduersaries deny it, as they doe Purgatorie, most impudently.

Purgatorie:

26 *A great chanc.*) A great distance betwixt Abrahams bosome and the inferiour Hel. Some iudge Purgatorie to be placed there, from whence (no doubt) Christ also deliuered some at his descending to Hel. For, these in Abrahams bosome were not in paine: and S. Augustine saith the Scriptures be plaine that he took some out of the places of punishment, and yet none out of the Hel of the damned. What other place then can that be but Purgatorie?

Saints doe
heare our
prayers & haue
care of vs.
Caluins blas-
phemy.

28. *Left they also.*) If the damned had care of their freindes alieue, how & for what cause soeuer, much more haue the Saints and saued persons. And if those in Hel haue meanes to expresse their cogitations and desires, and to be vnderstood of Abraham so far distant both by place and condition, much rather may the liuing pray to the Saints and be heard of them betwixt earth (that is to say) the Church militant and Heauen, being continual passage of soules, and Angels ascending and descending by Iacobs ladder. Men must not for all that be curious to search how the soules of the deceased expresse their mindes, and be heard one of another, and so fall to blasphemie, as Caluin doth, asking whether their eares be so long to heare so far off, & wickedly measuring all things by mortal mens corporal grosse manner of uttering conceits one to another. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, eere, & eares: though for the better expressing of the damned case, Christ vouchsafed to utter it in termes agreeing to our capacite.

Zach. 9.
11.
6/4 43.
7.
Aug. 10.
Ps. 81.
Ep. 99.

Aug.
17. 99.

Gen. 12.

Cal. li. 2.
Inst. c.
12. fell.
249

CHAP. XVII.

So diuinal'e it is to be without of a Schisme, 3. that we must rather forgive be it neuer so often. 4. We must be feruent in faith, and humble withal, knowing that we are bound to God, and not he to vs. 11. The nine lewes are ragrased after that he hath cured their leprosie but the one Samaritane (the one Catholike Church of the Gentils) far otherwise. 20. The Pharisees asking, when cometh this Kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reigne within vs. 22. and warneth vs after his Passion neuer to goe out of his Catholike Church, for any new sectes coming of Christ that Heretikes shal pretend, but only to expect his second coming in glorie, 26. preparing our selues vnto it, because it shal come vpon many vnprovidet, 31. specially through the persecution of Antichrist. a litle before it.



AND he said to his Disciples: It is impossible that scandal should not come: but woe to him by whom they come. 2. It is more profitable for him, if a mil-stone be put about his necke, and he be cast into the sea, then that he scandalize one of these litle ones. 3. Looke wel to your selues. * If thy brother sinne against thee, rebuke him: and if he doe penance, forgive him. 4. And if he sinne against thee seuen times in a day, and seuen times in a day be conuerted vnto thee, saying, It repenteth me, forgive him.

* Not of mere necessity, for then it were no fault, but presupposing the great wickedness of men, it is impossible but there shal be scandals, and therefore it followeth, woe to him by whom they come.

5. And the Apostles said to our Lord Increase faith in vs. 6. And our Lord said: * If you had faith like to a mustard-seed, you might say to this mulberie tree, be thou rooted vp, and be transplanted into the sea: and it would obey you. 7. And which of you hauing a seruant plowing or keeping cattle, that wil say to him returning out of the field: Pause quickly, sit downe: 8. and saith not to him Make ready supper, and gird thy self, and serue me whiles I eat and drinke, and afterward thou shalt eat and drinke? 9. Doth he giue that seruant thanks, for doing the things which he commanded him? 10. I trow not: So you also, when you shal haue done al things that are commanded you, say: We are vnpromitable seruants, we haue done that which we ought to doe

11. And it came to passe, as he went vnto Hierusalem, he passed through the middes of Samaria and Galilee. 12. And when he entred into a certaine towne, there met him ten men that were lepers, who stood a farre off, 13. and they lifted vp their voice, saying Iesvs Master, haue mercie on vs. 14. Whom as he saw, he said: Goe, * shew yourselves to the Priests. And it came to passe, as they went, they were made cleane. 15. And one of them as he saw that he was made cleane, went backe with a loud voice magnifying God, 16. and he fel on his face before his feet, giuing thanks: and this was a Samaritane. 17. And Iesvs answering said: Were not ten made cleane? and where are the nine? 18. There was not found that returned, and gaue glorie to God, but this

The fourth part of this Gospel The coming of Christ into Iewrie, towardes his Passio. The Gospel vpon the 21. Sunday after Pentecost.

And yet we see here it was not only faith, but also his thankfulness & returning to give glory to God. While they alke and looke for a temporal Kingdom in pompe & glorie, loe there his & Messias was now among the: whose spiritual Kingdō is within the faithful that haue dominio ouer sinne. No man must rūne out of the Church after Schismatikes to heare them preach Christ in corners, Christs doctrine being open in al the world. See annot. p. 4, 51.

this stranger. 19. And he said to him: Arise, goe thy waies, because thy faith hath made thee safe. ¶

20. And being asked of the Pharisees: when commeth the Kingdom of God? he answered them and said: The kingdom of God commeth not with obseruation: 21. neither shal they say: Loc here, or loc there. For loc the Kingdom of God is within you.

22. And he said to his Disciples: The daies wil come when you shal desire to see one day of the Sonne of man, and you shal not see. 23. * And they wil say to you: Loc here and loc there. Goe not, neither doe ye follow after. 24. For euen as the lightning that lighteneth from vnder Heauen, vnto those partes that are vnder Heauen, shineth: so shal the Sonne of man be in his day. 25. But first he must suffer many things and be reiected of this Generation. 26. And as it came to passe in the * daies of Noe, so shal it be also in the dayes of the Sonne of man. 27. They did eate and drinke, they did marie wīues and were giuen to marriage euen vntil the day that Noe entred into the arke: and the floud came, and destroyed them al. 28. Likewise as it came to passe in the * daies of Lot: They did eate and drinke, bought and sould, planted, and builde: 29. and in the day that Lot went out frō Sodome, it rained fire & brimstone frō Heauen, & destroyed them al. 30. according to these things it shal be in the day that the Sōne of man shal be reuealed. 31. In that houre he that shal be in the houle-top, and his vessel in the house, let him not goe downe to take them vp: & he that is in the field, in like manner let him not returne backe. 32. Be mindful of * Lots wife. 33. Whosoever seeth to saue his life, shal lose it: and whosoever doth lose the same, shal quicken it. 34. I say to you, in that night there shal be two in one bed. the one shal be taken, and the other shal be left. 35. two women shal be grinding together: the one shal be taken, and the other shal be left. two in the field. the one shal be taken, and the other shal be left. 36. They answering say to him. Where Lord? 37. Who said to them: Wheresoever the body shal be, thither wil the eagles also be gathered together.

ANNOTATIONS.

CHAP. XVII.

How we are vnprofitable & profitable seruants.

10. *Unprofitable seruants*) If our Saviour had said that the keeping of Gods commandments had bene vnprofitable & not auailable to our selues, then might the Protestant haue truly argued thereby that our workes deserue not Heauen or any reward at Gods hand: but so he said not, but that our seruice is to God vnprofitable, who calleth for it as duty, and not as a thing needful or profitable to himself. And though here our Master teach vs so humbly to conceiue of our owne doing toward him, yet himself elsewhere calleth not his seruants vnprofitable when they haue done their labour, but speaketh thus. *God & faithful seruants* because thou wast faithful in a lile, I wil place thee ouer much better in the day of thy Lord. Yea of such as serue him in the grace of the new Testament, he saith that he wil not now name them seruants but friends, yea & take them for his owne children, & as his friends & children he cometh of vs and our workes towards heauen, though we in our heart and truth must confesse alwaies that we be to him vnprofitable seruants. Yea and St. Paul saith plainly, that by cleansing our selues from sinful workes we shal be profitable vessels to our Lord. 1 Tim. 2, 22.

14. *To the Priest*) This leprosie signifieth sinne, which though God may & can heale without any mans meanes, yet he doth it not ordinarily but by the Priests ministration: therefore let no man despise Gods ordinance, nor say that it is enough to confesse to God though he neuer come at the Priest *Et de visit infirmo apud August*

14. *As they went*) A man may sometimes be in contrite and penitence, that his sinne is forgiven before he come to the Priest, but then also he must not withstanding goe to the Priest, as these lepers did: specially whereas we are neuer sure how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few wil so thinke) wil at length come. 9. We must also pray with humility, because we know not with the Pharisee if we be iust, but we know with the Publican that we be sinners. 11. He wil haue children to be brought to him, and al to be as children. 18. What is to be done to get life everlasting. 22. What also, to get perfection, 28 and what reward they shal haue that leaue al, yea or any part, for his sake. 31. He foretelleth of his Passion most particularly, 33. And entering into Iericho, cureth one blind man.



AND he spake also a parable to them that it behoueth alwaies to pray, & not to be weary, 1. saying. There was a certaine iudge in a certaine citie, which feared not God, and of man made no account; And there was a certaine widow in that citie, and she came to him, saying: Reuenge me of mine aduersarie. 4. And he would not of a long time. But afterward he said within himself. Although I feare not God, nor make account of man, 5. yet because this widow is importune vpon me, I wil reuenge her, lest at the last she come and defame me. 6. And our Lord said. Heare what the iudge of iniquitie sayeth. 7. And wil not God reuenge his elect that crie to him day and night and wil he haue patience in them? 8. I say to you that he wil quickly reuenge them. But yet the Sonne of man coming, shal he find trew you, faith in the earth?

9. And he said also to certaine that trusted in them selues as iust, and despised others, this parable: 10. Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publican. 11. The Pharisee standing, praied thus with himself: God, I giue thee thanks that I am not as the rest of men, extortioners, vnjust, aduouterers, as also this Publican. 12. I fast twice in a weeke: I giue tithes of al that I possesse. 13. And the Publican standing a farre off would not so much as lift vp his eyes toward Heauen; but he knocked his breast, saying: God be merciful to me a sinner. 14. I say to you, this man went downe into his house iustified more then he: because every one that exalteth himself, shal be humbled, and he that humbleth himself, shal be exalted. ¶

15. And they brought vnto him infants also, that he might touch them. Which thing when the Disciples saw, they rebuked them. 16. But Iesus calling them together, said: Suffer children to come vnto me, and forbid them not, for the Kingdom of Heauen is for such.

17. Amen

We should pray alwaies by faith, hope & charitie and by working the things that be acceptable to God: though special times of vocal prayers, in the Canonical houres be assigned for the lifting up of vs vp to God through external signes of deuotion.

The Gospell vpon the 10. Sunday after Pentecost.

To take pride of fasting, or any thing, or any good worke, is naught, though the workes themselves be very good.

So doe the Priests & people at the holy Altar knocke their breasts, & say with the Publican. *Deus propiti* Aug 1 f. 326 cont. 30.

17. Amen I say to you: Whosoever receiveth not the Kingdom of God as a child, shall not enter into it.

In matters of faith & religion we must be as humble & obedient to the Catholike Church as y^e children to their parents.

Not faith only but also keeping the commandments purchase life everlasting. See annot. Mat. 19, 16.

This is not a commandment or precept, but counsel which the religious doe follow. See Annot. Mat. 19, 17.

The Apostles among other things left their wives also, as S. Hiero noteth out of this place 21. 1.

Life everlasting here ward for leaving or losing our goods for Christs sake.

The Gospel upon the Sunday of Quinquagesme.

18. * And a certaine Prince asked him, saying: Good Maister, by doing what, shall I possesse everlasting life? 19. And Iesus said to him: Why dost thou call me good? None is good but only God. 20. Thou knowest the commandements: Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steale, Thou shalt not beare false witness, Honour thy father & mother. 21. Who said: All these things have I kept from my youth.

22. Which Iesus hearing, said to him. Yet one thing thou lackest. 23. Sell all that ever thou hast, & give to the poore, and thou shalt have treasure in Heaven: and come, follow me. 24. He hearing these things, was stricken sad: because he was very rich. 25. And Iesus seeing him stricken sad, said. How hardly shall they that have money enter into the Kingdom of God? 26. For it is easier for a camel to passe through the eye of a needle, then for a rich man to enter into the Kingdom of God. 27. And they that heard, said: And who can be saved? 28. He said to them: The things that are impossible with men, are possible with God. 29. And Peter said. Lo, we have left all things, and have followed thee. 30. Who said to them. Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God, 31. and shall not receive much more in this time, and in the world to come: & life everlasting.

32. * And Iesus tooke the Twelve, and said to them: Behold we goe up to Hierusalem, and all things shall be consummate which were written by the Prophets of the Sonne of man. 33. For he shall be delivered to the Gentils, and shall be mocked, and scourged, and spit upon: 34. and after they have scourged him, they will kill him, and the third day he shall rise againe. 35. And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

36. And it came to passe, when he drew nigh to Iericho, a certaine blind man sat by the way, begging. 37. And when he heard the multitude passing by, he asked what this should be. 38. And they told him that Iesus of Nazareth passed by. 39. And he cried saying: Iesus sonne of David, haue mercie vpon me. 40. And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of David haue mercie vpon me. 41. And Iesus standing commanded him to be brought vnto him. And when he was come neere, he asked him, 42. saying: What wilt thou that I doe to thee? but he said: Lord, that I may see. 43. And Iesus said to him: Doe thou see, thy faith hath made thee whole. 44. And forthwith he saw, and followed him, magnifying God. And all the people as they saw it, gaue praise to God. **F**

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Mat. 19, 16. Mr. 10, 17. E. 10, 10, 15.

Mat. 20, 17. Mr. 10, 31.

ANNOTATIONS.

CHAP. XVIII.

Hier.
cont
Luc. 19.
6.
Aug.
de vii.
Ecc. 11.
O de
vult.
De Ser
36.

8. *Shall he find faith*) The Luc. Serians and Donatists vsed this place to excuse their fall from the Church, as our Aduersaries now doe, saying that it was decayed in faith, when they forsooke it. To whom we answer as S. Hieron and S. Augustin answered them, that Ch. ist faith not that there should be no faith left in earth : but by this manner of speech insinuateth, that at the later day in the great persecution of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious. Ipecially that perfect faith containing deuotion, trust, and affection toward God, which our Master so praised in certaine vpon whom he wrought miracles, and by force whereof mountains might be moued, which is rare euen when the Church flourisheth most.

The Church,
erect, not in
faith

CHAP. XIX.

In Iericho he lodgeth in the house of Zacharus a Publicane, and against the morning leues of euery one reasons of his so doing 11. He sheweth, that the last day should not be yet, 15. and what then in the iudgement he wil doe both to vs of his Church as wel good as bad, 17. and also to the reprobate leues. 20. Being now come to the place of his Passion, he entred (weeping and foretelling the destruction of blinde Hierusalem.) with triumph as their Christ 45. He sheweth his zeale for the house of God, and teacheth therein euery day 47. The rulers would destroy him, but for feare of the people.



AND entring in, he walked through Iericho. 2. And behold a man named Zacharus : and this was a Prince of the Publicans, and he rich. 3. And he sought to see Iesus what he was, and he could not for the multitude, because he was little of stature. 4. And running before, he went vp into

The Gospell
in the Dedic-
tion of a
Church, &
Annouciarie
therof.

a sycamore tree that he might see him : because he was to passe by it. 5. And when he was come to the place, Iesus looking vp, saw him, and said to him Zacharus, come downe in hast because this day I must abide in thy house. 6. And he in hast came downe, and receiued him reioycing. 7. And when al saw it, they murmured saying, that he turned in, to a man that was a sinner. 8. But Zacharus standing said to our Lord : Behold the halfe of my goods, Lord, I giue to the poore, and if I haue defrauded any man of any thing, I restore fourefold. 9. Iesus said to him : That this day saluation is made to this house : because that he also is the sonne of Abraham. 10. * For the Sonne of man is come to seeke and to saue that which was lost. †

Zacharus.

11. They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthwith the Kingdom of God should be manifested. 12. He said therefore. * A certaine noble man went into a farre countrie to take to him self a Kingdom, and to returne. 13. And calling his ten seruants, he gaue them ten poundes, and said to them. Occupie til I come. 14. And his citizens hated

The Gospell
for S. Lewis
the King of
France, Augo.
11. And for
some other
Confessours,
not Bishops.

him.

Mat. 18.
11.

Mat. 18.
14.

Mark here
against the ad-
versaries, that
the rewards of
these two good
servants be di-
vers & une-
qual, accor-
ding to the di-
versitie or in-
equality of
their gaires,
that is, their
merites & yet
one receiveth
the peny (Mt.
29. 9.) as well
as the other,
that is, Heaven
or life everla-
sting.

See annota-
tions Mat. 23.
29 &c.

The fifth part
of this Gho-
spel. Of the
Holy weeke of
his Passion in
Hierusalem.
PALME
sunday.

The Ghoipel
upon the 9.
Sunday after
Pentecost.

This was ful-
filled & cea-
sed after the

him: and they sent a legacie after him, saying: We wil not have this man reigne over vs. 15. And it came to passe after he returned, hauing receiued his Kingdom: and he commanded his seruants to be called, to whom he gaue the money; that he might know how much euery man had gained by occupying. 16. And the first came, saying: Lord thy pound hath gotten ten poundes. 17. And he said to him: Wel- fare thee good seruant, because thou hast been faithful in a litle, thou shalt haue power ouer ten cities. 18. And the second came saying: Lord, thy pound hath made five poundes. 19. And he said to him: And be thou ouer five cities. 20. And another came, saying: Lord, loe here thy pound, which I haue had laid vp in a napkin. 21. For I feared thee, because thou art an austere man: thou takest vp that thou didst not set downe, and thou reapest that which thou didst not sow. 22. He saith to him: By thine owne mouth I iudge thee, naughty seruant. Thou didst know that I am an austere man, taking vp that I set not downe, and reaping that which I sowed not: 23. and why didst thou not giue my money to the banke, and I comming might certes with vsurie haue exacted it? 24. And he said to them that stood by: Take the pound away from him, and giue it to him that hath the ten poundes. 25. And they said to him: Lord, he hath ten poundes. 26. But I say to you, that to euery one that hath shall be giuen: and from him that hath not, that alio which he hath shall be taken from him. ¶

27. But as for those mine enemies that would not haue me reigne over them, bring them hither, and kil them before me.

28. And hauing said these things, he went before ascending to Hierusalem. 29. And it came to passe * when he was come nigh to Bethphage and Bethania vnto the mount called Oliuet, he sent two of his Disciples, 30. saying: Goe into the towne which is ouer against, into the which as you enter, you shall find the colt of an ale tied, on which no man euer hath sitten. loose him, and bring him. 31. And if any man aske you: Why loose you him? You shall say thus to him: Because our Lord needeth his seruice. 32. And they that were sent, went their waies, and found as he said to them, the colt standing. 33. And when they loosed the colt, the owners thereof said to them: Why loose you the colt? 34. But they said: Because our Lord hath need of him. 35. And they brought him to Ie svs. And casting their garments vpon the colt, they set Ie svs thereupon. 36. And as he went, they spred their garments vaderneath in the way. 37. And when he approached now to the descent of mount Oliuet, al the multitudes of them that descended, began with ioy to praise God with a loud voice, for al the miracles that they had seen. 38. saying: Blessed is he that cometh King in the name of our Lord, peace in Heaven, and glorie on high. 39. And certaine Phari- sees of the multitudes said to him: Maister, rebuke thy Disciples. 40. To whom he said: I say to you, that if these hold their peace, the stones shall cry. 41. And as he drew neere, seeing the citie, he wept vpon it, saying 42. Because if thou also hadst knowen, and that in this thy day, the things that pertaine to thy peace, but now they are hid from thine eyes. 43. For the daies shall come vpon thee, and thy enemies shall compass

Mt. 21

2.

Mr. 21

1.

Lo. 12.

1.

15.

the Dif-
eple.

MVN-
DAY.
* 21.
21, 26.
Mr 11.
15. Es.
36, 1.
21, 7.
11.

compass thee with a watch, and inclose thee about, and straiten thee on every side, 44. and beat thee flat to the ground, and thy children that are in thee: and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.

death of Christ by Titus and Vespasianus, when besides incredible numbers of famine and other distresses, there perished eleven hundred thousand, and were taken captives 97000, the Siege beginning in the very same feast & greatest solemnity of Easter when they put Christ to

death Esdr li. 5. b. 7. c. 1. 2. Joseph b. 7. c. 17. Ext. 21. destruction

45. * And entering into the Temple, he began to cast out the sellers therein and the buyers, 46. saying to them: It is written, That my house is the house of prayer. But you have made it a den of thieves. 47. And he was teaching daily in the Temple. ¶ And the chief Priests and the scribes and the Princes of the people sought to destroy him: 48. and they found not what to do to him. For all the people was in suspense, hearing him.

ANNOTATIONS.

CHAP. XIX.

4. *Went up*) Not only inward devotion of faith and charity towards Christ, but external offices of seeing, following, to church receiving, harbouring him, are recommended to us in this example: even for our manifold exterior devotion towards his Disciples, Saints, and servants, be grateful specially the endeavour of good people not only to be present at Mass or in the Church, but to benedict the B. Sacrament, and to see it with all reverence and devotion according to the order of the Church, much more to receive it into the house of their body.

8. *Restored fourfold*) That which we give of our own, is almes and satisfaction for Restoration our sinnes but that which we restore of it gotten needs by Extortion, Violence, Simonie, Piracie, Theft, or otherwise, that is called here Restoring And it is of duty and not of free almes, and must be rendered not to who we list, but to the parties annoyed if it be possible, otherwise it must be bestowed upon the Poore, or other good uses, according to the advice of our superiours & such as have charge of our soules But that he yielded fourfold, that was more then he was bound, but very satisfactorie for his former sinnes also. And herewith we may note, that it is not the giving of a penny, groat, or crowne of a rich man's superfluitie, that is so much recommended to sinners for redeeming their fautes but this large bestowing upon Christ, to set at and give it to almes, to give the moynes of our goods, to render foure times so much for that which is wrongfully gotten, that extinguisheth sinnes The poore widower's drasse penny was very grateful, because it was all or much of that she had but the rich man's pound of his superfluitie, though it be good, yet is nothing so grateful.

Satisfactions

CHAP. XX.

To the Jewes he avoucheth his power by the witness of John who was a man sent of God. 9. & foretelleth in a parable their reprobation most worthy (with the vocation of the Gentils in their place) 17. and consequently their irreparable damnation that shall ensue thereof. 20. He defeateth their snare about paying tribute to Caesar: 27. he answereth also the invention of the Sadducees against the Resurrection. 40. And so having put them all to silence, 41. he turneth and poseth them, because they imagined that Christ should be no more but a man 45. bidding all to beware of the Scribes (and how of the Jewes following from him) being ambitious & hypocrites.

See Annot
Mat c. 23. 11.

that

AND it came to passe in one of the daies, when he was teaching the people in the Temple & euangelizing, the chief Priests & the scribes with the Ancients assembled, 2. and spake saying to him Telas, in what power dost thou these things? or, who is he

See Annot
Mat c. 23. 11.

that

that hath giuen thee this power? 3. And Iesus answering, said to them: I also wil aske you one word. Answer me. 4. The Baptisme of Iohn was it from Heauen, or of men's. But they thought within themselves, saying: That if we say, From Heauen, he wil say: Why then did you not beleuee him? 6. But if we say, of men, the whole people wil stone vs. for they are certaine that Iohn is a Prophet. 7. And they answered that they knew not whence it was. 8. And Iesus said to them: Neither doe I tel you in what power I doe these things.

See the marginal annotation. Mar. 11.

9. And he began to say to the people this parable: "A certaine" man planted a vineyard, & let it out to husbandmen: and he was from home a long time. 10. And in time he sent to the husbandmen a seruant, that they should giue him of the fruit of the vineyard. Who beating him sent him away emptie. 11. And againe he sent another seruant. But they beating him also and reprochfully abusing him, sent him away emptie. 12. And againe he sent the third, who wounding him also, cast him out. 13. And the Lord of the vineyard said: What shal I doe? I wil send my beloved sonne: perhaps when they shal see him, they wil reuerence him. 14. Whom when the husbandmen saw, they thought within themselves, saying: This is the heire, let vs kil him, that the heritage may be ours. 15. And casting him forth out of the vineyard, they killed him. What therefore wil the Lord of the vineyard doe to them? 16. He wil come, and wil destroy these husbandmen, and wil giue the vineyard to others. Which they hearing, said to him: God forbid. 17. But he beholding them said: What is this then that is written, *The stone which the builders reiected, the same is become into the head of the corner?* 18. Euery one that falleth vpon this stone, shal be quashed: and vpon whom it shal fall, it shal breake him to powder. 19. And the chiefe Priests and scribes sought to lay hands vpon him that houre: and they feared the people, for they knew that he spake this similitude to them.

* 20. And watching, they sent spies which should seme themselves iust: that they might take him in his talke, and deliuer him to the principallitie and power of the President. 21. And they asked him, saying: Master, we know that thou speakest and teachest rightly, and thou doest not accept person, but teachest the way of God in truth. 22. Is it lawful for vs to giue tribute to Caesar, or no? 23. But considering their guile, he said to them: Why tempt you me? 24. Shew me a penie. Whose image hath it and inscription? They answering said: Caesars. 25. And he said to them: Render therefore the things that are Caesars, to Caesar: and the things that are Gods, to God. 26. And they could not reprehend his word before the people: and inaueling at his answer, they held their peace. 27. * And there came certaine of the Sadducees, which denie that there is a resurrection, and they asked him, 28. saying: Master, Moyses gaue vs in writing: * If a mans brother die hauing a wife, and he haue no children, that his brother take her to wife, and raise vp seed to his brother. 29. There were therefore seven brethren: and the first tooke a wife, and died without children. 30. And the next tooke her, & he died without child. 31. And the third tooke her. In like manner also all the seven, and they left no seed, and died. 32. Last of all the woman

So duties must be done to Princes, that our duty to God be not neglected. See Annot. Mat. c. 22, 61.

Ex. 1, 1
Mt. 21,
11. Mr.
12, 1.

Pf. 11
22.

Mt. 22,
11. Mr.
12, 11.

Mt. 22,
21. Mr.
11, 13
Dm 25,
5.

died

died also. 31. In the resurrection therefore, whose wife shal she be of them? sithens the seven had her to wife. 34. And Iesus said to them: The children of this world marrie, and are giuen in marriage: 35. But they that "shal be" counted worthe of that world and the resurrection from the dead, neither marrie, nor take wiues; 36. neither can they die any more, for they are "equal to Angels: and they are the sonnes of God, seeing they are the sonnes of the resurrection. 37. But that the dead rise againe, Moyses also shewed, beside the bush, as he calleth the Lord: *The God of Abraham, and the God of Isaac, and the God of Iacob.* 38. For God is not of the dead, but of the liuing: for al liue to him. 39. And certaine of the Scribes answering, said to him. Maister, thou hast said wel. 40. And further they durst not aske him any thing.

41. But he said to them: "How say they that Christ is the sonne of David. 42. and David himself saith in the booke of Psalmes: *The Lord said to my Lord, sit on my right hand,* 43. *til I purchase enemies, the footstool of thy feet?* 44. David then calleth him Lord and how is he his sonne?"

45. And al the people hearing him, he said to his Disciples 46. "Beware of the Scribes, that wil walke in robes, and loue salutations in the market-place, and the first chaires in the synagogues, and the cheefe roomes in feastes. 47. Which deuoure widowes houses: feining long praier. These shal receiue greater damnation.

"The grecke
ἐκ καταβολῆς
importeth also
this much
They that are
made worthe,
to wit, by the
grace of God;
and so they are
indeed wor-
the: as also
in the next
chapter verse
36. & 1. Thess.
1, 1,

ANNOTATIONS.

CHAP. XX.

35 *Shal be counted worthe*.) This truth and Speech that good men be worthy of Hea- To be worthe uen, is according to the Scriptures, and signifieth that many workes done by Christs of heauen, or grace doe condignely or worthily deserue eternal ioy: as Sap. 9. *God proued them, and to deserue & found them worthy of himself:* and Mat. 10. *He that loneth his father more than me, is not worthy of me:* and Colos. 3, *That you may walke worthy of God:* and most plainly Apoc. 3. *They shal walke with me in white, because they are worthy:* as of Christ, c. 3. *Thou art worthe, a Lord, to receiue mine &c.* And that, to be counted worthe, & to be worthe, is here al one, it is *καταβολή* plaine, by the Greeke word, which S. Paul vseth so, as the aduersaries owne English *ἀξία* Testaments doe testifie, reading thus Hebre. 10. *Of how much more punishment shal he be worthe, which &c.* And it must needs signifie, because men for sinnes are not only counted, but are indeed worthe of punishment, as themselves doe graunt. They doe greatly therefore forget themselves, and are ignorant in the Scriptures, as I know not the force nor the value of the grace of God, which doth not only make our labours grateful to God, but worthe of the reward which he hath prouided for such as loue him See the Annot. 1. Thess. 1, 1.

36 *Equal to Angels.*.) Saints of our kind, now in their soules, and after their resurrection in body and soule together, shal be in al things equal to Angels: and for degree of The dignitie b. 11. many Saints of greater merit shal be above diuers Angels: as S. Iohn Baptist, the of Saints. Apostles, and others, and our R. Lady aboue al the orders of holy Spirits in dignitie and blisse. & no maruel, our nature by Christ being so highly exalted aboue al Angels.

CHAP. XXI.

He commendeth the poore widow for her two mites, about al. 5. Having said that the Temple shal be quite destroyed, 7. he foretelleth first many things that shal goe before, 20. then a signe also when it is nere, after which shal come the destruction it self in most horrible manner, without hope of restitution, until al Nations of the Gentils be gathered into his Church in the very end of the world. 25. And then what signes shal come. s. the last day, terrible to the world, 28 but comfortable to vs of his Church, 34. so that we be alwaies watchful.

¶ This was fulfilled 40 yeares after the death of Christ, the 19. of August, being the very moneth and day wherein the Babylonians burnt it from the first building thereof by Salomon 2110 yeares: from the rebuilding thereof under Cyrus 410 yeares. *Josep. de bel. lud. li. 7. cap. 10.*
 ¶ Many false prophets & Heretikes See Ant. Mt. 24. Mar. 13.
 ¶ The Gospel upon. S. S. Vincentius and Anastasius day. Jan. 18. And for many other Martyrs.
 ¶ Great persecution of Catholics men.



AND beholding, he saw them that did cast their gifts into the treasure, rich persons. 2. And he saw also a certaine poore widow calling two brasse mites. 3. And he said. Verily I say to you, that this poore widow hath cast more then al. 4. For al these of their abundance haue cast into the gifts of God. but she of her penurie, hath cast in al her living that she had.

5. And certaine saying of the Temple that it was adorned with goodly stones and donaries, he said 6. These things which you see, the daies wil come wherein there shal not be left a stone vpon a stone that shal not be destroyed. 7. And they asked him, saying Maister, when shal these things be. and what shal be the signe when they shal begin to come to passe. 8. Who said: See you be not seduced. For many wil come in my name, saying that I am he: and the time is at hand, goe not therefore after them. 9. And when you shal heare of warres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by. 10. Then he said to them. Nation shal rise against Nation, and Kingdom against Kingdom. 11. And there shal be greate earth-quakes in places, and pestilences and famines, and terrors from Heauen, and there shal be great signes. 12. But before al these things they wil lay their hands vpon you: and persecute you deliuering you into Synagogues and prisons, drawing you to Kings and Presidents for my name. 13. and it shal happen vnto you for testimonie. 14. Lay vp this therefore in your hartes, not to premeditate how you shal answer. 15. For I wil giue you mouth and wisdom, which al your aduersaries shal not be able to resist and gaine say. 16. And you shal be deliuered vp of your parents and brethren, and kinsmen and freinds: and they wil put to death of you. 17. And you shal be odious to al men for my name. 18. and a haire of your head shal not perish. 19. In your patience you shal possesse your soules. ¶

20. And when you shal see Hierusalem compassed about with an armie, then know that the desolation thereof is at hand. 21. then they that are in Iewrie, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it. 22. For these are the daies of vengeance, that al things may be fulfilled that are written. 23. But woe to them that are with child & that

giue

Mr 13,
14.

Mr 14,
1. Mar.
17, 1.
Tues-
day
night.

give sucke in those daies. For there shal be great affliction vpon the land, and wtath on this people. 24. And they shal fall by the edge of the sword, and shal be led captiue into al Nations: and Hierusalem shal be troden of the Gentils, til the times of Nations be fulfilled.

25. * And there shal be signes in the sunne and the moone and the starres: and vpon earth distresse of Nations, for the confusion of the sound of sea and waues, 26. men withering for feare and expectation, what shal come vpon the whole world. For the powers of Heauen shal be moued: 27. and then they shal see the Sonne of man comming in a cloude with great power and maiestie. 28. But when these things begin to come to passe, looke vp and lift vp your heades: because your redemption is at hand. 29. And he spake to them a similitude. See the figtree and al trees. 30. when they now bud forth fruit out of themselves, you know that summer is nigh. 31. So you also when you shal see these things come to passe, know that the Kingdom of God is nigh. 32. Amen I say to you, that this Generation shal not passe, til al be done. 33. Heauen and earth shal passe, but my wordes shal not passe. †

34. And looke wel to your selues, lest perhaps your hartes be overcharged with surfetting and drunkenesse and cares of this life: and that day come vpon you suddenly. 35. For as a snare shal it come vpon al that sit vpon the face of al the earth. 36. Watch therefore, praying at al times, that you may be accounted worthie to escape al these things that are to come, and to stand before the Sonne of man.

37. And the daies he was teaching in the Temple but the nightes going forth, he abode in the mount that is called Oliuet. 38. And at the people in the morning went vnto him in the Temple to heare him.

ANNOTATIONS.

CHAP. XXI.

¶ *Offering* To offer or giue almes of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which is of our necessar e provision and which we may hardly spare from our selues: for, that proceedeth of greater zeale, wil, and intention, which be more respected of God then the substance of the gift

The Gospel vpon the 1. Sunday in Aduent.

Solitarinesse or eremitage (as S. Gregorie Nazian. saith) is a goodly thing this doth the mount Carmel of Elias teach, Johns desert, & that mount vnto which IESVS often retired, & was quietly alone with himself. Ser. 16. de amore paupertatis

CHAP. XXII.

Judas doth sel him to the Iewes. 7. After the old Paschal, 19. he giueth to his Disciples the bread of life in a mystical Sacrifice of his body and blood, for an everlasting commemoration of his Passion. 21. He conuently admonisheth the traitour 24. Against their ambitious contention he sheweth them that the maiorie of any among them in this world is for their seruice, as his owne also was 28. & how he wil exalt them al in the world to come. 31. foretelling Peter the singular priuiledge of his faith neuer failing, 32. and his three negations. 35. and how they shal al now be put to their shiftes. 37. And that night, after his prayer with sweating of blood, 42. he is taken of the Iewes men, Judas being their Capitaine yet shewing them both by miracle and word, that they could doe nothing vnto him but by his owne permission. 54. Then in the cheefe Priestes house he is thrise denied of Peter, 63 shamefully abused of his keepers, 66 and in the morning impiously condemned of their Council, for confessing himself to be the Sonne of God.

The Passion according to S. Luke in these two chapters, is the Gospel at Masse vpon Tenebre wednesday.
TENEBRE wednesday.

MAVNDI Thursday.

AND the festiual day of the Azymes approched, which is called Pasche: 2. & the cheefe Priests & the Scribes sought how they might kil him: but they feared the people. 3. And Satan entred into Judas that was surnamed Iscariote, one of the Twelue. 4. And he went, and talked with the cheefe Priests and the Magistrates, how he might betray him to them. 5. And they were glad, and bargained to giue him money. 6. And he promised. And he sought opportunitie to betray him apart from the multitudes.

7.* And the day of the Azymes came, wherein it was necessaie that the Pasche should be killed. 8. And he sent Peter and Iohn, saying: Goe and prepare vs the Pasche, that we may eate. 9. But they said. Where wilt thou that we prepare it? 10. And he said to them: Behold, as you enter into the citie, there shal meete you a man carying a pitcher of water: follow him into the house into which he entreth, 11. and you shal say to the Good man of the house. The Maister saith to thee, where is the inne where I may eate the Pasche with my Disciples? 12. And he wil shew you a great refectorie adorned: and there prepare. 13. And they going, found as he said to them, and prepared the Pasche.

14. And when the houre was come, he sate downe, and the twelue Apostles with him. 15. And he said to them: "With desire I haue desired to eate this Pasche with you before I suffer. 16. For I say to you, that from this time I wil not eate it, til it be fulfilled in the Kingdom of God. 17. And" taking the chalice he gaue thankes, and said: Take and deuide among you. 18. For I say to you, that I wil not drinke of the generation of the vine, til the Kingdom of God doe come.

19.* And taking bread, he gaue thankes, and brake, and gaue to them, saying: "THIS IS MY BODY" WHICH IS GIVEN FOR YOU. Doe this for a commemoration of me. 20. In like manner the chalice also, after he had supped, saying: THIS IS THE CHALICE "THE NEW Testament

Mr 16,
1.
Mr. 14,
11.

Mr 16,
17. Mr.
14, 12.

Mr. 16,
16. Mr.
14, 11.
1. Cor.
11, 24.

* The Greeke is here so plat.

TESTAMENT IN MY BLOOD, " WHICH SHAL BE SHED FOR YOU.

21. * But yet behold, the hand of him that betrayeth me, is with me on the table. 22. And the Sonne of man indeed goeth according to that which is determined: but yet woe to that man by whom he shal be betrayed. 23. And they began to question among them selues, which of them it should be that should doe this.

24. * 2 And there fel also a contention between them, which of them seemed to be greater. 25. And he said to them. The Kinges of the Gentiles ouerrule them, and they that haue power vpon them, are called beneficial. 26. But you not so: but he that is the greater among you, let him become as the yonger: & he that is the leader, as the waiter. 27 For which is greater, he that sitteth at the table, or he that ministrerh? is not he that sitteth? but I am in the middes of you, as he that ministrerh: 28. & you are they that haue remained with me in my tentations. 29. And I dispose to you, as my Father disposed to me, a Kingdom. 30. that you may eate & drinke vpon my table in my Kingdom, & may sit vpon thrones, iudging the twelue tribes of Israel.

31. And our Lord said: " Simon, Simon, behold Satan hath required to haue you for to sift as wheate: 32. BUT I HAVE PRAYED FOR THEE, that thy faith faile not and thou once converted, confirme thy brethren. 33. Who said to him: Lord, with thee I am readie to goe both into prison and vnto death. 34. And he said: " I say to thee Peter, the cocke shal not crow to day, til thou deniesth that thou knowest me. 35. And he said to them: when I sent you " without purse and skrip and shoes, did you lacke any thing? But they said: Nothing. 36. He said therefore vnto them: But now he that hath a purse, let him take it, likewise also a skrip. and he that hath not, let him sel his coate, and buy a sword. 37. For I say to you, that yet this that is written must be fulfilled in me. *And with the wicked was he reputed.* For those things that are concerning me, haue an end. 38 But they said: Lord, loe two swordes here. But he said to them: It is enough. 39. * And going forth he went according to his custome into mount Oliuet. And his Disciples also followed him. 40. And when he was come to the place, he said to them: Pray, lest ye enter into tentation. 41. And he was pulled away from them a stones cast and kneeling he prayed, 42. saying: Father, if thou wilt, transerre this chalice from me. But yet not my wil, but thine become. 43. And there appeared to him an Angel from Hea- uen, strengthening him. And being in an agony, he prayed the longer. 44. And his sweat became as drops of blood triking downe vpon the earth. 45. And when he was risen vp from prayer, and was come to his Disciples, he found them sleeping for pensiuenes. 46. And he said to them. Why sleep you? arise, pray, lest you enter into tentation.

47. As he was yet speaking, behold a multitude: and he that was called Iudas, one of the Twelue, went before them, and approached to Iesvs, for to kille him. 48. And Iesvs said to him: Iudas with a kisse doest thou betray the Sonne of man? 49. And they that were about him, seeing what would be, said to him: Lord, shal we strike with the sword? 50. And one of them smote the seruant of the high Priest: and cut off

ne, that there was very bloud in the chalice shed for vs, that bet a faith it is a corrup- tion in the greeke. See the Annoes vpon this place. The Ghospel vpon S. apot- naris day. July- 31.

Straight after the former lo- uing checke & admonition, he promisth to them al that haue beene par- takers with him of his miseries in this life, greater pree- minence in heauen, then any Potemate can haue in this world, & therefore that they need not be careful of dignitie or Su- premacie.

Thursday night

Mt. 26,
21. Mr.
24, 30.
Lk. 1, 31
18.

Mt. 20,
21. Mr.
10, 46.

Mt. 26,
14. Mr.
24, 30.
Mt. 10,
9. Lk.
10, 4.

Es. 11.
11.
Mt. 26,
34. Mr.
24, 31.
Lk. 13,
31.

his right eare. 51. But Iesus answering, said: Suffer ye thus farre. And when he had touched his eare, he healed him. 52. And Iesus said to them that were come vnto him, the cheefe Priests, and Magistrates of the Tēple, & Ancients: As it were to a theefe are you come forth with swordes and clubs? 53. When I was daily with you in the Temple, you did not lay handes vpon me, but this is your houre, and the power of darkenesse.

54. And apprehending him, they led him to the high Priests house: but Peter followed a farre off. 55. And a fire being kindled in the middes of the court, & they sitting about it, Peter was in the middes of them. 56. Whom when a certaine wench saw sitting at the light, and had beheld him, she said: This fellow also was with him. 57. But he denied him, saying: Woman, I know him not. 58. And after a while another man seeing him, said: And thou art of them. But Peter said: O man I am not. 59. And after the space as it were of one houre, a certaine other man affirmed, saying: Verily this fellow also was with him: for he is also a Galilzan. 60. And Peter said: Man I know not what thou sayest. And incontinent as he was yet speaking, the cocke crew. 61. And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said: That before the cocke crow thou shalt thrise denie me. 62. And Peter going forth a doores, wept bitterly.

63. And the men that held him, mocked him, beating him. 64. And they did blind-fold him, and smote his face. And they asked him saying: Prophecie, who it is that smote thee? 65. And blaspheming many other things they said against him.

66. And when it was day, there assembled the Ancients of the people and cheefe Priests and Scribes, and they brought him into their Councel, saying. 67. If thou be Christ tel vs. And he said to them: If I tel you, you wil not belecue me. 68. it also I aske, you wil not answer me, nor dimisse me. 69. But from henceforth the Sonne of man shal be sitting on the right hand of the power of God. 70. And they al said: Art thou then the Sonne of God? Who said: You say that I am. 71. But they said: What need we testimonie any further? For our selues haue heard of his owne mouth.

ANNOTATIONS.

CHAP. XXII.

The old Paschal ceaseth and a new is instituted.

11. *With desire I haue desired*) This great desire he had to eate this Paschal lambe, was not for it self, which he had celebrated many yeares before: but because he meant immediately after the Paschal of the Law was sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his owne body, by which the old Paschal should end and be fulfilled, and in which the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was to this one supper.

17. *Taking the chalice*) This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but that solemne cup of wine which belonged as a libament to the offering and eating of the Paschal lambe. Which being a figure

a figure specially of the holy Chalice, was there drunken by our Saviour, and given to the Apostles also, with declaration that it should be the last cuppe of the Law, not to be drunken any more, til it should be drunken new in the Kingdom of God: that is to say, in the celebration of the B. Sacrament of his blood of the new Testament. And

Two cups or chalices at Christes last supper.

16. by this place it seemeth very like that the wordes in S. Matthew, *I wil not drinke of the fruit of the vine &c.* were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice (19 *This is my body.*) Although sense telles us it is bread yet it is the body, according to his wordes, his faith confirme this iudge not by sense, After the wordes of our Lord let no doubt rise in thy mind. Cyril mystag. 4. Of the verities of flesh and blood there is left no place to doubt by the profession of our Lord himself, and by our faith it is flesh and blood indeed: Is not this truth? To them be it vntune, which deny IESV CHRIST to be true God. Hilat. li. 8. de Trinit.

The real presence.

19. Which is given.) As the former wordes make and proue his body present, so these wordes plainly signifie, that it is present, as given, offered or sacrificed for vs: and being uttered in the present tence, it signifieth not only that it should afterward be given or offered on the Crosse, but that it was then also in the Sacrament given and offered for vs. Whereby it is inuincibly proued that his Body is present as an Host or Sacrifice and that the making or consecrating thereof must needs be Sacrificing. And therefore the holy Fathers in this sense call it a Sacrifice. Nissen orat. 1 de resur. Leonis 7. de 8. de Passi Hefychius li. 1 in Lent. 2. Grego. ho. 17 in Euan. et Oval. li. 4 c. 19. Cyrillus Hieros. mystag. 1. Dion. f. Eccl. Hier. c. 1 Ignat. ep. 6 ad Smyrn. In Justinus dial. cum Tryph. tit. med. Item li. 4. c. 13 et 14 Tertul. de carn. fam. et ad uxor. li. 2. Cypr. ep. ad Cecil. et de Can. Di. Euseb. Demonst. euang. li. 1 c. 10 Nazian. orat. 1 cont. Iulianum Chrys. ho. 81 in 26. Mat. et li. 6. de Sacram. Ambros. li. 4. de Sacram. c. 6. et li. 1. Offic. c. 4. Hiero. in ep. ad Hebr. q. 1 et ad Euzr. ep. 126 et 1. August. in psal. 118. c. 1 et alibi saepe. Gratianus in 9. Hebr. et Primasius. Com. Nic. 1. 14. Epist. ad Nester Constantinop. 6 can. 12. Nicen. 2. all. 6 et 3. Latran. Constans. Hier. Trid.

Christ sacrificed his body and blood in Sacrament at his supper.

The Sacrifice of the Altar.

19. Doethis.) In these wordes the holy Sacrament of Order is instituted, because power and commission to doe the principal act & worke of Priesthood, is given to the Apostles: that is, to doe that which Christ then did concerning his body which was, to offer & make & offer his body as a Sacrifice for vs and for al that haue need of Sacrifice, & to erament of give it to be eaten as Christes body sacrificed, to al faithful. For as the Paschal lambe holy Orders was first sacrificed, and then eaten, so was his body and thus to doe he here giveth commission and authoritie to the Apostles, & to al Priests which be their successors in this matter. Dionys. cal. Hierar. c. 1. Item li. 4. c. 13. Cypr. ad Cecil. Chrys. ho. 17. in ep. ad Hebr. Ambros. in Ps. 118. & in 8. 10. ad Hebr.

The Apostles are made Priests.

19. For a commemoration.) This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a lively representation, exemplar, and forme of his Sacrifice vpon the crosse. Of which one oblation on the crosse, not only al other Sacrifices of the Law were figures, but this also: though this in a more high, high, mystical, and maruelous sort then any other. For in them Christs death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts, but in this of the new Testament, his body visibly sacrificed on the crosse, in and by the self same body sacrificed and immolated in Sacrament and vnder the shapes of bread and wine, is most necessarily and perfectly resembled. And therefore this is most properly commemorative, as most necessarily expressing the very condition, nature, efficacy, sort, and substance of that on the crosse. For which the holy Fathers call it the very self same sacrifice (though in other manner) which was done on the crosse, as it is the self same thing, that is offered in the Sacrament, & on the crosse. Whereby you may see the perfectness of the Protestants or their ignorance, that thinke it therefore not to be Christes body because it is a memorial of his body or a figure of his body vpon the crosse: not to be a true Sacrifice because it is a commemorative Sacrifice. For as the thing, that more lively, necessarily, & truly resembleth or representeth, is a better figure then that which shadowneth it a farre: if so this his body in the Sacrament, is more perfectly a figure of Christs body & Sacrifice, then any other Christ himselfe, so one of Gods angels & character of his Fathers person, being yet of the self same substance and Christ himselfe transfigured To be a figure on the holy Mount, was a figure & resemblance of his Person glorified in Heaven even of a thing, and so is his body in the Sacrament to a faithful man that knoweth by his beate ground on yet the thing is Christ, now it word, that in the one forme is his body, in the other his blood, for now he self, representeth his death that is as for the sacrifice, it should be a true sacrifice, not.

A commemorative Sacrifice is a true Sacrifice, no lesse then the prefigurative Sacrifices were true Sacrifices.

19. For a commemoration.) This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a lively representation, exemplar, and forme of his Sacrifice vpon the crosse. Of which one oblation on the crosse, not only al other Sacrifices of the Law were figures, but this also: though this in a more high, high, mystical, and maruelous sort then any other. For in them Christs death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts, but in this of the new Testament, his body visibly sacrificed on the crosse, in and by the self same body sacrificed and immolated in Sacrament and vnder the shapes of bread and wine, is most necessarily and perfectly resembled. And therefore this is most properly commemorative, as most necessarily expressing the very condition, nature, efficacy, sort, and substance of that on the crosse. For which the holy Fathers call it the very self same sacrifice (though in other manner) which was done on the crosse, as it is the self same thing, that is offered in the Sacrament, & on the crosse. Whereby you may see the perfectness of the Protestants or their ignorance, that thinke it therefore not to be Christes body because it is a memorial of his body or a figure of his body vpon the crosse: not to be a true Sacrifice because it is a commemorative Sacrifice. For as the thing, that more lively, necessarily, & truly resembleth or representeth, is a better figure then that which shadowneth it a farre: if so this his body in the Sacrament, is more perfectly a figure of Christs body & Sacrifice, then any other Christ himselfe, so one of Gods angels & character of his Fathers person, being yet of the self same substance and Christ himselfe transfigured To be a figure on the holy Mount, was a figure & resemblance of his Person glorified in Heaven even of a thing, and so is his body in the Sacrament to a faithful man that knoweth by his beate ground on yet the thing is Christ, now it word, that in the one forme is his body, in the other his blood, for now he self, representeth his death that is as for the sacrifice, it should be a true sacrifice, not.

because it is commemorative of Christs Passion, then those of the old Testament were the lesse true, because they were prefigurative. For that is the condition annexed to al Sacrifice of enery Law, to represent Christs Passion.

20. *The new Testament in my blood.*) Moyses took the blood of the first Sacrifice that was made after the giving of the Law *Exod. 24.* and with blood confirmed the covenant & compact betwixt God and his people, and so did eate the old Testament, which without blood (saith S. Paul) was not dedicated. Moyses put that blood also into a stand-
 12/br. 9.

Both Testa-
ments dedica-
ted in blood.

This is the blood of the covenant &c. or (as it is read in S. Paul) *of the Testament which God hath delivered vnto you* Vnto al which, Christ in this action about the second part of this his Sacrifice, in enery of the Euangelists most cleerely alludeth expressing that the new Testament is begun and dedicated in his blood in the Chalice, no lesse then the old was dedicated, begun, and ratified in that blood of caluery contained in the goblet of Moyses. With which his owne blood he sprinkled towards his Apostles as the first fruits of the new Testament, imitating the wordes of Moyses, and saying: *This is the Chalice of the new Testament &c.* Which the other Euangelists spake more plainly *This is my blood*

The external
religion of the
new Testament
principally in
the Sacrifice of
the Altar.

of the new Testament. By al which it is most certaine, that Christs blood in the Chalice, is the blood of sacrifice, and that in this Sacrifice of the Altar consisteth the external religion and proper service of the new Testament, no lesse then the soueraigne worship of God in the old Law did consist in the Sacrifices of the same. For though Christs Sacrifice on the Crosse and his blood shed for vs there, be the generall price, redemption, and satisfaction for vs al, and is the last & perfectest sealing or confirmation of the new Law & Testament: yet the Service & Sacrifice which the people of the new Testament might resort vnto could not be that violent action of the Crosse, but this on the Altar, which by Christs owne appointment is & shal be the eternal office of the new Testament, & the continual application of al the benefits of his Passion vnto vs.

The chalice shed
for vs, must bee
designe, the word
drinke. Which is
most plaine by the
Greeke. Which taketh
away al cavillations
bloud therein, and
shifts from the
Protestants, both
against the real
presence & the true
Sacrificing.
not wine, and
the same Sacrifice.

20. *Which shall be shed* It is much to be obserued that the relative, which in these wordes for vs, must bee designe, the word *drinke*. Which is most plaine by the Greeke. Which taketh away al cavillations bloud therein, and shifts from the Protestants, both against the real presence & the true Sacrificing. For it sheweth euidently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) & not only as vpon the crosse and therefore as it followeth thereof inuincibly, that it is no bare figure, but his blood indeed, so it ensueth necessarily, that it is a Sacrifice and propitiatorie, because the chalice (that is the blood contained in the same) is shed for our finnes. For al that know the manner of the Scriptures speeches, know also that, *Blood to be shed for sinne*, is to be sacrificed for propitiation or for pardon of finnes. And this text proueth al

verf. 10.
calls qus
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Beza condem-
neth the Gho-
spel itself of
falshood and
impossibilitie.

this so plainly, that Beza turneth himself roundly vpon the Holy Euangelist, charging him with Solocisme or false Greeke, or els that the wordes (which yet he confesseth to be in al copies Greeke & Latin) are thrust into the text out of some other place: which he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therefore he saith plainly that it can not be truly said neither of the chalice itself nor of the contents thereof, which is indeed to giue the lie to the Blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture for vs, so miserable flights and shifts is falshood put vnto, God be thanked.

* An-
not. no.
Tiff.
1356.

Ambition.

24. *Continued*) The Apostles perceiving Christs departure from them and his Kingdom to be neere, as inbrene men and not yet indowed with the Spirit of God, began to haue emulation & cogitations of Superiority one ouer another which our Master representeth in them by exhortation to humilitie and by his owne example, that being their Lord, yet so lately serued them not forbidding Maioritie or Superioritie in them, but pride, tyranny, & contempt of their inferiours.

Peters faith
shal neuer faile

26. *Simon Simon,*) Lastly to put them out of doubt, he calleth Peter twice by name, and tearing him the Devils desire to fitt & trie them al to the vttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, & that he being once converted, should after that forever continue, a stable & uphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superior ouer them and the whole Church. Whereby we may learne that it was thought in the providence of God, that he who should be the Head of the Church, should haue a special priuledge by Christs prayer & promise neuer to faile in faith & that

that none other either Apostle, Bishop, or Priest may chalenge any such singular or special prerogative either of his Office or person, otherwise this joyning in faith with Peter by holding of him. The danger (saith S. Leo) was common to all the Apostles, but our Lord took special care of Peter, that the state of all the rest might be more sure, if the Head were invincible: God so dispensing the aide of his grace, that the assurance & strength which Christ gave to Peter, might be redoubled by Peter to the rest of the Apostles. S. August. also, Christ praying for Peter, prayed for the rest, because in the Pastour & Prelate the people is corrected or commended. And S. Ambrose writeth, that Peter after his tentation was made Pastour of the Church, because it was said to him *Thou being converted, convert thy brethren*. Neither was this the priviledge of S. Peters person, but of his Office, that he should not faile in faith but ever confirme al other in their faith. For the Church, for whose sake that priviledge was thought necessarie in Peter the Head thereof, was to be preserved no lesse afterward, then in the Apostles time. Whereupon al the Fathers apply this priviledge of not failing & of confirming other in faith, to the Roman Church & Peters successors in the same. To which (saith S. Cyprian) infidelitie or false faith can not come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretike We must referre to your Apostleship al the scandals and perils which may fall, in matter of faith specially. For there the defects of faith must be holpen, where faith cannot faile. For to what other See was it ever said: *I have prayed for thee Peter, that thy faith faile not*. So say the Fathers not meaning that none of Peters seat can erre in person, understanding, private doctrine or writings, but that they can not nor shal nor ever iudicially conclude or give definitive sentence for falshood or heresie against the Catholike faith, in their Consistories, Courts, Councils, Decrees, Deliberations or Consultations kept for decision and determination of such controversies, doubts, or questions of faith as shal be proposed unto them because Christs prayer and promise protecteth them therein for confirmation of their brethren. And no marvel that our Master would have his Vicars Consistorie & Seat infallible, seeing even in the old Law the high Priesthood & Chaire of Moyses wanted not great priviledge in this case, though nothing like the Churches and Peters prerogative. But in both, any man of sense may see the difference between the person, and the Office, as wel in doctrine as life. Liberius in persecution might yeald, Marcellinus for feare might commit Idolatrie, Honorius might falen Heretike, and more then al this, some Judas might creepe into the Office and yet al this without prejudice of the Office and Seat, in which (saith S. Augustin) our Lord hath set the doctrine of truth. Caiphas by priviledge of his Office prophesied right of Christ, but according to his owne knowledge and faith, knew not Christ. The Evangelists and other penners of holy writ, for the execution of that function had the assistance of God, & so farre could not possibly erre: but that Luke, Marke, Salomō or the rest might not erre in other their private writings, that we say not. It was not the personal wisdom, vertue, learning, or faith of Christs Vicars, that made S. Bernard seeke to Innocentius the third. S. Augustine and the Bishops of Africke to Innocentius the first, and to the Pope Celestinus, ep. 90. 91. 92. S. Chrysostome to the said Innocentius: S. Basil to the Pope in his time ep. 11. S. Hierom to Damasus ep. 37. 18. 19. but it was the prerogative of their Office and higher degree of Vocation, & Christs ordinance, that would have al Apostles and Pastours in the world, for their confirmation in faith and ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptance of which Gods providence, that is, that one is not honoured and obeyed of al the brotherhood, is the cause of al Schismes and Heresies, saith S. Cyprian a point of such importance, that al the Twelve being in Apostleship like, Christ would yet for the better keeping of unity & truth, have one to be Head of them al, that a Head being once appointed, occasion of Schisme might be taken away, saith S. Hierom. l. 1. adu. Iovinian. c. 14.

The Roman Church of Peters successors cannot faile.

Popes may erre personally, not iudicially, or definitively.

The learned fathers sought to the R. of Rome for resolution of doubts.

Serm. 1. of Pent. li. 9. Nov. m. Tiff. 973. 12. 4.

Op. ep. 31. m. 6. l. 172. ep. 190.

Deu. 11.

Aug. ep. 166 in fine.

Bern. ep. 190. Chrys. ep. 1. & 2.

Cyp. ep. 33. m. 1.

CHAP. XXIII.

The Jewes accuse him to Pilate the Gentil: 4. who seeking earnestly to deliuer him, specially after that Herod sent him backe, 17. they not only proferre the murderer Barabbas, but also one, CRUCIFIGE: 16. In the way to Caluarie he foretelleth the women that lamented vpon him, the horrible destruction of their Hierusalem. 31. Vpon the crosse he is between two theeves, 35. scorned of the Jewes, 36. of the souldiars, 39. and of one of the theeves, 40. but euen there confessed of the other theefe, 44. and after his death (because of the great miracles concurring) also of the Centurion, 48. yea and of the whole multitude. 50. And finally he is buried honourably.



AND al the multitude of them rising vp, led him to Pilate. 2. And they began to accuse him, saying We haue found this man subuerting our Nation, & prohibiting to giue tributes to Cesar, and saying that he is Christ the King. 3. And Pilate asked him, saying. Art thou the King of the Jewes? But he answering said: Thou sayest. 4. And Pilate said to the cheefe Priests and multitudes: I find no cause in this man. 5. But they were more earnest, saying: He stirreth the people teaching throughout al Iewrie, beginning from Galilee euen hither. 6. But Pilate hearing Galilee, asked if the man were of Galilee. 7. And when he vnderstood that he was of Herods iurisdiction, he sent him backe to Herod, who was also himself at Hierusalem in those daies.

8. And Herod seeing Iesus, was very glad, for he was desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe wrought by him. 9. And he asked him in many wordes. But he answered him nothing. 10. And there stood the cheefe Priests and the Scribes constantly accusing him. 11. And Herod with his attaine set him at naught: and he mocked him, putting on him a white garment, and sent him back to Pilate. 12. And Herod and Pilate were made freindes that day. For before they were enemies one to another.

13. And Pilate calling together the cheefe Priests and Magistrates, and the people, 14. said to them: You haue presented vnto me this man, as auerting the People, and behold I examining him before you, haue found no cause in this man of those things, wherein you accuse him. 15. No, nor Herod neither. For I sent you to him, and behold, nothing worthie of death is done to him. 16. I wil chasten him therfore and dimitt him.

17. And he of necessitie had to release vnto them vpon the feast day, one. 18. But the whole multitude together cried out, saying: Dispatch him, and release vs Barabbas. 19. Who was for a certaine sedition made in the citie and murder, cast into prison. 20. And Pilat againe spake to them, desirous to release Iesus. 21. But they cried againe, saying Crucifie, crucifie him. 22. And he the third time said to them: Why, what euil hath this man done? I find no cause of death in him. I wil correct him therfore & let him goe. 23. But they were instant with loud voices requiring

Mat. 27;
1. 11.
Mr. 15,
1.
16, 18,
17.

GOOD
Friday.

requiring that he might be crucified. And their voices preuailed. 24. And Pilate adiudged their petition to be done. 25. And he released vnto them him that for murder and sedition had been cast into prison, whom they demanded but Iesus he deliuered to their pleasure.

26. And when they led him, they tooke one Simon of Cyrene coming from the countrie: and they laid the Crosse vpon him to carie after Iesus. 27. And there followed him a great multitude of people, and of women which bewailed and lamented him. 28. But Iesus turning to them, said: Daughters of Hierusalem, weepe not vpon me, but weepe vpon your selues, and vpon your children. 29. For behold the daies shal come, wherein they wil say Bleisfed are the barren, and the wombes that haue not borne, & the pappes that haue not giuen suck. 30. *Then shal they begin to say to the mountaines, Fall vpon vs and to the hilles, Couer vs.* 31. For it in the greene wood they doe these things, in the drie what shal be done?

32. And there were led also other two malefactours with him, to be executed. 33. And after they came to the place which is called Caluarie, there they crucified him: and the theeues, one on the right hand and the other on the left. 34. And Iesus said Father, "forgiue them, for they know not what they doe. But they deuiding his garments, did cast lots.

35. And the people stood beholding, and the Princes with them derided him, saying Others he hath saued, let him saue himself, if this be Christ, the elect of God. 36. And the souldiars also mocked him coming to him, and offering him vinegre. 37. saying If thou be the King of the Iewes, saue thy self. 38. And there was also a superscription written ouer him in Greeke, and Latine, and Hebrew letters: THIS IS THE KING OF THE IEWES. 39. And one of those theeues that were hanged, blasphemed him, saying: If thou be Christ, saue thy self, and vs. 40. But the other answering, rebuked him, saying: Neither doest thou feare God, where as thou art in the same damnation? 41. And we indeed iustly, for we receiue worthe of our doings but this man hath done no euil. 42. And he said to Iesus: Lord, remember me when thou shalt come into thy Kingdom. 43. And Iesus said to him. Amen I say to thee, this day thou shalt be with me in Paradise.

44. And it was almost the sixt houre and there was made darkenesse vpon the whole earth vntil the ninth houre. 45. And the sunne was darkened; and the veile of the Temple was rent in the middes. 46. And Iesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gaue vp the ghost.

47. And the Centurion seeing that which was done, glorified God, saying Indeed this man was iust. 48. And al the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. 49. And al his acquaintance stood a far off, and the women that had followed him from Galilee, seeing these things.

50. And behold a man named Ioseph, which was a Senator, a good man and a iust. 51. He had not consented to their counsel and doings,

This eclipse was seene and wondered at as a thing aboue nature, of Dionysius Areopagita at Athens, when he was yet a Pagan. Dionysius apud Philonem de op. ad Appianum de iud.

of. 10. 3.

respic-
ung.

ps. 10.
6.

2. 27. 21.
27. 17.
28. 15.
41. 10.
12. 31.

doings, of Arimathæa a citie of Iewrie, who also himself expected the Kingdom of God. 52. This man came to Pilate, and asked the body of IESVS. 53. And taking it downe, wrapped it in sindon, and laid him in a monument hewed of stone, " wherein neuer yet any man had been laid. 54. And it was the day of Parasceue, and the Sabbath drew neere. 55. And the women that were come with him from Galilee, following after " saw the monument, and how his body was laid. 56. And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandement.

ANNOTATIONS.

CHAP. XXIII.

34. *Forgiveness.*) A perfect example of charity in our Saviour praying for his crucifiers, which the best martyr S. Stephen did follow, *Act 7:* and the prayers of both were heard Chr. his prayer taking effect in the Centurion and others, Stephen in Paul.

The good
theefe.

Pardon of due
penance and
satisfaction.

41. *In Paradise.*) Thou maist not hereupon deferre thy conuersion or amendement, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith and confession of Christ without good workes, nor to goe straight to Heauen without satisfaction penance, or punishment for thy former sinnes & life ill spent, nor challenge security and certaine knowledge of thy saluation For this good theefes case is not common but a rare exaple of merite & prerogative. But for the first point, learne only not to despaire, though thou hast been ill to the last moment of thy life For the second, that faith, hope, and charity, repentance, and good wil be sufficient, and good workes not required, where for want of time and opportunitie they cannot be had. For the third, that Christ gaue to this happy man for his zelous confession of him & reprehending his fellow not only remission of his sinnes, but also by extraordinary grace, a pardon of al penance and satisfaction due either in this life or the next for the same euen as the holy Church by his example and commission giueth pardons also to some of her zelous children of al punishment due for their offenses, & such goe straight to Heauen. Lastly that every one hath not a reuelation of his saluation as this man had, and therefore can not be so sure as he was.

53. *Wherin neuer.*) As in the wombe of Marie none was conceived before nor after him, so in this monument none was laid before nor after him, which prerogative (no doubt) was of Gods providence, this Ioseph no lesse abstaining afterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord. S. *Augustine.*

Visiting the
Sepulcher, or
Sepulchres.

56. *Saw the monument.*) These good women of great deuotion obserued the sepulchre for the honour of the holy body. Whereupon the deuotion of faithful folke watching & visiting on Good-Friday and easter eue the sepulchre made in every Church for memorie of our Lords buriall is exceeding good & godly, specially the B. Sacrament for more signification sake being pretent in the same Sepulcher.

CHAP. XXIV.

Devout women not finding his body in the Sepulchre, 4. Angels tel them that he is risen according to his owne prediſſion: 9. yet the Apoſtles wil not beleene it. 12. But neither Peter findeth his body there. 13. He talketh with two Diſciples, declaring al this vnto them out of the Scriptures, and is known of them by breaking of bread 36. The ſame day he appeareth to the Apoſtles being together, is ſet of them, and eateth with them. Finally teaching them out of the Scriptures not only of his Paſſion and Reſurrection, 47. but alſo of his Catholike Church, 49. he promiſeth the Holy Ghoſt to conſirme them, 50. and ſo aſcendeth into Heauen.



AND in the first of the Sabbath very early they came **EASTER** day.

to the monument, carying the spices which they had prepared. 2. And they found the stone roled backe That is, first after the Sabbath, which is (ſaith S Hiero. 9. 4 ad Hedib.) our Lords day, wherein he a- roſe. For the weeke is deni- ded into the Sabbath, & the 1. 2. 3. 4. 5. 6. of the Sabbath. And the Apoſ- tle (1 Cor. 16. 1) commanded a collection of money to be made on the first of the Sabbath. Whereby we leame, both the keeping of ſunday, & the Churches coſt of daies by the 1. 2. 3. 4. of the Sabbath, to be Apoſtolical. Which S. Syl- ueſter after- ward named, 1. 3. 4. ſermon, &c. *ſermon Roman. Decemb 11.*

the body of our Lord Ieſus. 4. And it came to paſſe, as they were aſtoniſhed in their mind at this, behold two men ſtood beſide them in gloriſting apparel. 5. And when they ſeared and caſt downe their countenance toward the ground, they ſaid vnto them: Why ſeeke you the living with the dead? 6. he is not here, but is riſen. Remember how he ſpake to you, when he yet was in Galilee, 7. ſaying: * That the Sonne of man muſt be deliuered into the handes of ſinners and be crucified, and the third day riſe againe. 8. And they remembered his wordes. 9. And going backe from the monument, they told al theſe things to thoſe eleuen, and to al the reſt. 10. And it was Marie Magdalene, and Ioane, and Marie of Iames, and the reſt that were with them, which ſaid theſe things to the Apoſtles. 11. And theſe wordes ſeemed before them as dotage, and they did not beleue them.

12. But * Peter riſing vp ranne to the monument, and ſtouping downe he ſaw the linnen clothes lying alone, and went away maruelling with himſelf at that which was done.

13. * And behold, two of them went the ſame day into a towne which was the ſpace of ſixtie furlongs from Hieruſalem, named Emmaus. 14. And they talked betwixt themſelues of al thoſe things that had chanced. 15. And it came to paſſe, while they talked and reaſoned with them- ſelues, Ieſus alſo himſelf approaching went with them. 16. But their eyes were held that they might not know him. 17. And he ſaid to them. What are theſe communications that you conferre one with another walking, and are ſad? 18. And one whoſe name was Cleophas, anſwe- ring, ſaid to him. Art thou only a ſtranger in Hieruſalem, and haſt not knowne the things that haue beene done in it, theſe daies? 19. To whom he ſaid. What things? And they ſaid, concerning Ieſus of Nazareth, who was a man a Prophet, mightie in worke and word before God and al the People. 20. And now our cheefe Priests and Princes deliuered him into condemnation of death, and crucified him. 21. But we hoped that it was he that ſhould redeeme Iſrael. and now beſides al this, to day is the

The Ghoſpel upon Monday in eaſter weeke.

the third day since these things were done. 22. But certaine women also of ours, made vs afraid: who before it was light, were at the monument, 23. and not finding his body, came, saying that they saw a vision also of Angels, who say that he is aliue. 24. And certaine men of ours went to the inonument: and they found it so as the woman said, but him they found not. 25. And he said to them: O foolish, and slow of hart to belecue in al things which the Prophets haue spoken. 26. Ought not Christ to haue suffered these things, and so to enter into his glorie? 27. And beginning from Moyse and al the Prophets, he did interpret to them in al the scriptures the things that were concerning him. 28. And they drew nigh to the towne whither they went: and he made semblance to goe further. 29. And they forced him, saying: Tarie with vs, because it is toward night, and the day is now farre spent. And he went in with them. 30. And it came to passe, whiles he sat at the table with them, he tooke bread, and blessed and brake, and did reach to them. 31. And their eyes were opened, and they knew him. and he vanished out of their sight. 32. And they said one to the other. Was not our hart burning in vs, whiles he spake in the way, and opened vnto vs the scriptures? 33. And rising vp the same houre they went backe into Hierusalem. and they found the elauen gathered together, and those that were with them, 34. saying: That our Lord is risen indeed, and hath appeared to Simon. 35. And they told the things that were done in the way. and how they knew him in the breaking of bread. ¶

The Ghospel

upon Tuesday
in Easter weeke.

As he that
be Anathema

(saith S Aug)

which preach-
eth that Christ

neither suffe-
red nor rose

again, because
we learne by

the Ghospel,
That is behoued

Christ to suffer
and rise againe

the third day so
he that also be

Anathema,
who ouer

preacheth the
Church to be

elwhere the in
the common of

al Nations be-
cause by the

for me
Ghospell we

learne in the
20. e. new

20. e. new

36. * And whiles they speake these things, Iesus stood in the middes of them, and he saith to them Peace be to you, it is I, feare not. 37. But they being troubled and frighted, imagined that they saw a Spirit. 38. And he said to them: Why are you troubled, and cogitations arise into your hartes? 39. See my handes, and feet, that it is I my self. handle, and see: for a Spirit hath not flesh and bones, as you see me to haue. 40. And when he had said this, he shewed them his handes and feet. 41. But they yet not beleueing and maruelling for ioy, he said. Haue you here any thing to be eaten? 42. But they offered him a peece of fish broiled, and a home combe. 43. And when he had eaten before them, taking the remaines he gaue to them.

44. And he said to them: These are the wordes which I spake to you, when I was yet with you, that al things must needs be fulfilled, which are written in the law of Moyse, and the Prophets, and the Psalmes, of me. 45. Then he opened their vnderstanding, that they might vnderstand the Scriptures. 46. And he said to them: That so it is written, and so it behoued Christ to suffer, and to rise againe from the dead the third day: 47. and that penance to be preached in his name and remission of sinnes vnto al Nations, ¶ beginning from Hierusalem. 48. And you are witnesses of these things. 49. * And I send the promise of my Father vpon you but you, tarie in the cite, til you be indowed with power from high.

50. * And he brought them forth abroad into Berania and lifting vp his handes he blessed them. 51. * And it came to passe whiles he blessed them,

Mr. 16,
14. 10.
10, 19.

Mr. 16,
14. 10.
10, 19.

Mr. 16,
14. 10.
10, 19.

pittance to be
 presented in his
 name & remission
 of former rough-
 ness at Hattone.
 Aug 17 41.
 Ascension day.

С Н А Р. XXIV.

The R. S. 122-
ment in one
kind.

The Catholic
or Universal
Church.

6. 10. 21 16. Mr. 10, 16. Gm. 48, 14.

10. *luffed them*) Christ our high Priest,* prefigured specially therein by Melchisedech, often gave his blessing to his sometimes by wordes, as, *Peace be to you* sometimes by imposing his handes and now hereby laying v^p his handes over his Disciples as it were for his farewell. In what forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephews for signification of Christs benediction for now the crosse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the Fathers which call it an ancient tradition) vsed that signe

Christ blessed
divers ways.

Tert. for an external note of benediction. Yea S. Augustine saith (in Ps 10. Con 4.) that Christ the signe of his
decret. himself not without cause would haue his signe to be fixed in our foreheads as in the crosse.
1011. 111. feare of shamesfastnes, that a Christian man should not be ashamed of the reproch of
3. Basil Christ And what forme can a Christian man vse rather to blesse himself or others, then
de Sp. that which was dedicated in Christs death, & is a conuenient memorial of the same? How-
saft. 1, soeuer it be, that the Bishops and Priests of Gods Church blesse with an external signe,
17. no man can reprehend, being warranted by Christs owne example and action.

Blessing with
the signe of the
crosse.



THE ARGUMENT OF S. IOHNS GHOSPEL.

S. Iohns Ghospel may be deuided into foure partes.

The first part is of the Actes of Christ before his solemne manifestation of himselfe, while Iohn Baptist was yet baptizing Chap. 1. 2. 3. 4.

The second, of his Actes in Iurie (having now begunne his solemne manifestation in Galilee, Mar. 4, 12.) the second Easter or Pasche of his preaching Chap. 5. For of the first Pasche, we had in the first part, chap. 1. 13 And the Pasche of * the Iewes was at hand. And that feast whereof we haue in this second part, chap. 5, 1. After this there was a festiual day of * the Iewes, is thought of good Authours, to be the feast of Pasche.

The third part is of his Actes in Galilee, and in Iurie, about the third Pasche, and after chap. 6, to the 12. For so we haue chap. 6, 4: And Pasche the festiual day of * the Iewes was at hand.

The fourth part is of the fourth Pasche (which we haue in the end of the chap. 11, 55) And the Pasche of * the Iewes was at hand) that is to say, of the Holy weeke of his Passion in Hierusalem chap. 11. vnto the end of the booke.

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had writtens them at large and to report his Actes done in Iurie, which they had omitted.

And thus he doth, because Iurie with Hierusalem and the Temple, being the principal part of the Country, there abode the principal of the Iewes, both for authoritie, and also for learning in the law or knowlege of the Scriptures, and therefore that was the place, where our Lord IESVS finding in the Head it selfe and in the leaders of the rest, such wilful obdurate and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly then in Galilee, both say and proue, at sundry times, euen every yeare of his preaching, himselfe to be the CHRIST that had bene so long promised vnto them, and expected of them and the same CHRIST to be not only a man, as they imagined, but also the natural consubstantial, and coeternal Sonne of God the Father, who now had sent him Therefore these were the wordes and deedes that serued best the purpose of this Euangelist, being to shew the glorie and excellencie of this Person IESVS: that thereby the Gentils might see how worthy Hierusalem and the Iewes were reprobated who had refused yea & crucified such an one and how wel & to their owne saluation themselves might doe, to receiue him and to beleene in him. For this to haue bene his purpose, his selfe declarath in the end, saying These are written, that you may beleue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name.

And hereupon it is, that S. Hierome writteth thus in his life. Iohn the Apostle & whom IESVS loued very much, the sonne of Zebedee, the brother of Iames the Apostle, whom Herod after our Lords Passion beheaded, last of all wrote the Ghospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the

* This speech very comon in this Ghospel, as appeareth by the places here marked, declareth that he writeth to the Gentils.

Iren li.
c. 32.

Io. 20, 31.

Hier. in Catal.
c. 10, 31, 30.
b Mar. 4, 11.
c Act. 11, 3.

adlection

assertion of the Ebionites then rising, who say that Christ was not before M A R I E. Whereupon also he was compelled to utter his Diuine Natinitie.

Of his three Epistles, and of his Apocalypse, shal be said in their owne places.

It followeth in S. Hierome, that in the second persecution vnder Domitian, fourteene yeares after the persecution of Nero he was exiled into the Ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate, vnder Nerua the Emperour he returned to Ephesus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia: and worne with old age, he died the threescore and eight yeare after the Passion of our Lord, and was buried besides the same citie.

*Whose excellencie the same holy Doctour thus briefly describeth. li. 1.
Aduers. Iouinianum.*

Iohn the Apostle, one of our Lords Disciples, who was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is ^{a Io. 19, 31. 34. & c. 31, 30.} more loved of our Lord, and lieth vpon the breast of Iesus: and that which Peter durst not aske, he desireth him to aske. And after the resurrection, when Marie Magdalen had reported that our Lord was risen againe, both of them ranne to the Sepulchre, ^{b Io. 10. 4.} but he came thither first, and when they were in the ship and fished in the lake of Genesareth, Iesus stood on the shore, neither did the Apostles know who they saw: ^{c Io. 11, 7.} onely the virgin knoweth the virgin, & saith to Peter: *It is our Lord.* This Iohn was both an Apostle, & Euangelist, and Prophet. An Apostle, because he wrote to the Churches as a Maister: an Euangelist, because he compiled a booke of the Ghospel, which (except Matthew) none other of the twelue Apostles did: a Prophet, for he saw in the Ile Patmos, where he was banished by Domitian the Emperour for the testimonie of our Lord, the Apocalypse, containing infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrel of hote boiling oile, he came forth more pure and fresher of buclier, then he went in. Yea and his Ghospel it self much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophetic or Malachie and Esay. Luke of the Priesthood of Zacharie. The first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priest-hood. But Iohn as an Eagle lieth to the things on high, and mounteth to the Father himself, saying: *In the beginning was the W O R D, and the W O R D was with God, and God was the W O R D.* Thus saith S. Hierome.

Vpon this Ghospel there are the famous commentaries of S. Augustine called Tractatus in Euang Ioan. to 9. and twelue bookes of S. Cyrils commentaries.



T H E
H O L Y G H O S P E L .
O F
I E S V S C H R I S T
A C C O R D I N G T O I O H N .

C H A P. I.

The preface of the Evangelist, commendin g Christ (as being God the Sonne incarnate) to the Gentils, and setting out the bandnes of the Iewes in not receiuing him. 19. Then, the testimonies of Iohn Baptist, first to the solemne legacie of the Iewes: 29. secondly, when he saw IESVS come to him: 35. thirdly, to his owne Disciples also put- ting them ouer from himself to IESVS who made it plainer to them that he is Christ, 40. and so began he also to haue Disciples.

The I. parte: THE ACTS of Christ be- fore his ma- nifestation, whiles Iohn Baptist was yet baptizing



IN the beginning " was the word, and the word was " with God, and " God was the word. 2. This was in the beginning with God. 3. All things were made" by him: and without him was made 'nothing. That which was made', 4. in him was life, and the life was the light of men: 5. and the light shineth in darkenesse, and the darkenesse did not comprehend it. 6. There was a man sent from God, whose

The Gospel at the third Masse vpon Christmas day. And every, day at the end of Masse,

name was Iohn. 7. This man came for testimonie; to giue testi-
monie of the light, that al might beleue through him. 8. He
was not the light, but to giue testimonie of the light. 9. It was
the true light, which lighteneth every man that commeth into
this world. 10. He was in the world, and the world was made by

N ij him,

Beza falsely translated dignitatem for potestatem &c. with.

ET VERBUM CARO FACTUM EST.

He is preferred & made of more dignitie and excellencie then I, because he was before me & all things Eternal God. The Gospell vpon the 3. Sunday in Advent.

By like the Jewes ignorantly vnderstood not the place in Deuteronomie, of Christ, and therefore they aske also whether he be the Prophet there spoken of. See also c. 7, 40.

He doth oft here signe the great difference of his Baptisme & of Christ, as of his person & Christ. See Annot. Mat. 3. The Gospell on the octave of the Epiphany.

The Gospell vpon S. Andrews eue.

him, and the world knew him not. 11. He came into his owne, and his owne receiued him not. 12. But as many as receiued him, he gaue them power to be made the sonnes of God, to those that beleeue in his name. 13. Who, not of blood, nor of the wil of flesh, nor of the wil of man, but of God are borne. 14. **AND** "THE WORD WAS MADE FLESH, and dwelt in vs (and we saw the glorie of him, glorie as it were of the Only-begotten of the Father) full of grace and veritie. ¶ 15. Iohn giueth testimonie of him, and crieth saying: This was he of whom I spake, He that shal come after me, is made before me: because he was before me. 16. And of his fulnes we all haue receiued, and grace for grace. 17. For the law was giuen by Moyses, grace and veritie was made by IESVS Christ. 18. God no man hath seen at any time. the only-begotten Sonne which is in the bosome of the Father, he hath declared.

19. And this is Iohns testimonie, when the Iewes sent from Hierusalem Priests and Leuites to him, that they should aske him, who art thou? 20. And he confessed, and did not Ieme and he confessed, That I am not CHRIST. 21. And they asked him: What then? Art thou * Elias? And he said: I am not. Art thou? * the Prophet? And he answered: No. 22. They said therefore vnto him: Who art thou, that we may giue an answer to them that sent vs? what saiest thou of thy self? 23. He said: I am the voyce of one crying in the desert, make straight the way of our Lord, as Esaias the prophet said. 24. And they that were sent were of the Pharisees. 25. And they asked him, and said to him: why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet? 26. Iohn answered them, saying. * 4th I baptize in water; but there hath stood in the middes of you vpon whom you know not. 27. The same is he that shal come after me, that is made before me, whose latchet of his shoe I am not worthe to loose. 28. These things were done in Bethania beyond Iordan, where Iohn was baptizing. ¶

29. ^b The next day Iohn saw IESVS comming to him, and he saith: Behold the Lamb of God, behold him that taketh away the sinne of the world. 30. This is he of whom I said: After me there commeth a man, which is made before me: because he was before me. 31. And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. 32. And Iohn gaue testimonie, saying: That I saw " the Spirit descending as a dove from Heauen, and he remained vpon him. 33. And I knew him not: but he that sent me to baptize in water, he said to me. He vpon whom thou shalt see the Spirit descending and remaining vpon him, he it is that baptizeth in the Holy Ghost. 34. And I saw, and I gaue testimonie that this is the Sonne of God. ¶

35. The next day againe Iohn stood, and two of his Disciples. 36. And beholding IESVS walking, he saith: Behold the Lamb of God. 37. And the two Disciples heard him speaking, and they followed IESVS. 38. And IESVS turning, and seeing them following him, saith to them: What seeke you? Who said to him: Rabbi (which is called by interpretation, Master) where dwellest thou? 39. He saith to them:

Come

Mat. 4:

1.

Deu. 28,

15.

Esa 40,

3.

Mat. 3:

11.

Mat. 3, 1.

Lu 3, 16

* sinne

Agnus

Dei at

Masse

Come and see. They came, and saw where he abode, and they taried with him that day : and it was about the tenth houre. 42. And Andrew the brother of Simon Peter was one of the two that had heard of Iohn, and followed him. 43. He findeth first his brother Simon, and saith to him: We haue found * MESSIAS, which is being interpreted, CHRIST. 44. And he brought him to IESVS. And IESVS looking vpon him, said: Thou art Simon the sonne of Iona thou shalt be called (a) Cephas, which is interpreted, Peter. 45. On the morrow he would goe forth into Galilee, and he findeth Philippe. And IESVS saith to him. Follow me. 46. And Philippe was of Bethsaida, the citie of Andrew and Peter. 47. Philippe findeth Nathanael, and saith to him. Him whom Moyses in the law, and the Prophetes wrote of, we haue found, IESVS the sonne of Ioseph, of Nazareth. 48. And Nathanael said to him: From Nazareth can there be any good? Philippe saith to him: Come and see. 49. IESVS saw Nathanael comming to him, and he saith of him: Behold an Israelite in very deed, in whom there is no guile. 50. Nathanael saith to him: How knowest thou me? IESVS answered and said to him: Before that Philippe did cal thee, when thou wast vnder the figtree, I saw thee. 51. Nathanael answered him and saith: Rabbi, thou art the Sonne of God, thou art the King of Israel. 52. IESVS answered, and said to him: Because I said vnto thee, I saw thee vnder the figtree, thou believest, greater then these things shalt thou see. 53. And he saith to him: Amen Amen I say to you, You shall see the Heauen opened, and the * Angels of God ascending and descending, vpon the Sonne of man, H

Messias in Hebrew, in Greeke Christ, in English Anointed, to wit, with the spiritual oile of grace aboue his brethren Ps 44 a. Cephas in Syriack, & Peter in Greeke, in English Rocke. See Mat. 16, 18.

b The Gospell in a vntue Masse of the holy Angels.

Gen. 18, 11.

ANNOTATIONS.

CHAP. I.

1. *was the Word*) The second Person in Trinitie which is the natural, only, and eternall Sonne of God the Father, is called the WORD not as the holy Scriptures or speeches of the Prophets and Apostles (written and spoken by Gods commandement for the vntering of his diuine wil towards man) he called his word, but in a more diuine, eminent and ineffable sort, to expresse vnto vs in a sort, by a terme agreeable to our capacite, that he Sonne of God so is and so from euertlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is & issueth out of our intelligence & mind. This WORD then, Sonne, or second Person in the holy Trinitie, was & had his being then already, when other creatures (of what sort soeuer) had but their beginning, and therefore cannot be a creature, as many Heretikes before the writing of this Gospell thought, and as the Arrians after taught. And this is the sentence of the Gospell not only the faithful, but the Platonikes did so aduise (as S. Augustine writeth, that they wished it to be written in gold

1. *With God*) Because a man might say, If the WORD were before any thing was created, where or how could he see the euangelist preventing that carnal concept, coeternal with, saith to it, that he was with God, whose being dependeth not vpon time, place, space, the Father, distinct from any other creatures, all which were made by him. Secondly, he teacheth vnto vs that the WORD hath his proper subsistence or personallitie distinct from and of the Father, whereby Sabellius the old Heretike refused. Thirdly, here witnesseth the order of these two persons, one towards the other, to wit, that this Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may

Augu. de Gen. Dn. 6. Ro. 12

The WORD
true God by
nature.

confute here the blasphemie of Calvin, holding the second Person to be God, not as of the Father, but as of himself. And yet such are the bookes that our youth now read commonly in England, and that by commandement.

Calu.
mft. li.
10. 13.
S. 17. 23.
Ch. 15.

The Protest-
ants are like
the wrangling
Arians.

The WORD
not a creature
but the Crea-
tor.

Free-wil.

Humble knee-
ling at the so-
lemne wordes
of Christs in-
carnation.

How mortal
men see God.

The B. Trini-
ty.

Peter by his
new name de-
signed to be
the Rocke of
the Church.

1. *God was the word*) Lest any man vpon the pemiſſes, which ſet forth the relation, & diſtinction of the ſecond Perſon from the firſt, might thinke that the Father only were God, the Euangelist expreſly teacheth, the WORD to be God. For though the wordes ſeeme to lie otherwiſe (becauſe we haue of purpoſe followed the elegancie which the Euangelist himſelf obſerued in placing them ſo, and therefore they ſtand ſo both in Greeke and Latin) yet indeed the conſtruction is thus : *The WORD was God*, and (as in his firſt Epistle the ſame Apoſtolic writeth) *was God*. lest any might ſay (as the Arians did) that he was God indeed, but not truly & naturally, but by common adop- tion or calling, as good men in the Church be called the ſonnes of God. What wonderful wrangling and tergiverſation the Arians vſed to avoid the euidence of this place, we ſee in S. Auguſtine li. 1. de Doctr. Chriſt. c. 2. euen ſuch as the Proteſtants doe, to avoid the like wordes, *This is my body*, concerning the R. Sacrament.

1. Jo. 1.
1. 30.

2. *By him*) Again, by this he ſignifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sonne, with God the Father, becauſe by him all things were created. All things he ſaith, both viſible of this world, and inuiſible, as Angels and all Spiritual creatures. Wherevpon it is euident alſo, that himſelf is no creature, being the Creator of all : neither is ſinne of his creation, being a defect of a thing, rather then a thing it ſelf, and therefore neither of nor by him.

3. *He gave them power*) Free wil to receive or acknowledge Chriſt, & power giuen to men, if they wil, to be made by Chriſt the ſonnes of God, but not forced or drawen thereunto by any neceſſitie.

4. *The Word made flesh*) This is the high and diuine teſtimonie of Chriſts incarnation and that he vouchſafed to become man. For the acknowledging of which inexpli- cable benefit & giuing humble thanks for the ſame, all Chriſtian people in the world by tradition of the Fathers proſtrate themſelues or kneele downe, when they heare it ſung or ſaid at the holy Maſſe, either in this Goſpel, or in the Creede by theſe wor- des : **ET HOMO FACTVS EST.**

5. *No man hath ſeen*) Neuer man in this mortallitie ſaw God in the very ſhape and natural forme of the diuine eſſence, but men ſee him only in the ſhape of viſible crea- tures, in or by which it pleaſeth him to ſhew himſelf vnto many diuerſly in this world, but neuer in ſuch ſort as when he ſhewed himſelf in the Perſon of the Sonne of God, being made truly man and conuerſing with men.

6. *The Spirit*) Here is an euident teſtimonie of the third Perſon in Trinitie, which is the Holy Ghoſt : ſo that in this one Chapter we finde expreſly againſt all Heretikes, Iewes, & Pagans, ſet forth the truth of the Churches doctrine concerning the whole Trinitie.

7. *Looking vpon him*) This beholding of Simon inſinuateth Chriſts deſignement and preferring of him to be the cheefe Apoſtle, the Rocke of the Church and his Vicars and therefore vpon that Diuine providence & intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriake word, as much to ſay as *Cephas* : Rocke or ſtone. And S. Paul commonly calleth him by this name *Cephas*, whereas other both Greekes and Latines call him altogether by the Greeke word, *Peter*, which ſignifieth the ſelf ſame thing. Whereof S. Cyril ſaith, that our Saviour by foretelling that his name ſhould no more now be Simon, but *Peter*, did by the word it ſelf aply ſignifie, that on him, as on a rocke and ſtone moſt firme, he would build his Church.

Cephas
Peter
Li. 3. c.
12. in
Iohn.

CHAP. II.

At the request of his mother he worketh his first miracle turning water into wine at a marriage in Galilee, although the time of his manifestation be not yet come. 12. Then in Hierusalem at Pasche, being but one, and yet obscure, he throweth out of the Temple most miraculously all the marchantes. 28. And being yet of the blind Jewes asked a signe, he signifieth so long before, that they should kill him, but he wil rise againe the third day. 23. Which also presently they would doe, but that he knowing their false hartes (though many beleue in him) wil not tarry among them.



AND the third day there was a mariage made in Cana of Galilee: and the mother of IESVS was there. 2. And

The Gospel
upon the 2.
Sunday after
the Epipha-
nie.

" IESVS also was called, and his Disciples to the mariage,

3. And the wine failing, the mother of IESVS saith to him:

" They haue no wine. 4. And IESVS saith to her: What is

to me and thee woman? my houre commeth not yet. 5. His mother saith to the ministers: " Whatsoever he shal say to you, doe ye. 6. And there were set there six water-pots of stone, according to the purification of the Jewes, holding euery one two or three measures. 7. IESVS saith to them: Fill the water-pots with water. And they filled them vp to the top. 8. And IESVS saith to them: Draw now, and carie to the cheefe steward. And they caried it. 9. And after the cheefe steward tasted the water made wine, and knew not whence it was, but the ministers knew that had drawne the water, the cheefe steward calleth the bridegrome, 10. and saith to him: Euery man first setteth the good wine, and when they haue wel drunk, then that which is worse. But thou hast kept the good wine vntil now. 11. This beginning of miracles did IESVS in Cana of Galilee: and he manifested his glorie, and his Disciples beleued in him. ¶

He that seeth
water turned
into wine, needeth not dispute or doubt how Christ changed bread into his body.

12. After this he went downe to Capharnaum himself and his mother, and his brethren, and his Disciples, and there they remained not many daies. 13. And the Pasche of the Jewes was at hand, and IESVS went vp to Hierusalem: 14. and he found in the Temple them that sold oxen and sheep and dones, and the bankers sitting. 15. And when he had made as it were a whip of litle cordes, he caſt them all out of the Temple, the sheep also and the oxen, and the money of the bankers he powred out, and the tables he overthrew. 16. And to them that sold dones, he said: Take away these things hence, and make not the house of my Father, a house of merchandise. 17. And his Disciples remembered that it is written: The zeale of thy house hath eaten me. 18. The Jewes therefore answered and said to him: What signe dost thou shew vs, that thou dost these things? 19. IESVS answered and said to them: " Destroy this temple, and in three daies I wil raise it. 20. The Jewes therefore said: In fourtie and six yeares was this Temple built, & wilt thou raise it in three daies? 21. But he spake of the temple of his body

The Gospel
upon Monday
in the fourth
week of Lent.

7f 28.
10.

M. 16.
6. 17.
40

22. Therefore when he was risen againe from the dead, his Disciples remembered, that he said this, and they beleued the scripture and the word that IESVS did say. 23. And when he was at Hierusalem in the Pasche, vpon the festiual day, many beleued in his name, seeing his signes which he did. 24. But " IESVS did not commit himself vnto them, for that he knew al, 25. and because it was not needful for him that any should giue testimonie of man, for he knew what was in man. ¶

ANNOTATIONS.

CHAP. II.

Christ with his
presence ho-
noureth and
approveth
Marriage.

1. IESVS also was called) By his vouchsafing to come with his to the Marriage, he approveth the custome of the faithful in meeting at honest feastes and recreations for maintenance of loue, peace, and amitie among them selves: he reproveth the heresie of Tatian, Marcion, and such like condemning wedlocke lastly (as S. Cyril saith) he sanctifieth and b'lesseth the marriage of the Faithful in the new Testament, making it a new creature in him, and ditcharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often divorces, remarriages, and pluralities of wives, and the womens scruile subiection and impatience in that case, be redressed and reduced to the primitive institution, and so Christian marriage made a Sacrament. See S. Aug. de nupt. & concup. li. 1 c. 10. & li. 1 de adul. coniug. c. 1.

Our Ladies in-
tercession.

2. They have no wine) Our Lady many waies vnder stood that now the time approached of manifesting himself to the world by miracles and preaching, and nothing doubted but that he would now begin a her request. Whereby we learne that Christ ordinarily giueth not his graces, but humbly asked and requested thereunto; and that his mothers intercession is more then vulgarly effectual, and that he denieth her nothing.

Translators
of holy Scrip-
tures.

3. What is to me and thee) Because this speech is subject to diuers senses, we keepe the wordes of our text, lest by turning it into any English phrase, we might straiten the Holy Ghosts intencion to some certaine sense either not intended, or not only intended, and so take away the choise and indifferencie from the Reader, whereof (in holie Scripture specially) al Translators must beware. Christ then may meane here, what is that, woman, to me & thee being but strangers, that they want wine? as some interpret it. Or (which is the more proper vse of that kind of speech in holy writ) what haue I to doe with thee? that is, why should I haue respect to thy desire in this case? in matters touching my charge & the commission of my Father for preaching, working miracles, and other graces, I must not be tied to flesh and blood. Which was not a reprehension of our Lady, or signification that he would not heare her in this or other things pertaining to Gods glorie or the good of men, for the euent sheweth the contrary. But it was a lesson to the companie that heard it, and namely to his Disciples, that respect of kintred should not draw them to doe any thing against reason, or be the principal motion why they doe their duties, but Gods glorie.

Our Lady
doubteth not
but Christ will
grace her peti-
tion.

4. What saith he that say) By this you see, our Lady by her diuine prouidence and entire familiarity and acquaintance with al his manner of speeches, knew it was no checke to her, but a doctrine to others & that she had no repaie, though he seemed to say his time was not yet come to worke miracles: not doubting, but he would begin a little before his ordinary time for her sake, as S. Cyril thinketh he did and therefore she admonisheth the waiters to make wel & to execute whatsoeuer Christ should vnderstand.

Profaners of
Gods Church
are to be puni-
shed in soul &
body by the
Spiritual pow-
er.

5. Cast them out) By this chastising corporally the defilers & abusers of the Temple, he doth not only shew his power, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellows: but also his soueraigne authoritie ouer al offenders, and that not vpon their soules only, as by excommunication and spiritual penalties, but so farre as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spirituallie may learne, how farre and in what cases, for the reule of Christs Church, they may vie and exercise both spiritually and temporally their forces and faculties against offenders, specially against the profaners of Gods Church, according to the Apostles allusion 1. Cor. 3. If any defile the Temple of God, he will God destroy.

Trist. In
Jo. 11.

14. IESVS commended not himself. S. Augustine applyeth this their faith and belief in Christ, suddenly raised upon the admiration of his wonders, but yet not fully formed or established in them, unto the faith of Novices or Catechumens in the Church & Christ not committing his Person to them as yet, to the Churches like warmth and wisdom, in not opening nor giving to them our Lord in the B. Sacrament, because they were not to be trusted with that high point without salverial of their faith.

The B. Sacrament is not to be given to novices or younglings, in faith.

CHAP. III.

He teacheth Nicodemus, that to come to the Kingdom of God, Baptisme is necessarie, as being our Regeneration. 10 Which point Nicodemus at then not vnderstanding. 11 he sheweth that they must beleue him, and what good cause there is for them so to doe. 13. After this he also baptized. & John likewise at the same time, 15. Whereupon a question being moued, whether Baptisme is better, 18. John answereth it by saying, that he is so farre inferior to Christ, as a mere man to God most high.



AND there was a man of the Pharisees, named Nicodemus, a Prince of the Iewes. 1 This man came to IESVS by night, and said to him. Rabbi, we know that thou art come from God a Maister, for no man can doe these signes which thou doest, vnles God be with him. 3.

The Gospell vpon Holie Roode day, or Inuocation of the Holy Ghost. Mat. 11.

IESVS answered, and said to him Amen, Amen I say to thee, vnles a man be borne againe, he can not see the Kingdom of God. 4. Nicodemus said to him: How can a man be borne, when he is old? can he enter into his mothers wombe againe & be borne? 5. IESVS answered: Amen, Amen I say to thee, vnles a man be borne againe of water and the Spirit, he can not enter into the Kingdom of God. 6. That which is borne of the flesh, is flesh: & that which is borne of the Spirit, is spirit. 7. Maruel not, that I said to thee, You must be borne againe. 8. The Spirit breatheth where he wil, and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth: so is euery one that is borne of the Spirit. 9. Nicodemus answered, & said to him: How can these things be done? 10. IESVS answered, and said to him: Thou art a Maister in Israel, and art thou ignorant of these things? 11. Amen, Amen I say to thee, that we speeke that which we know, and that which we haue seen we testifie, and our testimonie you receiue not. 12. If I haue spoken to you earthly things, and you beleue not how if I shal speake to you heavenly things, wil you beleue? 13. And no man hath ascended into Heauen, but he that descended from Heauen, the Sonne of man which is in Heauen. 14. And as Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: 15. that euery one which beleueth in him, perish not, but may haue life euerlasting. 16. For so God loued the world, that he gaue his only-begotten Sonne: that euery one that beleueth in him, perish not, but may haue life euerlasting. 17. For God sent not his Sonne into the world, to iudge the world, but that the world may be saved by him. 18. He that beleueth in him, is not iudged. But he that doth not beleue, is already iudged: because he hath not beleued in the name of the only-begotten Sonne of God.

We follow rather S. Aug & those ancient Fathers, which most commonly vnderstand this place of the Holy Ghost, & not of the wind although both senses be good.

The Gospell vpon Monday in the whitsun weeke.

Num. 11,
2.

God. 19 And this is the iudgment: because the light is come into the world, and men haue loued the darkenesse rather then the light: for their workes were euil. 20. For euery one that doth it, hateth the light, and commeth not to the light, that his workes may not be controuled. 21. But he that doth veritie, commeth to the light, that his workes may be made manifest, because they were done in God. ¶

22. After these things Iesus came and his Disciples into the countrie of Iewrie, & there he abode with them, and baptized. 23. And Iohn also was baptizing in Amon beside Salin: because there was much water there, and they came, and were baptized. 24. For Iohn was not yet cast into prison. 25. And there rose a question of Iohns Disciples with the Iewes concerning purification. 26. And they came to Iohn, and said to him: Rabbi, he that was with thee beyond Iordan, to whom * thou didst giue testimonie, behold he baptizeth, and al come to him. 27. Iohn answered and said. A man cannot receiue any thing, vnlesse it be giuen him from Heauen. 28. Your selues doe beare me witnesse, * that I said, I am not CHRIST, but that I am sent before him. 29. He that hath the bride, is the bridegrome. but the freind of the bridegrome that standeth and heareth him, reioyceth with ioy for the voice of the bridegrome. This my ioy therefore is filled. 30. He must increase, and I diminish. 31. " He that commeth from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he speaketh. He that commeth from Heauen, is aboue al. 32. And what he hath seen and heard, that he testifieth: and his testimonie no men receiueth. 33. He that hath receiued his testimonie, hath signed that God is true. 34. For he whom God hath sent, speaketh the wordes of God. For God doth not giue the spirit by measure. 35. The Father loueth the Sonne: & he hath giuen al things in his hand. 36. He that beleeueth in the Sonne: hath life euerslasting. but he that is incredulous to the Sonne, shal not see life, but the wrath of God remaineth vpon him.

Jo. 1, 19.

Jo. 1, 20.

ANNOTATIONS.

CHAP. III.

Baptisme in water necessary to saluation.

§ *Borne againe of water.*) As no man can enter into this world nor haue his life & being in the same, except he be borne of his carnal parents: no more can a man enter into the life & state of grace which is in Christ, or attaine to life euerslasting, vnles he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: wherein it excelleth Iohns Baptisme, which had the external element, but not the spiritual grace. Thirdly, that no man can enter into the Kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the * Pelagians, & Calumnies be condemned, that promise life euerslasting to yong children that die without Baptisme, and al other that thinke only faith to serue, or the external element of water sufficient, or not necessarie. Our Saviours wordes being plaine & general. Enough in this case, God which hath bestowed his grace in respect of his owne free Iudgement, many Sacraments, may and doth accept them as baptized, which either are married before they could be baptized, or else depart this life with row and desire to receiue that Sacrament, but by some remedie necessity could not obtaine it. Lastly, it is proved that this Sacrament giueth grace in *ipso opere*, that is, of the word itself

Baptisme in water, in two cases, the first is when it is applied.

* Aug. I. de Res. 11.

(which

(which al Protestants denie) because it so breedeth our spiritual life in God, as our carnal birth giueth the life of the world.

Gal. 3. 6. *Tit. 1. 11.* *12 Is iudged a' a'.* He that belieueth in Christ with faith which worketh by charity (as the Apostle speaketh) shall not be condemned at the iudgement day nor at the house of his death but the Infidel, be he Iew, Pagan, or Heretike, is a ready (if he die in his incredulitie) by his owne profession and sentence condemned, and that not come to iudgement either particular or general, to be discused according to his workes of merite done or omitted in which sense S. Paul saith that the obstinate Heretike is condemned by his owne iudgement, preuenting in himself, of his owne free wil, the sentence both of Christ and of the Church.

11. He that cometh from above) As though he should say: No marvel that men resort to Christ so fast and make little account of me. For, his Baptisme and his preaching and his Person are al from Heaue immediately. He bringeth al from the very bosome, womb, and substance of God his Father. Whatsoever is in me, is but a little drop of his grace. His spirit & graces are aboue al measures or mens guises, even according to his Maie and al power temporal & spiritual, the Kingdom & the Priesthood, and al ioueraigne in Heaue and earth are bestowed vpon him as he is man also.

CHAP. I V.

Leaving Iewrie because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he wil giue water of eueryling life, 16. shewing himself to know mens secrets, 19. preferring the Iewes religion before the Samaritanes, but ours (the Christian Catholike religion) before them both, 27. and saying vnto her that he is Christ, 28. which by her testimonie and his preaching very many Samaritanes doe beleue he in the meane time foretelling his Disciples, of the harvest he wil send them in. 45 The Galileans al receiue him, where againe he worketh his second miracle.

"He did not baptize ordinarily yet that he baptized his Apostles, S. Aug. thinketh it very probable, 19. 28.

"The Gospell vpon Friday in the 1. weeke in Lent.

"This woman is a figure of the Church, not yet iustified, but now to be iustified.

Aug. tract. 15. in Iohn

"There were many other causes why the faithful Iewes could not abide the Samaritanes, but their precise abiding from their company & conuersation, was their Schismaticall Temple and service in mount Garizim.

"He speaketh of his baptizing in the Holy Ghost, and Spirit, 4. 7. 32.



WHEN IESVS therefore vnderstood that the Pharisees heard that IESVS maketh more Disciples, and baptizeth, then Iohn, 1. (howbeit IESVS did not baptize, but his Disciples) 3. he left Iewrie, and went againe into Galilee. 4. And he had of necessity to passe through Samaria. 5. He cometh therefore into a cite of Samaria which is called Sichar, beside the Manour that Iacob gaue to Ioseph his sonne. 6. And there was there the fountaine of Iacob. IESVS therefore wearied of his journey, sate so vpon the fountaine It was about the sixth houre.

7. There cometh a woman of Samaria to draw water. IESVS said to her Give me to drinke. 8. For his Disciples were gone into the cite, to buy meates. 9. Therefore that Samaritane woman saith to him: How dost thou being a Iewe, aske of me to drinke, which am a Samaritane woman. For the Iewes doe not communicate with the Samaritanes. 10. IESVS answered, and said to her. It thou didst know the giust of God, and who he is that saith vnto thee, Give me to drinke, thou perhaps wouldest haue asked of him, and he would haue giuen thee the liuing water. 11. The woman saith to him. Sir, neither hast thou wherein to draw, and the well is deep, whence hast thou liuing water? 12. art thou greater then our Father Iacob, who gaue vs the well, & himselfe drinke of it, and his children, and his cattell? 13. IESVS answered,

Gen 48. 22.

and said to her Every one that drinketh of this water, shall thirst againe, but he that shall drinke of the water that I wil giue him, shall not thirst for euer, 14. but the water that I wil giue him, shall become in him a fountaine of water springing vp vnto life euerlasting. 15. The woman saith to him. Lord giue me this water, that I may not thirst, nor come hither to draw.

16. Iesus saith to her. Goe, call thy husband and come hither. 17. The woman answered and said: I haue no husband. Iesus said to her: Thou hast said wel, that I haue no husband. 18. For thou hast had five husbands, and he whom thou now hast, is not thy husband. This thou hast said truly.

19. The woman saith to him. Lord, I perceine that thou art a Prophet. 20. " Our Fathers adored in this mountaine, and you say * that at Hierusalem is the place where men must adore. 21. Iesus saith to her: Woman belecue me, that the houre shall come, when you shall neither in this mountaine, nor in Hierusalem adore the Father. 22. * You adore that you know not we adore that we know, for saluatiō is of the Iewes. 23. But the houre commeth, and now it is, when the true adorers shall adore the Father" in spirit and veritie. For the Father also seeketh such to adore him. 24. God is a Spirit, and they that adore him, must adore in spirit and veritie. 25. The woman saith to him: I know that Messias cometh, (which is called CHRIST) therefore when he cometh, he wil shew vs al things. 26. Iesus saith to her: I am he, that spake with thee.

27. And incontinent his Disciples came: and they maruelled that he talked with a woman. No man for al that said: What seekest thou, or why talkest thou with her?

28. The woman therefore left her water-pot: and she went into the citie, and saith to those men: 29. Come, and see a man that hath told me al things whatsoever I haue done. Is not he CHRIST? 30. They went forth therefore out of the citie, and came to him.

31. In the meane time the Disciples desired him, saying: Rabbi eate. 32. But he said to them: I haue meate to eate which you know not. 33. The Disciples therefore said one to another. Hath any man brought him for to eate? 34. Iesus saith to them. My meate is to doe the wil of him that sent me, to perfite his worke. 35. Doe not you say that yet there are foure moneths, and haruest commeth? Behold I say to you, lift

vp your eyes, and see the Countries, that they are white already to haruest. 36. And he that reapeth, receiveth hire, and gathereth fruit vnto life euerlasting: that both he that soweth, and he that reapeth, may reioyce together. 37. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. 38. I haue sent you to reap that which you laboured not. others haue laboured, & you haue entered into their labours.

39. And of that citie many beleued in him of the Samaritans, for the word of the woman giuing testimonie, that he told me al things whatsoever I haue done. 40. Therefore when the Samaritans were come to him, they desired him that he would tarry there. And he tarried there

Deu. 12,
6 Psal.
111. 13.

4. Reg.
17. 20,
18. 36.

* This woman mystically being the Church, it is here signified that they which at the first beleue because the Church teacheth so, afterward be much confirmed, knowing it in the Scripture also, and by other in-

there two daies, 41. And many more beleueed for his owne word. 42. And they said to the woman, That now not for thy saying doe we beleue, for our selues haue heard, and doe know that this is the Saviour of the world indeed. ¶

43. And after the two daies he departed thence, and went into Galilee. 44. For Iesus himself gave testimonie that a Prophet hath not honour in his owne countie: Therefore * when he was come into Galilee, the Galileans receiued him, whereas they had seen all things that he had done at Hierusalem in the festiual day - for themselves also came to the festiual day.

46. He came againe therefore into Cana of Galilee, * where he made water wine. And there was a certaine Lord whose sonne was sick at Capharnaum. 47. He hauing heard that Iesus came from Iewrie into Galilee, went to him, and desired him that he would come downe and heale his sonne, for he began to die. 47. Iesus therefore said to him: Vnlesse you see signes and wonders, you beleue not. 49. The Lord saith to him: Lord, come downe before that my sonne die. 50. Iesus saith to him: Goe, thy sonne liueth. The man beleueed the word that Iesus said to him, and went. 51. And as he was now going downe, his seruants met him: and they brought word, saying, That his sonne liued. 52. He asked therefore of them the houre, wherein he was amended. And they said to him, That yesterday at the seauenth houre the feuer left him. 53. The father therefore knew that it was in the same houre wherein Iesus said to him: Thy sonne liueth, and himself beleueed and his whole house. ¶ 54. This againe the * second signe did Iesus, when he was come from Iewrie into Galilee.

The Gospell
vpon the 10.
Sunday after
Pentecost.

ANNOTATIONS.

CHAP. IV.

10. *Our Fathers adored.* By adoration is meant doing of Sacrifice. For other offices of The Schismatics Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worshiping there to be more ancient then the Iewes in Hierusalem, contendeth referring it to Iacob - whereas indeed that Patriarch adoring there before the Temple against the Law was appointed, or the Law giuen, made nothing for their Schisme - which was begun by true Temple? Manasses a supreme Priest, only to hold his unlawful wife therein, and to obtaine Supremacie in Schisme which he could not doe in the vniue of his brethren, long after the Temple of Hierusalem from which reuolt was made. Therefore Christ giueth sentence for the Iewes & the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritans none at all.

Iosephus also recordeth how the Samaritans demanded of Alexander the Great, the like priuiledges & immunities as he had granted to the high Priest and Temple of Hierusalem, pretending the Temple to be as great and as worthy, and themselves to be Iewes as the other, and to worship the same God. But their Schismatical hypocrisie was easily spied and dismantled with nothing. Another time the Iewes and Samaritanes (as the same writer testifieth) made a great strife in Alexandria about the truth and antiquitie of the Schismatical Temple & service in Garizim, and the other true Temple of Salomon - in so much that the matter was put to arbitrament by Ptolomeus the King come to judgement, only to see whether of the two was best. And the Schismatics as their custome is, perforce can make their Church or service whole as they list, referring it to the Patriarches, as our Schismatics doe now to Christ and the Apostles. But

The true Temple
is preuaileth

Mr. 4.
14.
Mr. 1.
14.
Luce. 4.
14.
Jo. 1, 9.

Jo. 1, 11.

Ioseph. 1.
anug. 11.
c. 8.

Ioseph. 1.
11 anu.
c. 6.

The true Temple is proved by continual succession.

when the trial was made, only they of Hierusalem did inuincibly proue by continual succession of their Priests, and by the iust note of the time when the Schismatiques went out from them, that theirs was the lawful, and the other the false Temple and false adoration. And so it was iudged, and the Samaritanes put to silence. Afterward the said Schismatiques (which is lightly the end of al Schismes) reuoluted quite from the Jewes religion, and dedicated their Temple in Garizim to Iupiter Olympius, as Calanus supper and his bread and wine is like at length to come to the sacrifice of Ceres & Bacchus.

Christian adoration through out al Nations in every place, in spirit & veritie: that is in the Sacraments & Service of the new law, full of spirit & grace: in the veritie of things before prefigured, specially the true Sacrifice of Christs body and blood.

21. *In spirit and veritie.*) Our Saviour foretelleth her that the end & ceasing of their Sacrifice & adoration in both the Temples should shortly be, and even then was begun to be fulfilled: instructing her in three things concerning that point. First, that the true Sacrifice should betied no more to that one place or Nation, but that true adoration should be throughout al Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and blood of beastes and other external terrene creatures not having in them grace, spirit, and life, should be taken away, & another Sacrifice succeed, which should be in itself inuisible, celestial, diuine, full of life, spirit & grace. And thirdly, that this adoration & Sacrifice should be the veritie itself whereof al the former Sacrifices and Hostes were but shadowes & figures. And he calleth that here spirit and truth, which in the first Chapter is called grace and truth. Al which is no more but a prophecie and description of the Sacrifice of the faithful Gents in the body & blood of Christ: not that it is not by external meanes given to vs (for otherwise we being men consisting of flesh & blood could not be capable thereof) but that it is spirit and life in it self, being the flesh of the WORD of God. And if a man enlarge the word of Adoration, (which here as is said, signifieth properly the worship of God by Sacrifice) to al the Sacraments of the new Law, they al likewise be spirit and grace: the Holy Ghost working inuisibly and internally vpon our soules by every one of thē. Whereupon our Baptisme, is water & the Holy Ghost: our Penance, the word of absolution & the Holy Ghost: our Confirmation, oile & the Holy Ghost by imposition of handes finally, al the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessity, be ioyned thereto. Take heed therefore thou gather not of Christs wordes, that Christian men should haue no vse of external office towards God, for that would take away al Sacrifice, Sacraments, Prayers, Churches, and societie of men in his Service.

Mel.
11.

Jo. 1, 2

CHAP. V.

The 1 part: The Actes of Christ in Iewrie (having already begun his solene Manifestation in Galilee. Mt. 1, 12) the second Part: the first of his preaching. The Gospel vpon Iamb Friday: the first weeke of Lent. By our Latin text and the Greeke, this miraculous pond was in or vpon Probatica, that is, a place where the

Curing a bedred man at the pond of miracle, because he dubit on the Sabbath, the blind Iewes doe persecute him. 17. And againe because he saith that God is his natural Father 19. He thereupon continueth saying, the Fathers operation and his to be in every thing al one, and that he shal doe greater things then these miraculous cures, to wit, 21. quicken the dead in soule by sinne, as Iewg appointed Iudge of al, 28. yea and quicken the dead in bodies also, incontinent iudging al vprightly. 31. And that these are not bragges of his owne but his witnessers to be 33. Iohn Baptst, 36. his owne miraculous workes, 37. his Fathers voice at his Baptisme, 39. the Scriptures also, namely of Moyses.



AFTER these things there was a festiual day of the Iewes, and Iesus went vp to Hierusalem. 2. And there is at Hierusalem vpon Probatica a pond which in hebrew is surnamed Bethsaida, having five porches. 3. In these lay a great multitude of sicke persons, of blind, lame, withered, expecting the stirring of the water. 4. And an Angel of our Lord descended at a certaine time into the pond, and the water was stirred. And he that had gone downe first into the

1. 3. 11.
da.

the pond after the stirring of the water, was made whole of whatsoever infirmities he was holden. 5. And there was a certaine man there that had been eight and thirtie yeares in his infirmities. 6. Him when Iesus had seen lying, & knew that he had now a long time, he saith to him: Wilt thou be made whole? 7. The sicke man answered him: Lord, I haue no man, when the water is troubled, to put me into the pond. For whiles I come, another goeth downe before me. 8. Iesus saith to him: Arise, take vp thy bed, and walke. 9. And forthwith he was made whole: and he tooke vp his bed, and walked. And it was the Sabbath that day. 10. The Iewes therefore said to him that was healed: It is the Sabbath, thou maist not take vp thy bed. 11. He answered them: He that made me whole, he said to me, take vp thy bed, and walke. 12. They asked him therefore, what is that man that said to thee, take vp thy bed, and walke? 13. But he that was made whole, knew not who it was. For Iesus shronke aside from the multitude standing in the place. 14. Afterward Iesus findeth him in the Temple, & said to him: Behold thou art made whole, sinne no more, lest some worse thing chance to thee. 15. That man went his way, and told the Iewes that it was Iesus that made him whole. ¶ 16. Thereupon the Iewes persecuted Iesus, because he did these things on the Sabbath.

17. But Iesus answered them: My Father worketh vntil now, and I doe worke. 18. Thereupon therefore the Iewes sought the more to kill him: because he did not only breake the Sabbath, but also he said God was his Father, making himself equal to God. 19. Iesus therefore answered, and said to them: Amen, amen, I say to you, the Sonne can not doe any thing of himself, but that which he seeth the Father doing. For what things soeuer he doeth, these the Sonne also doeth in like manner. 20. For the Father loueth the Sonne, and sheweth him all things that himself doeth, and greater workes then these wil he shew him, that you may maruel. 21. For as the Father doth raise the dead, and quickeneth: so the Sonne also quickeneth whom he wil. 22. For neither doth the Father iudge any man, but all iudgement he hath giuen to the Sonne, 23. that all may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, who sent him. 24. Amen, amen I say to you, that he which heareth my word, and beleueth in him that sent me, hath life everlasting: and he cometh not into iudgement, but 'shal passe' from death into life. 25. Amen, amen I say to you, that the houre cometh, and now it is when the dead shal heare the voice of the Sonne of God, and they that haue heard, shal liue. 26. For as the Father hath life in himself, so he hath giuen to the Sonne also to haue life in himself. 27. and he hath giuen him power to doe iudgement also because he is the Sonne of man. 28. Maruel not at this, because the houre cometh when all that are in the granes, shal heare his voice, 29. and they that haue done good things, shal come forth into the resurrection of life: but they that haue done euil into the resurrection of iudgement. ¶ 30. I can not of myself doe any thing. As I heare so I iudge, and my iudgement

sheep to be sacrificed, were kept Barby other latin copies, S Hierom, and some Greeke Fathers, Prebaca is the very pond itself so called because the sheepe of sacrifice were there washed.

The Gospel vpon All soules day.

: Not faith only, but good & deedes shal be counted, & accordingly rewarded at the day of iudgement.

ment is iust, because I seeke not my wil, but the wil of him that sent me.

¶ A Catholike search the scriptures, and find there, Peters & his Successours, Priests, the Real presence, the Priests power to forgive sinnes, Iustification by faith and good workes, Virginie preferred before marriage, breach of the vow of continencie damnable, Voluntary poverie, Penance, almes, & good deeds meritorious, diuers rewardes in heauen according to diuers merites, & such like.

¶ He meaneth specially Antichrist. How then can the Pope be he, seeing the Jewes receiue him not.

31. If I giue testimonie of my self, my testimonie is not true. There is another that giueth testimonie of me: and a know that the testimonie is true which he giueth of me.

33. You sent to Iohn, and he gaue testimonie to the truth, 34. But I receiue not testimonie of man: but I say these things that you may be saued. 35. He was the lampe burning and shining. And you would for a time reioyce in his light. 36. But I haue a greater testimonie then Iohn. For the workes which the Father hath giuen me to perfit them: the very workes themselves which I doe, giue testimonie of me, that the Father hath sent me. 37. And the Father that sent me, himself hath giuen testimonie of me: neither haue you heard his voice at any time, nor seen his shape, 38. and his word; you haue not remaining in you: because who he hath set, him you beleeue not. 39. Search the scriptures, for you thinke in this to haue life everlasting: & the same are they that giue testimonie of me: 40. and you wil not come to me that you may haue life. 41. Glorie of men I receiue not. 42. But I haue knowen you, that the loue of God you haue not in you. 43. I am come in the name of my Father, and you receiue me not: if another shal come in his owne name, him you wil receiue. 44. How can you beleeue, that receiue glorie one of another: and the glorie which is of God only, you seeke not? 45. Thinke not that I wil accuse you to the Father. There is that accuseth you, Moyses, in whom you trust. 46. For if you did beleeue Moyses: you would perhaps beleeue me also. For of him he hath written. 47. And if you doe not beleeue his writings: how wil you beleeue my wordes.

Jo. 1. 19.

Mt. 3. 17.

ANNOTATIONS.

CHAP. V.

1. Vertue of miracles giuen to creatures.

2. The same giuen specially to sanctified creatures.

3. Miracles done at one time for many, because they know not the Scriptures nor the power of God. Thirdly, that more was done at one operation was giuen at one time more then another & rather on great festival daies then on other vulgar times (saith Iohn) as the feast of Pentecost, as daies more speciall.

1. Apud) This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture but the conditions & circumstances of the same much to be distinctly weighed against the miscreances of this time for many causes. First, that God without detraction to his honour, yea to the great commendation of it, doth giue vertue of miracles and cure to water or other creatures. Secondly, that he giueth such vertue to these creatures specially which be by vse & occupying in sacred functions or otherwise, as it were sanctified for this purpose as it was in the carcasses of sheep (therefore called Probatica) & other beasts to be sacrificed, were first washed, to which being alwayes red (as S. Hierom saith) with the blood of holies, this force was giuen, for the commendation of the Sacrifice of the Law there offered. How much more may we knowe such workes of God miraculously done in or about the Sacrifice of Sacraments of the new Testament, which sanctified men wholly re-act and commendeth at one time for many, because they know not the Scriptures nor the power of God. Thirdly, that more was done at one operation was giuen at one time more then another & rather on great festival daies then on other vulgar times (saith Iohn) as the feast of Pentecost, as daies more speciall. And when the people made great certainties which we should not doubt.

Hieron de locis Heb. postmod.

wonder to see miracles done at the Memories and scallies of martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saints are Presidents or Patrons of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. Which ought to make Christians lesse doubt, that the force of diuers waters in the world is iustly attributed by our forefathers and good stories to the prayers and presence of Saints, which profane incredulous men ascribe only to nature, vainly pretending that God is more glorified by the workes of nature, which be of his ordinarie providence, then by the graces of Miracle given to his Saints or Angels by his extraordinary providence. Fifthly, that miracles be not wrought on men by their faith only and as well by their presence in spirit as in body, or vpon the parties desire or deuotion only, according to the Heretikes pretext that God is a like present by his power & grace to euery man & place & therefore that men need not to goe from their owne houses or countries to seeke holines or health at the places of Christs, or his Saints birth, death, memories for none could haue benefit of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angel. Yea sixthly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his owne will & commandement, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came & stirred the same. Seuenthly, that these graces of corporal cures given to this water, prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we need not seeke the correspondence thereof to the figure in euery point. Lastly, Christ by his power of excellencie and prerogative could and did heale this poore man that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessitie: as our Lord saueh al such as die without Baptisme, if they in their owne persons earnestly intended, desired, and sought for the same.

*There
com.
Luther.
e. 1. 10. 2.*

14. *Sinne no more.*) We may gather hereby that this mans long infirmities was for punishment of sinnes, and that men often attribute their sickness to other natural defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of and therefore that in al infirmities men should first turne to God and goe to their Ghostly father, and then cal for the worldly Physitions afterward.

34. *I receiue not*) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Doctrine dependeth on wordly warrant, or mens commendations: though to vs such testimonies be agreeable and necessarie. And so for our instruction he vouchsafed to take the testimonies of Iohn the Baptist and Moyles the Prophets, and departing out of this world, to send forth al his Apostles, and in them al Bishops and Lawful Pastours, to be his witnesses from Hierusalem to the end of the world.

39. *Search the Scriptures*) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should find life and saluation, they yet looked ouer them so superficially that they could not find therein him to be CHRIST their King, Lord, Life, and Saviour. For the speciall masters & scribes of the Iewes then, were like vnto our Heretikes now, who be euer talking and turning and shuffling the Scriptures, but are of al men most ignorant in the deepe knowledge thereof. And therefore our Maister referreth them not to the reading only, learning them without booke, or hauing the sentences thereof gloriously painted or written in their Temple, houses, or read superstitiously: but to the deepe search of the meaning and mysteries of the Scriptures, which are not so easily to be seen in the letter.

4. Angels and
Saintes patro-
nes & workers
in places of
miracles.

5. Miracles in
certaine pla-
ces, & wrought
vpon them
that corporally
visite the
same. See S.
Augustine ep.
137.

6. A reasoning
in these mat-
ters must yeald
to Gods plea-
sure.

7. This water
is a figure of
Baptisme.

8. Christ ex-
traordinarily
healeth and
saueh without
creatures
Since the cau-
se of sickness
and infirmity
is.

Neither Iewes
nor Heretikes
find the truth,
because they
search not the
Scriptures
deeply, but
read supersti-
tiously.

CHAP. VI.

The 1. part.
His Actes in
Galilee, & in
Iewrie, about
the third Pas-
che and after.

Having with five loaves fed five thousand 16. (walking also the night after upon the sea) 22. on the morrow the people thereupon resorting vnto him, 27. he preacheth vnto them of the Bread which he will giue: telling them that he is come from Hea- uen, and therefore able to giue such bread as can quicken the world, euen his owne flesh: and that al his Eleē shall beleue as much. 60. Many notwithstanding doe murmur at this doctrine yea and become apostataes, though he tel them that they shall see by his Ascension into Heauen, that he is descended from Heauen. But the Twelue sticke vnto him, Peter in al their names confessing that he is God Omnipotent. 70. Among which twelue yet (that no man be scandalized) he signifieth that he foreknew such which will become traitours: as among the foresaid, which would become apostataes.

The Gospel
upon Midlent
Sunday.



AFTER these things Iesus went beyond the sea of Galilee, which is of Tiberias. 2. and a great multitude followed him, because they saw the signes which he did vpon those that were sicke. 3. Iesus therefore went vp into the mountaine, and there he sate with his Disci- ples. 4. And the Pasche was at hand, the festival day of the Iewes. 5. When Iesus therefore had lifted vp his eyes, and saw that a very great multitude cometh to him, he saith to Philippe: Whence shall we buye bread, that these may eate? 6. And this he said, tempting him. For himself knew what he would doe? 7. Philippe answered him. Two hundred pence worth of bread is not sufficient for them, that euery man may take a litle peece. 8. One of his Disciples, Andrew the bro- ther of Simon Peter, saith to him: 9. There is a boy here that hath five barley loaves, & two fishes, but what are these among so many? 10. Iesus therefore saith: Make the men to sit downe. And there was much grasse in the place. The men therefore sate downe, in number about five thousand. 11. Iesus therefore tooke the loaves, and when he had giuen thanks, he distributed to them that sate. In like manner also of the fishes as much as they would. 12. And after they were filled, he said to his Disciples: Gather the fragments that are remaining, lest they be lost. 13. They gathered therefore, and filled twelue baskets with fragments of the five barley loaves, which remained to them that had eaten. 14. Those men therefore when they had seen what a signe Iesus had done, said, That this is the Prophet indeed that is to come into the world. 15. Iesus therefore when he knew that they would come to take him, and make him King, he fled againe into the mountai- ne himself alone. ¶

16 And whencuen was come, his Disciples went downe to the sea. 17. And when they were gone vp into the ship, they came beyond the sea into Carpharizum: And now it was darke and Iesus was not come vnto them. 18. And the sea arose, by reason of a great wind that blew. 19. When they had rowed therefore about five and twentie or thirtie furlongs,

Mat. 14.
23. Mat.
6. 12. 1
Luc. 9.
10.

Mat. 14.
23. Mat.
6. 10.

farlongs, they see Iesus walking vpon the sea, and to draw nigh to the ship, and they feared. 20. But he said to them: It is I, feare not. 21. They would therefore haue taken him into the ship: and forthwith the ship was at the land to which they went.

22. The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that Iesus had not entred into the boat with his Disciples, but that his Disciples only were departed. 23. But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord giuing thanks. 24. When therefore the multitude saw that Iesus was not there, nor his Disciples, they went vp into the boats, & came to Capharnaum seeking Iesus. 25. And when they had found him beyond the sea, they said to him: Rabbi, when camest thou hither? 26. Iesus answered them, and said: Amen, amen I say to you, you seeke me not because you haue scene signes, but because you did eate of the loaves, and were filled. 27. " Worke not the meate that perisheth, but that endureth vnto life euerlasting, which the Sonne of man wil giue you. For thereof him the Father, God, hath signed. 28. They said therefore vnto him: What shal we doe that we may worke the workes of God? 29. Iesus answered, and said to them: This is the worke of God, that you beleue in him whom he hath sent. 30. They said therefore to him: What signe therefore doest thou, that we may see, and may beleue thee? what workest thou?

These wordes doe plainly import, that the giuing of thanks was an effectual blessing of the bread and working the multiplication thereof.

31. Our Fathers did eate Manna in the desert as it is written, *Bread from Heauen he gaue them to eate.* 32. Iesus therefore said to them: Amen, amen I say to you, Moyses gaue you not the bread from Heauen, but my Father giueth you the true bread from Heauen. 33. For the bread of God it is that descendeth from Heauen, and giueth life to the world. 34. They said therefore vnto him: Lord, giue vs alwayes this bread. 35. And Iesus said to them: I am the bread of life, he that cometh to me, shal not hunger, and he that beleueth in me, shal neuer thirst. 36. But I said to you that both you haue seen me and you beleue not. 37. Al that the Father giueth me, shal come to me, and him that cometh to me I wil not cast forth. 38. Because I descended from Heauen, not to doe mine owne wil, but the wil of him that sent me. 39. For this is the wil of him that sent me, the Father, that al that he hath giuen me I leese not thereof, but raise it in the last day. 40. And this is the wil of my Father that sent me, that euery one that seeth the Sonne, and beleueth in him, haue life euerlasting, & I wil raise him in the last day.

Why we keepe the hebrew word, Amen, and translate it not, See the Annot. c. vers. 14.

The Gospel in the Antiverſarie of the dead.

41. The Iewes therefore murmured at him, because he had said, I am the bread which descended from Heauen. 42. and they said: Is not this Iesus the sonne of Ioseph, whose father and mother we know? How then saith he, That I descended from Heauen? 43. Iesus therefore answered and said to them: Murmure not one to another. 44. No man can come to me, vnles the Father that sent me, draw him, and I wil raise him vp in the last day. 45. It is written in the Prophets. *And al that be double of God.* Euery one that hath heard of the Father, & hath learned, cometh to me. 46. Not that any man hath seen the Father, but he which is of God, this hath seen the Father. 47. Amen, amen I say to you. He that beleueth in me, hath life euerlasting.

The Gospel vpon Imber went day in what weeke.

The Gospel
in a daily Masse
for the dead.

48. I am the bread of life. 49. Your fathers did eate " Manna in the desert; and they died. 50. This is the bread that descendeth from Heauen: that if any man eate of it, he die not. 51. I am the liuing bread, that came downe from Heauen. If any man eate of this bread, he shall liue for euer: and * the bread which I wil giue, is my flesh for the life of the world. ¶

The Gospel
vpon Corpus
Christi day.

52. The Iewes therefore streue among themselves, saying: " How can this man giue vs his flesh to eate? 53. I e s v s therefore said to them. Amen, amen I say to you, " Vnles you eate the flesh of the Sonne of man, " and drinke his bloud, " you shal not haue life in you. 54. He that eateth my flesh, and drinketh my bloud, hath life euermlasting; and " I wil raise him vp in the last day. ¶ 55. For my flesh, is " meate indeed. and my bloud is drinke indeed. 56. He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him. 57. As the liuing Father hath sent me, and I liue by the Father: and he that eateth me, the same also shal liue by me. 58. This is the bread that came downe from Heauen. Not as your Fathers did eate Manna, and died. " He that eateth this bread, shal liue for euer. ¶ 59. These things he said teaching in the Synagogue, in Capharnaum.

60. Many therefore of his Disciples hearing it, said: This saying is hard, and who can heare it? 61. But I e s v s knowing with himself that his Disciples murmured at this, he said to them: Doth this scandalize you? 62. " If then you shal see * the Sonne of man ascend where he was before? 63. It is the spirit that quickeneth, " the flesh profiteth nothing. The wordes that I haue spoken to you, be spirit and life. 64. But there be certaine of you " that beleene not. For I e s v s knew from the beginning who they were that did not beleene, and who he was that would betray him. 65. And he said: Therefore did I say to you, that no man can come to me, vnles it be giuen him of my Father. 66. After this many of his Disciples " went backe: and now they walked not with him.

67. I e s v s therefore said to the Twelue. What, wil you also depart? 68. Simon " Peter therefore answered him: Lord, to whom shal we goe? thou hast the wordes of eternal life. 69. And we beleene and haue knowen that thou art Christ the Sonne of God. 70. I e s v s answered them: Haue not I chosen you the Twelue, and of you one is a Diuel? 71. And he meant Judas Iscariot, Simons sonne: for this same was to betray him, whereas he was one of the Twelue.

ANNOTATIONS.

CHAP. VI.

29. *Works not in man.*) By the : precisely seeking after him for meate of the bodie, he taketh occasion to draw them to the desire of a more excellent food which he had to giue them, and so by little and little to open vnto them the great meate and mysterie of the B. Sacrament : which (as he proueth) doth not only far passe the old manne bread of his manations multiplied loaves, but Manna it self, which they thought came from Heaue, and so much wondered at.

Item. formes of bread & wine: for the which cause his bodie on the crosse is called "his bread-
 31, 19. and his bloud shed on the crosse," the bloud of the grape no doubt because the same
 Gen. 49, bodie and bloud were in Holy Sacrament to be eaten and drunken. In which speeches,
 21. either of Christs Person generally, or peculiarly of the same as in the B. Sacrament, the

true bread is not taken properly and specially for that substance which is of corne, and called with vs bread, but generally for food or meate and therefore it hath ioyned with it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of Heaven, the bread of life, Super substantial bread. In which sort the holy Sacrament which is Christs bodie, is both here, and in S. Luke and S. Paul also, often called bread euen after consecration: not only for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

10. 44. Draw him) The Father draweth vs and teacheth vs to come to his Sonne, and to beleue these high and hard mysteries of his incarnation and of feeding vs with his owne substance in the Sacrament not compelling or violently forcing any against their wil or without any respect of their consent, as Heretikes pretend, but by the sweet internal motions and persuations of his grace and spirit he wholly maketh vs of our owne wil and liking to consent to the same.

49. *Manna and Ired.*) The Heretikes holding the Fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as we, be here refuted: Christ putting a plained difference in the very substance thereof, and in the graces and effects much more at large. Manna was only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked best, our Sacrament more: a little thereof serued and sufficed as well as much, our Sacrament more: it was reserved for such daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and ginsayed it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament, both bodie and soule much more.

92. How can this man I came neer to their mind that nothing was impossible to God, that when In the B. Saz
kely said, How can this man give us life to perish but we may make great profit of their sinne, belee-
ving the Mysteries, and asking a liff, neuer to say or conceale, How for it is a lewisch word and is a lewisch
word by al punishment. So saith, S. Cyril li. 4. c. 13. in Io. Neuertheless if one asked only for word,
desire to learne in humilite, as our Lady did touching her hauing a child in her
virginite, then he must take the Angels answer to her, That it is of the Holy Ghost.
So saith S. Damascene li. 4. c. 14.

*See 6. de
verba 7.
mens.*

11 And drinke.) This the Protestants alleage for the necessity of receiving in both kinds: but in respect of themselves (who lightly hold all this chapter to pertaine nothing to the Sacramental receiving, but to spiritual feeding on Christ by faith only) it can make nothing for one kind or other. And in respect of 13 Catholikes, who beleve Christs whole Person both in wine and Dismal, both flesh and blood to be in either forme, and to be wholly received no lesse in the first, then in the second or in both, this place commandeth nothing for both the kinds.

53 Yn which we have lyf.) Though the Catholikes teach these wordes to be spoken of nuptiall use of
the Sacrament, yet they mean it not (no more then our Saviour here doth) to exclude us of Christ
al from saluation. that receive not actually and Sacramentallye under one or both kindes, nor
den for such children that die before they be baptized and never received Sacrament actually
tally, but al, which childe hold, we receive al. Neither do S. Augustine mean, as we use to say.

The true meaning of S. Augustin's words touching infants receiving of the B. Sacrament.

The effects of the B. Sacrament both in our bodie and soule.

The B. Sacrament is the true Manna & water of the rock.

The whole grace & effect thereof in one kind, and therefore the people not defrauded.

Receiving in one or both kinds, indifferent, according to the holy Churches appointment.

Authoritie of Scriptures and the Primitive Church for receiving in one kind.

The causes of the Churches practice & ordinance concerning one kind.

applying these words to infants also, that they could not be saved without receiving sacramentally, as not only the Heretikes, but Erasmus did vnclearly mistake him but his sense is that they were by the right of their Baptisme ioyned to Christs bodie Mystical, & thereby spiritually partakers of the other Sacrament also of Christs bodie & blood. As all Catholike men that be in prison, joyning with the Church of God in hart & desire to receive & be partakers with the Church of this Sacrament, and those specially that devoutly heare Masse & adore in presence the bodie & blood of Christ, joyning in hart with the Priest, at these receive life & fruit of the Sacrament, though at every time they receive not sacramentally in one or both kinds. And although in the Primitive Church the Holy Sacrament in the second kind were often given even to infants to sanctifie them, yet (as the holy Councel hath declared) it was neuer ministered vnto them with opinion that they could not be saved without it. And therefore the Heretikes doe vntuly charge the Church & the Fathers with that error.

54. I will raise him.) As the Sonne liueth by the Father, euen so doe we liue by his flesh, saith S. Hilarie. li. 8. de Trin. And S. Cyril againe thus: Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the perpetuity of life. For not only our soules were to be lifted up by the Holy Ghost to life everlasting, but this rude grosse terrestrial body of ours is to be redeemed to immortality, by touching, tasting, & eating this agreeable food of Christs body. And when Tertul. Christ saith, I will raise him up, he meant that this body which he eateth, shal raise him. Our de rister: flesh (saith Tertullian) eateth the body and blood of Christ that the soule may also be fedded. Therefore they shal both haue one reward at the Resurrection. And S. Irenaeus: How doe they affirme that our bodies be not capable of life everlasting, which is nourished by the body and blood of our Lord? Either let them change their opinion, or else cease to offer the Eucharist. S. Gregorie Nyssene also saith: That lively bodie entering into our body, changeth it and maketh it like and immortal.

55. Manna indeed.) Manna, was not the true meat nor the water of the rocke, the drinke thereof indeed: for they did but driue away death or famine for a time and for this life. But the holy Body of Christ is the true food nourishing to life everlasting, and his blood the true drinke that driueth death away vnto eternitie, for they be not the bodie and blood of a mere man, but of him that being vnyted to life made life and therefore are we the bodie and members of Christ, because by this benediction of the mysterie we receive the Sonne of God himself. So saith S. Cyril li. 4. c. 14. in Jo.

56. He that eateth this bread.) By this place the holy Councel proueth that for the grace & effect of the Sacrament, which is the life of the soule there is no difference whether a man receive both kinds or one. Because our Saviour who before attributed life to the eating & drinking of his bodie & blood doth here also affirme the same effect, which is life everlasting, to come of eating only vnder one forme. Therefore the Heretikes be seditious calumniators that would make the people beleue, the Catholike Church and Priests to haue defrauded them of the grace & benefit of one of the kinds in the Sacrament. Nay it is they that haue defrauded the world, by taking away both the real substance of Christ, and the grace from one kind and both kinds, and from all other Sacraments. The Church doth only (by the wisdom of Gods Spirit and by instruction of Christ & his Apostles, according to time and place, for Gods most honour, the reuerence of the Sacrament, & the peoples most profit thereby) dispose of the manner & order how the Priest, how the people shal receive, & all other Particular points, which himself (saith S. Augustine) did not take order for, that he might commit that to the Apostles, by whom he was to dispose the Churches affairs. I though both he and the Apostles and the Fathers of the primitive Church left vnto example of receiving vnder one kind. Christ at Emmanus, The Apostles Act 1. 41. The primitive Church in giuing the blood only to children. Cyr. li. de lapsis. no 10. In receiuing most commonly the bodie only, Tertul. li. 2. ad uirg. no 4. Cyr. li. de lapsis. no 10. In houseling the like therewith, Rufin. Eccl. h. 8. c. 36. In the holy Brement also that received and reserved it commonly & not the blood, in the wilderness, Basil. ep. ad Cosmam Ponticam, and in diuers other cases which were too long to rehearse.

Wherby the Church being warranted and in the ruling of such things fully taught by Gods Spirit, as well for the reproofing of certaine heresies, that Christ God and man was not whole and al in every part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much wine could be conueniently consecrated, nor without manifold accidents of shedding or abusing be receiued (whereof the Protestants haue no regard, because it is but common wine which they occupy, but the Church knowing it to be Christs owne blood, must haue a dreadful regard) therefore I say the hath decreed and for some hundred years

cic Tris.
Sis. 21. c.
4.

Cyril li.
4. c. 14.

car. no 7
Li. 4. c.

Nysse in
orat ca.

Cond
Trid.
Ses. 21. c.

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put in vs. that the Priest saying Masse, should alwayes both consecrate and also receive The Priests both kinds, because he must expresse lively the Passion of Christ, and the separation that say Masse, of his blood from his bodie in the same, & for to imitate the whole action & institution must receive as wel in sacrificing as receiving, as to whom properly it was said: *Do this*, for that was both kinds, spoken only to such as haue power therby to offer and consecrate But the Lay men, & the Clergie also when they doe not execute or say Masse themselves should receive in one kind, being therby no lesse partakers of Christs whole Person and grace, then if they received both. For (as S. Paul saith) *He that eateth the hostes, is partaker of the Altar*. He that eateth, saith he for though there were drinke-offerings or libaments ioyned lightly to euery Sacrifice, yet it was enough to eat only of one kind, for to be partaker of the whole.

61. *If you shal see.*) Our Sauiour seemeth to insinuate, that such as beleue not his Christ insinuat words touching the Holy Sacrament, and thinke it impossible for him to giue his Body such that saith, to be eaten in so many places at once, being yet in earth, should be much more scandalized & reprobated after they saw or knew him to be ascended into Heaven Which is proved not beleue his true in the Capharnaites of this time. Whose principal reason against Christs presence in the Sacrament is, that he is ascended into Heaven yea, who are so bold as to expound the B. Sacrament, because this same sentence for themselves thus, *It is not this body or flesh which I wil giue you, for that I wil come with me to Heaven.* Whereby if they meant only that the condition and qualities of his body in Heaven should be other then in the Sacrament, it were tolerable. for S. Augustin speaketh sometime in that sense. But to deny the substance of the body to be the same, that is wicked.

62. *The flesh profiteth nothing*) If this speech were spoken in the sense of the Sacramentaries, it would take away Christs Incarnation, manhood, & death, no lesse then his corporal presence in the Sacrament. For if his flesh were not profitable, all these things were vaine. Therefore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnal conceiving of his words, of his flesh, & of the manner of eating the same, was unprofitable, which is plaine by the sentence following where he warneth them, that his words be spirit and life, of high Mystical meaning, and not vulgarly & grossly to be taken, as they tooke them. And it is the vse of the Scripture to cal mans natural sense, reason, and carnal resisting or not reaching supernatural truths, flesh or blood, as, *Flesh and blood revealed not this to thee &c. Mat. 16.*

The Capharnaites grosse vnderstanding of Christs flesh to be given or eaten. And, how his flesh doth profit, & not profit.

This carnal sense then of theirs, stood in two points specially. first, that they imagined that he would kill himself, & cut & mangle his flesh into parts, & so giue it them raw or rost to be eaten among them. Which could not be meant, saith S. Augustin: for that had contained an heinous and barbarous fact, and therefore they might & should haue been assured, that he would command no such thing but some other sweet sense to be of his hard, mystical, or figurative words, & to be fulfilled in a Sacrament, mystic, and a marvelous diuine sort, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be flesh of a mere man, & of a dead man also, when it should come to be eaten of which kind of flesh Christ her pronounceth, that it profiteth nothing Whereupon S. Cyril saith: *This body is not of Peter or Paul or any other like, but of Christ IESVS who is the life itself and therefore is body giuing life, the very fulner of the Diuinitie dwelling in it*. And the holy Councel of Ephesus in the 11. Anathematisme expounded also by the said S. Cyril *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the WORD itself.* But the Heretic Nestorius differeth with the veritie of our mystic, holding mans flesh only to be in the Eucharist. Thus there And S. Ignatius cited of Theodoret, and many other Fathers haue the like. Whereby we may see that it cometh of the Diuinitie & Spirit (without which Christs flesh can not be) that this Sacrament giuerh life.

Christs flesh giuerh life because it is the flesh of God & man.

64. *That beleeueth not*) It is lacke of faith, you see here, that causeth men to spurne against Iudas the this high truth of the Sacrament as also it may be learned here, that it is the great & chiefe of them merciful guise of God that Catholike men doe against their senses & carnal reasons, that beleue & submit themselves to the humble acknowledging of this Mysterie lastly, that not the real it may wel be by Christs insinuation of Iudas, be gathered, that he specially spurned presence. against our Masters speeches of the holy Sacrament.

66. *Went back*) It can be no marvel to vs now that so many reuolt from the Church, by Heresies be offense or scandal vniuallly taken at Christs body and blood in the Sacrament: seeing beue not the many of his Disciples that saw his wonderful life, doctrine, and miracles, forso he real presence. Christe, because

they see bread & wine, as the Jewes beleue not his Godhead because of the shape of a poore man.

The disciples revolting at Christs words, proue that he spake not metaphorically, as at other times.

As S. Peter beareth the person of all beleeuing Catholikes, so Judas of all vnbelleuing Heretikes. He being the first Arch-heretike, and this against the B. Sacrament, the first heretike.

Christ himself, vpon the speech & promise of the same Sacrament. For the mystrie of it is so supernatural & draine in itself, and withal so low & base for our sakes, by the shew of the formes of these terrene elements vnder which it is, and we eat it; that the vnfaithful and infirme doe so stumble at Christ in the Sacrament, as the Jewes & Gentils did at Christ in his humantie. For, the causes of contradictions of the incarnation & Transubstantiation be like. And it may be verily deemed, that whoso euer now cannot beleue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleued that Christ had been God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mystrie of bare bread and wine, nor any Metaphorical or Alegorical speech, that could make such a troupe of his Disciples reuolt at once. When he said he was a doore, a vine, a way, a Pasour, and such like (vnto which kind of speech the Protestants maruolously resemble the words of the holy Sacrament) who was so ready to forsake him, or to forsake him for the same? For the Apostles at the least would haue plucked them by the sleeves, and said Goe not away my Masters, he speaketh parables. The cause therefore was their incredulitie, and the height of the Mystrie, for that they neither knew the meanes how it might be present, nor would beleue that he was able to giue his flesh to be eaten in many places. And such is the vnable of the Heretikes about this matter at this day.

62. Peter answered.) Peter answereth for the Twelve, not knowing that Judas in hart was already wrought, and beleued not Christs former words touching the B. Sacrament, but was to reuolt afterward as the other. * Wherein as Peter beareth the person of the Church & all Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer so general) of Schismatiques, Heretikes, or Apostataes, either for this Sacrament or any other Article, wil euer forsake Christ. So Judas was the chiefest suborner, maintayner, & father of this heretike against the real presence of Christs bodie and blood in the B. Sacrament, and of the reuolt from him for the same: as S. Augustine teacheth in narratione Psal. 14. ad ver. 21. & Psal. 11. ad ver. 7. declaring withal that this was the first heretike against Christs doctrine, and worthily commending S. Peter for his humble obedience, in receiving Christs speech, and firmly beleeuing his words to be true and good, which he did not yet understand. By whose example therefore when company draweth vs to reuolt, let vs say thus. Lord, whither or to whom shal we goe, when we haue forsaken thee? to Caius, Luther, or such, and forsake thee and thy Church with the vnfaithful multitude? No, thou hast the words of life, and we beleue thee, and thy Church wil not nor can not beguile vs. Thomas (saith the same S. Augustine) life everlasting in the manifestation of thy body and blood. And a litle after. Thou art life everlasting vs, and thou giuest not in thy flesh and blood but that which thyself art.

* Cypri
ep. 132
no 31

Tract.
27. in
Euang.
16.

CHAP. VII.

The Jewes (of Iherusalem) seeking his death, he walketh in Galilee: where he signifieth to us Brethren, that not in this feast Scenopégia, but in another (so wile, Pasche following) the Jewes shoud kill him: that is, not when they would, but when he wil. 10. In so much that at this feast he teacheth openly in the Temple, and conuerteth many, 14. both in the middle day 37. and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

The Gospel
vpon Tuesday in
Passion weeke
Scenopégia
(Leu. 23. 35. 36.
37. 38.) is the
feast of Taber-
nacles, which
the Jewes kept
from the 15. of
octo, for eight
daies together
by Gods com-



AFTER these things Iesus walked into Galilee, for he would not walke into Iewrie: because the Jewes sought to kill him. 2. And the festiual day of the Jewes, Scenopégia, was at hand. 3. And his Brethren said to him: Paine from hence, and goe into Iewrie; that thy Disciples also may see thy workes which thou doest. 4. For no man doth any thing in secret, and seeketh himself to be in publike. If thou doe these things, manifest thyself to the world. 5. For neither did his Brethren

beleue

* in Ca-
lilee,
* in Iew-
rie:
Leu. 23
34.

beleene in him. 6. Iesus therefore saith to them: My time is not yet come, but your time is alwaies readie. 7. The world cannot hate you, but me it hateth: because I give testimone of it, that the workes thereof are euil. 8. Goe you vp to this festiual day. I goe not vp to this festiual day, because my time is not yet accomplished.

9. When he had said these things, himself taried in Galilee. 10. But after his Brethren were gone vp, then he also went vp to the festiual day, not openly, but as it were in secret. 11. The Iewes therefore sought him in the festiual day, and said: Where is he? 12. And there was much murmuring in the multitude of him. For certaine said: That he is good. And others said: No, but he seduceth the multitudes. 13. Yet no man spake openly of him for feare of the Iewes. ¶

14. And when the festiuitie was now half done, Iesus went vp into the Temple, and taught. 15. And the Iewes marvelled, saying: How doth this man know letters, whereas he hath not learned? 16. Iesus answered them, and said: My doctrine is not mine, but is that sent me. 17. If any man wil doe the wil of him, he shal vnderstand of the doctrine whether it be of God, or I speake of my self. 18. He that speaketh of himself, seeketh his owne glorie. But he that seeketh the glorie of him that sent him, he is true, and iniustice in him there is not. 19. Did not Moyses giue you the Law, and none of you doth the law? 20. * Why seeke you to kil me? The multitude answered, and said: Thou hast a Diuel, who seeketh to kil thee? 21. Iesus answered and said to them. One worke I haue done, and you doe al maruel. 22. Therefore * Moyses gaue you circumcision: not that it is of Moyses, but * of the Fathers, and in the Sabbath you circumsise a man. 23. If a man receiue circumcision in the Sabbath, that the Law of Moyses be not broken; are you angry at me because I haue healed a man wholly in the Sabbath? 24. Iudge not according to the face, but iudge iust iudgement.

25. Certaine therefore of Hierusalem said: Is not this he whom they seeke to kil? 26. And behold, he speaketh openly, and they say nothing to him. Haue the Princes known indeed that this is CHRIST? 27. But this man we know whence he is. But when CHRIST cometh, no man knoweth whence he is. 28. Iesus therefore cried in the Temple teaching and saying: Both me you doe know, and whence I am you know. And of my self I am not come, but he is true that sent me, whom you know not. 29. I know him, because I am of him, and he sent me. 30. They sought therefore to apprehend him: and no man laid hands vpon him, because his houre was not yet come. 31. But of the multitude many beleued in him, ¶ and said: CHRIST, when he cometh shal he doe more signes then these which this man doth? 32. The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent Ministers to apprehend him. 33. Iesus therefore said to them: Yet a little time I am with you: and I goe to him that sent me. 34. * You seeke me, and shal not find, and where I am, you can not come. 35. The Iewes therefore said among themselves, whither wil this man goe, that we shal not find him? wil he goe into the dispersion of the Gentils, and teach the Gentils? 36. What is this saying that he hath said: You shal seek

n andemen,
for a men one
that then fa-
thers doe by
God's p or ca-
tion soure
yeares in sa-
bernacles or
tentes, and not
in houses, con-
ming out of
Aegypt. See
Leuit 23, 14.

The Ghospel
vpon Tuesday
in the 4. weeke
of Lent.

The way to
come to know
the truth, is to
liue wel.

It is spoken
of Antichrist
specially, and
it is true in al
Heretikes. Aug
gustine saith
in his 18. booke
of the ciuitie of
God.

a No maruel,
when these
speake thus to
Christ himself,
if Heretikes
call him Vicar
Antichrist.

The Ghospel
vpon Monday
in the 6. weeke
of Lent.

Iust
not yet
goe vp

20, 13,

Ex. 12, 1.
Gen. 17,
20,

Jo. 13, 31

me: and shal not find, and where I am, you can not come?

37. And in the last, the * great day of the festiuitie I e s v s stood and cried, saying: If any man thirst, let him come to me, and drinke. 38. He that beleueth in me, as the scripture saith, *Out of his belly shal flow riuers of liuing water.* 39. (And this he said * of the Spirit that they should receiue which beleued in him. **H** For as yet the Spirit was not giuen: because I e s v s was not yet glorified.)

40. Of that multitude therefore, when they had heard these words of his, some said: This is the Prophet indeed. 41. Others said: This is Christ. But certaine said: Why, doth C H A I S T come from Galilee? 42. Doth not the * scripture say: That of the seed of Dauid, and from Bethlehem the towne where Dauid was, C H R I S T doth come? 43. Therefore there arose dissension in the multitude for him. 44. And certaine of them would haue apprehended him, but no man laid hands vpon him. 45. The Ministers therefore came to the cheefe Priests and the Pharisees. And they said to them: Why haue you not brought him? 46. The Ministers answered: Neuer did there man so speake, as this man. 47. The Pharisees therefore answered them: Why, are you also seduced? 48. Hath any of the Princes beleued in him, or of the Pharisees? 49. but this multitude that knoweth not the Law, are accursed. 50. Nicodemus said to them: * a he * that came to him by night, who was one of them. 51. Doth our Law iudge a man, vnles it first heare him, and know what he doth? 52. They answered & said to him: Why, art thou also a Galilzan? Search, & see that from Galilee a Prophet riseth not. 53. And euery man returned to his house.

Leuit.
23, 16.
Isa. 29
28.
Leu. 23;
36.
* *Act. 3*
1.

Ps. 117:
11. *Much*
5, 2.

Isa. 5, 2:
* Search
the script-
ures.

* This was fulfilled on white-
Sunday *Act. 2.*
& afterward al-
ways by imposi-
tion of hands
in the Sacra-
ment of Con-
firmation visi-
bly in the pe-
nitent Church,
and inwardly to
the end of the
world.
* a Christ hath
some good
always euen
among the wic-
ked, which se-
cretly serue
him and by
wise delays
auert the exe-
cution of iust
lawes against
him and his
people, as Ni-
codemus & Ga-
maliel.

CHAP. VIII.

Againe in the Temple (absolving an aduouresse after his merciful manner; & yet withal declaring against his enemies that he is not a sauourer of sinne, no more then Moyses) 12 he teacheth openly, and is not for al that apprehended: telling them both of his Godhead, 22 and of their reprobation, 28 of his exaltation also by their Crucif-ying of him: 31 exhorting the beleuers to perseuer, 33 and shewing them that seeke his death, that they are neither free, 39 nor of Abraham, 41 nor of Ged, 44 but of the Diuel. 45 But that himself is of God, 52 and greater and ancienter then Abraham. 59 For the which they goe about to stone him, but in vaine.

The Gospel
vpon Saturday
the 1. weeke of
Lent.



AND I e s v s went into the Mount-oliuet: 2. and early in the morning againe he came into the Temple, and the people came to him, and sitting he taught them. 3. And the Scribes and Pharisees bring a woman taken in aduoutrie, and they did set her in the middes, 4. And said to him: Maister, this woman was euen now taken in aduoutrie. 5. And * in the Law Moyses commanded vs to stone such. What saiest thou therefore? 6. And thus they said tempting him that they might accuse him. But I e s v s bowing himself downe, with his finger wrote

Leu. 24:
10.

wrote in the earth. 7. When they therefore continued asking him, he lifted vp himself, and said to them: He that is without sinne of you, let him first throw the stone at her. 8. And againe bowing himself, he wrote in the earth. 9. And they hearing, went out one by one, beginning at the Seniors, and Iesus alone remained, and the woman standing in the middes. 10. And Iesus lifting vp himself, said to her. Woman, where are they that accused thee: hath no man condemned thee? 11. Who said. No man, Lord. And Iesus said: Neither wil I condemne thee. Goe, and now sinne no more. ¶

12. Againe therefore Iesus spake to them, saying: I am the light of the world, he that followeth me, walketh not in darkenesse, but shal haue the light of life. 13. The Pharisees therefore said to him: Thou giuest testimonie of thy self, thy testimonie is not true. 14. Iesus answered, and said to them: Although I doe giue testimonie of my self, my testimonie is true: because I know whence I came, & whither I goe. but you know not whence I come, or whither I goe. 15. You iudge according to the flesh: I doe not iudge any man. 16. And if I doe iudge, my iudgement is true, because I am not alone, but I and he that sent me, the Father. 17. And in your law it is written, that* the testimonie of two men is true. 18. I am he that giue testimonie of my self: and he that sent me, the Father, giueth testimonie of me. 19. They said therefore to him: Where is thy Father? Iesus answered: Neither me doe you know, nor my Father. If you did know me, perhaps you might know my Father also. 20. These words Iesus spake in the Ierusalem, teaching in the Temple, and no man apprehended him, because his houre was not yet come. ¶

21. Againe therefore Iesus said to them: I goe, and you shal seeke me, and shal die in your sinne. Whither I goe, you cannot come. 22. The Iewes therefore said. Why, wil he kil himself, because he saith: Whither I goe, you cannot come? 23. And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world. 24. Therefore I said to you that you shal die in your sinnes. For if you beleene not that I am he, you shal die in your sinne. 25. They said therefore to him: Who art thou? Iesus said to them: The Beginning who also speake to you. 26. Many things I haue to speake and iudge of you. But he that sent me, is true and what I haue heard of him, these things I speake in the world. 27. And they knew not that he said to them that his Father was God. 28. Iesus therefore said to them. When you shal haue exalted the Sonne of man, then you shal know that I am he, and of my self I doe nothing, but as the Father hath taught me, these things I speake: 29. and he that sent me, is with me and he hath not left me alone, because the things that please him I doe alwaies. ¶ 30. When he spake these things many beleued in him.

31. Iesus therefore said to them that beleued him, the Iewes. If you abide in my word, you shal be my Disciples indeed. 32. And you shal know the truth, and the truth shal make you free. 33. They answered him: We are the seed of Abraham, and we neuer serued any man: how sayest thou, You shal be free? 34. Iesus answered them:

* We cannot conveniently reprehend: condemn other mens faults, if our selues be guilty of the same or other greater. Cyril. in Io. See Annot. Afr. 7. 1.

* S. Augustine by this example of our Master sheweth that Clergie men specially should be giue much to me and that they ought often, as the cause and time require to get pardon of the secular Magistrates for offenders that be penitent.

¶ 14
b The Ghespel vpon Saturday the 4. weeke in Lent.

The Ghespel vpon Monday the 1. weeke of Lent.

c So read S. Cyril, & S. Ambrose, & S. Augustine expounding it of Christes person, that he is the beginning or cause of all creatures.

* Only faith is not sufficient without perseverance or abiding in the knowledge of him who made us.

Amen

"Amen, amen I say to you, that * euerie one which committeth sinne, is the seruant of sinne. 35. And the seruant abideth not in the house for euer: the sonne abideth for euer. 36. If therefore the Sonne make you free you shal be" a tree indeed. 37. I know that you are the children of Abraham: but you seeke to kil me, because my word taketh not in you. 38. I speake that which I haue seen with my Father: and you doe the things that you haue seen with your Father. 39. They answered, and said to him. Our Father is Abraham. I e s v s saith to them: If you be the children of Abraham, b doe the workes of Abraham. 40. But now, you seeke to kil me, a man that haue spoken the truth to you, which I haue heard of God This did not Abraham. 41. You doe the workes of your Father. They said therefore to him: We were not borne of fornication. We haue one Father, God. 42. I e s v s therefore said to them: If God were your Father, verily you would loue me. For from God I proceeded, and came: for I came not of my self, but he sent me: 43. Why doe you not know my speech? Because you can not heare my word. 44. You are of your Father the Diuel, & the desires of your father you wil doe. He was a c man-killer from the beginning, & he stood not in the veritie, because veritie is not in him. When he speaketh a lie, he speaketh of his owne, because he is a lyer, & the father thereof. 45. But because I say the veritie, you beleeue me not. 46. Which of you shal argue me of sinne? If I say the veritie, why doe you not beleeue me? 47. He that is of God, heareth the wordes of God. Therefore you heare not, because you are not of God. 48. The Iewes therefore answered, and said to him: Doe not we say wel that thou art a Samaritane, and hast a Diuel? 49. I e s v s answered: e I haue no Diuel, but I doe honour my father, and you haue dishonoured me. 50. but I seeke not mine owne glorie. There is that seeketh and iudgeth. 51. Amen, amen I say to you If any man keep my word, he shal not see death for euer. 52. The Iewes therefore said. Now we haue knowen that thou hast a Diuel. Abraham is dead, and the Prophets, and thou saiest. If any man keep my word, he shal not tast death for euer. 53. Why, art thou greater then our father Abraham, who is dead and the Prophets are dead. Whom dost thou make thy self? 54. I e s v s answered. If I doe glorifie my self, my glorie is nothing. It is my Father that glorifieth me, whom you say that he is your God. 55. And you haue not knowen him, but I know him. And if I shal say that I know him not, I shal be like to you, a lyer. But I doe know him, and doe keep his word. 56. Abraham your father reioyced that he might see my day and he saw, and was glad. 57. The Iewes therefore said to him. Thou hast not yet fiftie yeares and hast thou seen Abraham? 58. I e s v s said to them. Amen, amen I say to you, before that Abraham was made I am 59 They tooke stones therefore to cast at him. But Iesus hid himself, and went out of the temple. H

Re. 6, 16;
2. Pe. 1, 19;
19.

"A Man was neuer without free wil: but hauing the grace of Christ, his wil is truly made free (as S. Augustine saith) from seruitude of sinne alio. iust. 41. in Enchir. 12.

"b Not only faith but good workes also make men the children of Abraham according as S. 12. in 2. lo speaketh of Abraham's workes. c. 1.

"e S. Augustine compareth Hereticks in their spiritual murder by druing Christian men out of the Church to the Diuel that drue our parentes out of Paradise Cont. Ju. Paul. li. 2. c. 13.

d The Gospell vpon Passion Sunday.

"e He denieth not that he is a Samaritane, because he is our keeper or protector, as the word signifieth, & because he is indeed that merciful Samaritane in the parable of the wounded man Luc. 10, 33. Auerall 43. p. 123.

• ANNOTATIONS.

CHAP. VIII.

34. *Amen, amen*) What is it (saith S. August. vpon this place) when our Lord said, *Amen*, Why *Amen*, *ament* He doth much commend and vnderstand that he so vnderstand, doubting it. It is a certaine othe of him, if a man may so say for *Amen* in Hebrew signifieth verum, a truth. It is not translated, whereas it might have been said, *verum, et in domino vobis*, but neither the Greeke interpreter durst do it, nor the Latine the Hebrew word hath remained still, that so it might be the more esteemed. Tract. 41. in Iohn By which wordes & the like recorded in other places of this new Testament, the Reader may see great reason, why we also say, *Amen, amen*, and durst not translate it and such like wordes into our English tongue. See the preface, & annot. in Apoc. 19. 4.

CHAP. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he wil take away the blindness of the world, we giue the strange ceremonies sign to one borne blind. 8. By which wonderful miracle (the attestation of the partie himself and of his parents concurring) first the neighbours, then also the Pharisees themselves are plainly confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they inferre that he is not of God yea and throw out of their Synagogue the partie for confessing him. 35. But our Lord, receiveth him, 36. and foretelleth by this occasion, the excecration, of the Iewes (because of their wilful obstinate) and illumination of the Gentils who confesse their owne blindness.

The Gospell vpon Wednesday in the 4. weeke of Lent

Although many infirmities fall for sinne, yet not all being conuincing for probation, and some sent that God by the cure thereof may be glorified.

6 The time of working, and meriting, is in this life, after death we can deserve no more by our deeds, but must only receive good or ill, according to the difference of our works here.

7 This was a figure of Baptisme, to which all men borne in sinne & blindness are sent for health & sight. And 1. 1. 2. 2. Blind, & c.



AND Iesus passing by, saw a man blind from his nativity, 2. and his Disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be borne blind? Iesus answered 3. Neither hath this man sinned, nor his parents; but that the workes of God may be manifested in him. 4. I must worke the workes of him that sent me, while it is day. The night cometh, when no man can worke. 5. As long as I am in the world, I am the light of the world. 6. When he had said these things, he spit on the ground, and made clay of the spittle, and spread the clay vpon his eyes, 7. and said to him: Goe, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing.

8. Therefore the neighbours, and they which had seen him before, that he was a begger, said: Is not this he that saith, and begged? Others said: That this is he. 9. But others: No, not so, but he is like him. But he said: That I am he. 10. They said therefore to him: How were thine eyes opened? 11. He answered: That man that is called Iesus, made clay, and anointed mine eyes, and said to me: Goe to the pool of Siloe, and wash. And I went, and washed, and saw. 12. And they said to him: Where is he? He saith: I know not. 13. They bring him that had been

Blind, & c.

blind, to the Pharisees. 14. And it was the Sabbath when Iesus made the clay, and opened his eyes.

15. Again therefore the Pharisees asked him, how he saw. But he said to them: He put clay upon mine eyes, & I washed; and I see. 16. Certain therefore of the Pharisees said. This man is not of God, that keepeth not the Sabbath. But others said: How can a man that is a sinner doe these signes? And there was a schisme among them. 17. They say therefore to the blind againe: Thou, what saiest thou of him that opened thine eyes? And he said: That he is a Prophet. 18. The Iewes therefore did not beleue of him, that he had been blind and saw, until they called the parents of him that saw, 19. and asked them, saying Is this your sonne, whom you say that he was borne blind? how then doth he now see? 20. His parents answered them, and said. We know that this is our sonne, and that he was borne blind, 21. but how he now seeth, we know not, or who hath opened his eyes, we know not, aske himself, he is of age, let himself speake of himself. 22. These things his parents said, because they feared the Iewes. For the Iewes had now conspired, that if any man should confesse him to be Christ, he should be put out of the Synagogue. 23. Therefore did his parents say: That he is of age, aske himself. 24. They therefore againe called the man that had been blind, and said to him: Give glorie to God. We know that this man is a sinner. 25. He therefore said to them. Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. 26. They said therefore to him: What did he to thee? how did he open thine eyes? 27. He answered them: I haue now told you, and you haue heard, why wil you heare it againe? wil you also become his Disciples? 28. They reuiled him therefore, & said. Be thou his Disciple: but we are the Disciples of Moyses. 29. We know that to Moyses God did speake, but this man we know not whence he is. 30. The man answered and said to them: For in this it is maruelous that you know not whence he is, and he hath opened mine eyes. 31. And we know that sinners God doth not heare. But if a man be a seruer of God, and doe the wil of him, him he heareth. 32. From the beginning of the world it hath not been heard that any man hath opened the eyes of one borne blind. 33. Vnles this man were of God, he could not doe any thing. 34. They answered and said to him: Thou wast wholly borne in sinnes, and dost thou teach vs? And they cast him forth.

35. Iesus heard that they cast him forth, & when he had found him, he sayd to him: Dost thou beleue in the Sonne of God? 36. He answered, and said. Who is he Lord, that I may beleue in him? 37. And Iesus said to him. Both thou hast seen him; and he that talketh with thee, he it is. 38. But he said, I beleue Lord. And falling downe he adored him. 39. And Iesus said to him. For iudgement came I into this world, that they that see not, may see, and they that see, may become blind. 40. And certaine of the Pharisees that were with him, heard, and they said to him: Why, are we also blind? 41. Iesus said to them. If you were blind, you should not haue sinne, but now you say, That we see. Your sinne remaineth.

So say the
Heretikes whē
they derogate
from miracles
done by Saints
or their Reli-
ques, pharisa-
ically preten-
ding the glorie
of God. As
though it
were not Gods
glorie, whi his
Saints doe it
by his power &
vertue yea his
greater glorie,
that doth such
things by his
seruants, & by
the meanest
things belon-
ging to the, as
Peters shadow
Act. 11. & Pauls
Irenaphius
Act. 19.
By this we see
that this mira-
cle was not on-
ly maruelous
& beneficial to
the blind, but
also for the
reuealing of
the sinne of
the Iewes.

ANNOTATIONS.

CHAP. IX.

6. *Madeley.*) Christ that could haue cured this man by his only wil or word, yet vsed certaine creatures as his instruments: working, and diuers circumstances and ceremonies, clay, water, annoynting, washing, &c. No marvel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our soules.

11. *Pharisee of the Synagogue.*) The Heretikes vntruly translate here (& v. 11) *Excommunication* to make the simple conceale the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Saviour. They might as wel haue Translated for Synagogue, Church: for the old Testament, thenew: for Law, grace: for flesh, spirit: for Moyses, Christ. For no less difference is there between casting out of the Synagogue, and Excommunication. Besides that, not every one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithful, many true beleeuers being in other partes of the world not subject to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not al one to be out of the Synagogue, and to be excommunicated, as now, whosoever is out of the Churches communion, either by his owne wil, or for his iust defects thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the society of Saints in Heaven and earth, so long as he so continueth.

As for the cause of thrusting this poore man & such other out of the Synagogue, & excommunicating Heretikes, there is as great odier as betwixt Heaven & hel: he being vsed so for following Christ and his Church: the other for forsaking Christ and his Church. Some more agreement there is between that corrupt sentence of the Iewes against the followers of Christ, & the pretended excommunication executed against Catholike men by our Heretikes: although in truth there is no great resemblance. For, the Iewes though they abused their power sometimes, yet had they authority inuoyed by Gods law so to punish contemners of their Law, & therefore it was feared and respected: euen of good men. But the excommunication vsed by Heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous usurpation of the Churches right and fashion of the same. For, out of their Synagogues al faithful men ought to flye, and not faine to be thrust out according to the warning given against Core & Dathan. *Be ye separated from their tabernacles, lest you be wrapped in their sinnes.*

Heretical translation, Casting out of the Synagogue.

The Churches Excommunication.

See in the Annotations 17.

The Heretikes ridiculous Excommunication.

CHAP. X.

He continueth his talke to the Pharisees, shewing that they and al other that wil not enter in by him, are wolves: and that they which heare them, are not the true sheep. 11. But that himself is the good Pastour, and therefore to saue the sheep from these wolves, he wil yeald his life, which otherwise no might of theirs could take from him, foretelling also his Resurrection, and vocation of the Gentiles. 22. Again another time, he telleth these Iewes openly, that they are not of his sheep, and that no might of theirs shal take from him his true sheep, because he is God, euen as his Father is God, 31. Which by his miracles and by Scripture he sheweth to be no blasphemie: and they in vaine seeking to stone and to apprehend him. 40. he goeth out to the place where Iohn Baptist had giuen open witness of him.

The Gospel upon Tuesday in whitsun weeke.

The theefe, is the Heretike specially, & any other that vnlawfully breake in vpon the sheepe to kill & destroy the same & other sheep wise.



MEN, amen I say to you, he that entreth not by the doore into the fold of the sheepe, but climeth vp another way, he is a theefe and a robber. 1. But he that entreth by the doore, is the Pastour of the sheepe. 3. To this man the porter openeth, and the

That is the fashion of Iewes & other countries, signifying that the shepherds or Pastours in it teach the sheepe, & not they him.

The Gospel upon the 1. Sunday after Easter, & for S. Thomas of Canturburie. Decib. 19. And so his Translation. July 7. Christes death was so necessarie for the flocke, that when he might have escaped, he voluntarily offered himself to death for his flocke. He meaneth the Church of the Gentils. The Gospel upon wensday in Passion weeke.

Another reading is, My Father hath given me, &c.

sheep heare his voice: and he calleth his owne sheep by name, and lea-
deth the forth. 4. And when he hath let forth his owne sheep, he goeth
before them: and the sheep follow him, because they know his voice.
5. But a stranger they follow not, but fly from him because they know
not the voice of strangers. 6. This prouerb Iesus said to them. But they
knew not what he spake to them.

7. Iesus therefore said to them againe: Amen, amen I say to you,
that I am the doore of the sheep. 8. And how many soeuer haue come,
are theues and robbers: but the sheep heard them not. 9. I am the doore.
By me if any enter, he shal be saued: & he shal goe in and shal goe out, &
shal find pastures. 10. The theefe cometh not but to steale and kil & de-
stroy. I came that they may haue life, & may haue more abundantly. 11. I am the good Pastour. 12. The good Pastour giueth his life for his
sheep. But the hireling & he that is not the Pastour, whose owne the sheep
are not, seeth the wulfe comming, and leaueth the sheep, and flieth: and
the wulfe raueth, and disperseth the sheep. 13. And the hireling flyeth
because he is a hireling, and he hath no care of the sheep. 14. I am the
good Pastour; and I know mine, and mine know me. 15. As the Father
knoweth me, and I know the Father: and I yeld my life for my sheep.
16. And other sheep I haue that are not of this fold: them also I must
bring, and they shal heare my voice, and there shal be made one fold
and one Pastour. 17. Therefore the Father loueth me, because I yeld
my life, that I may take it againe. 18. No man taketh it away from me:
but I yeld it of myself. And I haue power to yeld it: and I haue
power to take it againe. This commandement I receiued of my Father.

19. A dissention rose againe among the Iewes for these wordes.
20. And many of them said: He hath a Diuel and is mad, why heare you
him? 21. Others said: These are not the wordes of one that hath a Diuel.
Can a Diuel open the eyes of blind men?

22. And the Dedication was in Hierusalem: and it was winter.
23. And Iesus walked in the Temple, in Salomons porch. 24. The
Iewes therefore compassed him round about, and said to him: How
long dost thou hold our soule in suspense? it thou be Christ, tel vs
openly. 25. Iesus answered them: I speake to you, and you beleeue
not, the workes that I doe in the name of my Father, they giue testimo-
nie of me. 26. But you doe not beleeue, because you are not of my sheep.
27. My sheep heare my voice, and I know them, and they follow me.
28. And I giue them life euerlasting; and they shal not perish for euer,
and no man shal plucke them out of my hand. 29. My Father, that
which he hath giuen me, is greater then all: and no man can plucke them
out of the hand of my Father. 30. I and the Father are one.

31. The Iewes tooke vp stones, to stone him. 32. Iesus answered
them. Many good workes I haue shewed you from my Father, for which
of those workes doe you stone me? 33. The Iewes answered him: For a
good worke we stone thee not, but for blasphemie, and because thou
being a man, makest thyself God. 34. Iesus answered them: Is it not
written in your law, that I say, you are Gods? 35. If he called them God-
des, to whom the word of God was made, and the scripture cannot be
broken:

Esa. 40.
11. Eia.
145. 23.

Eia. 37.
24.

Esa. 51.
7.

1. Mat.
4. 16, 19.

euum.

1. 21, 6.

broken; 36. whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the Sonne of God? 37. If I doe not the workes of my Father, belecue me not. 38. But if I doe, and if you wil not belecue me, belecue the workes: that you may know and belecue that the Father is in me, and I in the Father. ¶ 39. They sought therefore to apprehend him; and he went forth out of their hands.

40. And he went againe beyond Iordan into that place where Iohn was baptizing first, and he taried there. 41. and many came to him. and they said: That Iohn indeed did no signe. But all things whatsoever Iohn said of this man, were true. 42. And many beleued in him.

ANNOTATIONS.

CHAP. X.

1. *Chimeth another way.*) Whosoever taketh vpon him to preach without lawful sending, to minister Sacraments, & is not Canonically ordered of a true Catholike specially, are Bishop, to be a Curate of soules, Parson, Bishop, or what other spiritual Pastour the thewes that former, and cometh not in by lawful election and holy Churches ordinance to that clime in indignity, but breaketh in against order by force or fauour of men, and by humane other way, not lawes, he is a theefe & a murderer. So came in Arius, Caluin, Luther, & all Heretikes & by the doore, al that succeed them in room and doctrine. And generally euerie one that descendeth not by Lawful succession in the known ordinarie line of Catholike Bishops and Pastours that haue been in all Countries since their conversions. And according to this rule S. Irenaeus l. 4. c. 1. with the true shepheards from the theues and Heretikes. So doe Tertulian de Praescr. ca. 11. S. Cyr de vnit. E: m. 7. S. August. ep. 161. & cont. ep. Manich. 1. 4. and Irenaeus.

11. *Good Pastour.*) The good Pastour, is he whose special care is not of his owne aduantage, but of the safety of the flocke. The hutchling, is he that respecteth not the profit and good of the flocke, but his owne lustre. The woulfe, is the Heretike, or any persecutor of the Church, which is Christs flocke.

13. *Faith.*) Euerie Bishop and Pastour is bound to abide with his flocke: times of When the danger & persecut. on euen to death, except himself be personally sought for, rather Pastour must thin the flocke, or the flocke it self forsake him. For in such cases the Pastour may flye, tarry, or may as the apostles did, and S. Athanasius, and others. S. *Arian Apol. de suafngt. August. sic.* ep. 120.

21. *The dedication.*) This is the feast of Dedication instituted by Iudas Machabaeus. Iudas Machabaeus. Christ vouchsafed to honour and keepe that feast instituted by him: & chabaeus. our Heretikes vouchsafe not to pray and sacrifice for the dead, * used and approved by Dedication of him. The Dedication also of Christian Churches is warranted thereby, with the annual Churches memories thereof. and it proueth that such things may be instituted without any expresse commandement in Scripture.

29. *That which he gave me.*) I haue read also diuers of the Fathers, namely S. Hilary Trin. Christ essence & diuine nature by 7. post medium. S. Ambrose de Sp. S. li. 3. c. 18. S. August. in lo. mall 43. S. Cyr. li. 7. in lo. c. 10. and vic. it to proue that Christ had his essence and nature of the Father. And therefore re of the Fa: some Heretikes of our time wickedly accuse the Council of Laterane for falsifying ther. this place & applying it to the same purpose. Which they leide can abide, for that it is against Caluins Autotheisme, holding that Christ took his person of the Father, but Caluins autotheisme. not his substance. See the 2. *Arms* in 1. 16. v. 1.

CHAP. XI.

He cometh once againe into Iewrie boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus foure daies buried. 47. At which miracle the blind manne of the Rulers so increaseth, that in Council they conclude to make him away. Howbeit the high Priest prophesieth vnawares, of the saluation of the world by his death. 4. He thereupon goeth againe out of the way.

The Ghospel
vpon Friday in
the 4 weeke of
Lent.



AND there was a certaine sicke man, Lazarus of Bethania, of the towne of Marie & Martha her sister. 2. (And Marie was she^e that anointed our Lord with ointement, & wiped his feete with her haire : whose brother Lazarus was sicke.) 3. His sisters therefore sent to him saying Lord, behold, he whom thou louest, is sicke. 4. And Iesus hearing, said to them : This sicknesse is not to death, but for the glorie of God : that the Sonne of God may be glorified by it. 5. And Iesus loued Martha, and her sister Marie, and Lazarus. 6. As he heard therefore that he was sicke, then he taried in the same place two daies : 7. then after this he saith to his Disciples : Let vs goe into Iewrie againe. 8. The Disciples say to him : Rabbi, now the Iewes sought to stone thee, and goest thou thither againe ? 9. Iesus answered : Are there not twelue houres of the day ? If a man walk in the day, he stumbleth not : because he seeth the light of this world : 10. but if he walke in the night, he stumbleth, because the light is not in him. 11. These things he said, and after this he saith to them : Lazarus our freind sleepeeth, but I goe that I may raise him from sleep. 12. His Disciples therefore said. Lord, if he sleep, he shal be safe. 13. But Iesus spake of his death : & they thought that he spake of the sleeping of sleep. 14. Then therefore Iesus said to them plainly : Lazarus is dead, 15. and I am glad for your sake, that you may belecue, because I was not there. but let vs to goe to him. 16. Thomas therefore, who is called Didymus, said to his Condisciples : Let vs also goe, to die with him.

In. 7.
37.
Mat. 16.
7. Mar.
14. J.
10. 11. J.

e de dormi-
tione
somi.

17. Iesus therefore came, and found him now hauing been foure daies in the graue. 18. And Bethania was nigh to Hierusalem about fiftene hundred paces. 19. And many of the Iewes were come to Martha and Marie, to comfort them concerning their brother. 20. Martha therefore when she heard that Iesus was come, went to meet him, but Marie sate at home. 21. Martha therefore said to Iesus : Lord if thou hadst been here, my brother had not died. 22. But now also I know that what things soener thou shalt aske of God, God wil giue thee. 23. Iesus saith to her : Thy brother shal rise againe. 24. Martha saith to him. I know that he shal rise againe in the resurrection, in the last day. 25. Iesus said to her. I am the resurrection and the life, he that beleueth in me, although he be dead, shal liue. 26. And every one that liueth, and beleueth in me, shal not die for euer. Beleuest thou this ? 27. She saith to him : Yea Lord, I haue beleued that thou art Christus the Sonne of God that art come into this world. **¶**

28. And when she had said these things, she went, and called Marie her sister secretly, saying : The Master is come, & calleth thee. 29. She, when

The Ghospel
in a waile for
the dead vpon
the day of the
burial or de-
position, also
the 3. 7. and 10.
day.

when she heard, riseth quickly & cometh to him. 30. For Iesus was not yet come into the towne : but he was yet in that place where Martha had met him. 31. The Iewes therefore that were with her in the house and did comfort her, when they saw Marie that she rose quickly and went forth, followed her, saying : That she goeth to the graue, to weepe there. 32. Marie therefore when she was come where Iesus was, seeing him, fel at his feete, and saith to him : Lord, if thou hadst been here, my brother had not died. 33. Iesus therefore when he saw her, weeping, and the Iewes that were come with her, weeping, he groined in spirit, and troubled himself, 34. and said. Where haue you laid him? They say to him : Lord, come and see. 35. And Iesus wept. 36. The Iewes therefore said : Behold how he loued him. 37. But certaine of them said : Could not he that opened the eyes of the blind man, make that this man should not die? 38. Iesus therefore againe groning in himself, cometh to the graue. and it was a caue; and a stone was laid ouer it. 39. Iesus saith. Take away the stone. Martha the sister of him that was dead, said to him. Lord, now he stinketh, for he is now of foure daies. 40. Iesus saith to her. Did not I say to thee, that if thou beleene, thou shalt see the glorie of God? 41. They tooke therefore the stone away. And Iesus lifting his eyes v pward, said : Father, I giue thee thanks that thou hast heard me. 42. And I did know that thou doest

St. Cyril v. 7.
e. vlt in lo. and
St. August.

Tract. 49 in lo.

apply this to

the Apostles &

Priests autho-

ritie of absol-

ving sinners:

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Priests minis-

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The Gospell

upon Friday in

Passion weeke.

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sake God, they

lose not both,

as the Iewes

did Aug tract.

47 in lo.

45. Many therefore of the Iewes that were come to Marie & Martha, & had see the things that Iesus did, beleued in him. 46. And certaine of the went to the Pharisees, & told the things that Iesus did. 47. The chiefe Priests therefore & the pharisees gathered a Councel, & said. What doe we, for this man doeth many signes. 48. If we let him alone so, all wil beleue in him, & the Romanes wil come, & take away our place & Nation. 49. But one of them named Caiphaz, being the high Priest of that yeare, said to them. You know nothing, 50. neither doe you consider: that it is expedient for vs that one man die for the people, & the whole Nation perish not. 51. And this he said not of himself but being the high Priest of that yeare, he prophesied that Iesus should die for the Nation. 52. And not only for the Nation, but to gather into one the children of God that were dispersed. 53. From that day therefore they deuised to kil him. 54. Iesus therefore walked no more openly among the Iewes, but he went into the countrie beside the desert vnto a citie that is called Ephrem, and there he abode with his Disciples.

55. And the Pasche of the Iewes was at hand : & many of the countrie went vp to Hierusalem before the Pasche to sanctifie themselves. 56. They sought Iesus therefore; and they commanded one with another, standing in the Temple : What

thinke you, in that he is not come to the festiual day? And the cheefe Priests & Pharisees had giuen commandement, that if any man should know where he was, he should tel, that they might apprehend him.

ANNOTATIONS.

CHAP. XI.

The priuiledge of the office & order, though in a wicked person.

11 *Being the high Priest*) Maruel not that Christ preserveth his truth in the Church as well by the unworthy as the worthy Prelates thereof: the gifts of the Holy Ghost following their Order and office, as we see here in Caiaphas, & not their merites or person. And if this man being many waies wicked, and in part an usurper, and the Law & Priesthood being to decline & to give place to Christs new ordinance, had yet some assistance of God for viterance of truth which himself meant not, nor knew not: how much more may we be assured, that Christ will not leaue Peters Seat, whose faith he promised should neuer faile, though the persons which occupie the same, were as ill as the blasphemous & malicious moathes of Heretikes doe affirme.

CHAP. XII.

The 4. part.

The 4. Pasche, & holy weeke of his Passion in Hierusalem.

The Rulers dealing as if he had himself, 1. he cometh to Bethania 2. Where by occasion of iudas the traitor murmuring at Marie Magdalens costly deuotion, he foretelleth his death. 11. From thence, though they did not intend to let Lazarus also, he ride openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ. 20 Where certaine Gentils desiring to see him, 23. he foretelleth the conuersion of the whole world from the Diuel to him, to be now instant, as the effect of his death vpon the Crosse. 28. The Father also answering from Heauen to his prayer made to that purpose, 37. Yet after all this, the Iewes continue incredulous as Esay prophesied of them: 42. though many beleued, but were ashamed to confesse him. 44 Whereupon he sheweth that it is glorious before God, and saluation to themselves to beleue in him, and confesse him and damnable to despise him.

The Gospel vpon Munday in Holy weeke.

: Of this vndisputed extraordinary office of deuotion, & how acceptable they were to Christ, see the *Annot. Mt.* 26.



FEW therefore sixe daies before the Pasche came to Bethania, where Lazarus was, that had been dead, whom IESVS raised. 2. And they made him a supper there: and Martha ministred, but Lazarus was one of them that sate at the table with him. 3. Marie therefore tooke a pown of ointement of right spikenard, precious, and anointed the feete of IESVS, and wiped his feete with her haire: and the house was filled of the odour of the ointement. 4. One therefore of his Disciples, Iudas Iscariote, he that was to betray him, said 5. Why was not this ointement sold for three-hundred pence, and giuen to the poore? 6. And he said this, not because he cared for the poore, but because he was a theefe, and having the purse, caried the things that were put in. 7. IESVS therefore said: Let her alone that she may

*Mt. 26.
6. Mar.
14. 1.
Psalm
Sunday
cuc.*

may keepe it for the day of my * burial. 8. For the poore you haue alwaies with you; but * a me you shal not haue alwaies. 9. A great multitude therefore of the Jewes knew that he was there; and they came, not for Iesus only, but that they might see Lazarus, whom he raised from the dead. ¶ 10. b But the chiefe Priests devised for to kil Lazarus also: 11. because many for him of the Jewes went away, and beleued in Iesus.

12. And on the morow a great multitude that was come to the festi-
ual day when they had heard that Iesus cometh to Hierusalem,
13. they tooke the * boughes of palmes, and went forth to meet him, &
cried: Hosanna, Blessed is he that cometh in the name of our Lord, the King of
Israel 14. And Iesus found a yong asse, and sate vpon it, as it is written:
15. Feare not daughter of Sion: behold, thy King cometh sitting vpon an asses colt
16 These things his Disciples did not know at the first: but when Iesus
was glorified, then they remembered that these things had been written
of him, and these things they did to him. 17. The multitude therefore
gave testimonie, which was with him when he called Lazarus out of
the graue, and raised him from the dead. 18. For therefore also the mul-
titude came to meete him, because they heard that he had done this
signe. 19. The Pharisees therefore said among themselves: Doe you see
that we preuaile nothing? Behold the whole world is gone after
him,

20. And there were certaine Gentiles of them that came vp to adore in
the festiual day. 21. These therefore came to Philippe who was of
Bethsaida of Galilee, and desired him, saying: Sir, we are desirous to
see Iesus. 22. Philippe cometh and telleth Andrew. Againe Andrew &
Philippe told Iesus. 23. But Iesus answered them, saying: The
houre is come, that the Sonne of man shal be glorified. 24. b Amen,
amen I say to you, vntill the graine of wheate falling into the ground,
die: it self remaineth alone. but if it die, it bringeth much fruit. 25. He
that loueth his life, shal lose it: and he that hateth his life in this world,
doth keep it to life euerlasting. 26. If any man minister to me, let him
follow me: and where I am, there also shal my minister be. If any man
minister to me, my Father wil honour him. ¶ 27 Now my soule is
troubled. And what shal I say? Father, saue me from this houre. But
therefore came I into this houre. 28. Father, glorifie thy name. A voice
therefore came from Heauen: Both I haue glorified it, and againe I wil
glorifie it. 29. The multitude therefore that stood and heard, said that it
thundered. Others said; An Angel spake to him. 30. Iesus answered,
and said: This voice came not for me, but for your sake. 31. Now is the
iudgement of the world: now the Prince of this world shal be cast
forth. 32. And I, * if I be exalted from the earth, wil draw all things to
my self. 33. (And this he said, signifying what death he should die)
34. The multitude answered him: We haue heard out of the law, that
CHRIST abideth for euer, and how canst thou say this? The Sonne of man
must be exalted? Who is this Sonne of man? 35. Iesus therefore said
to them: Yet a litle while, the light is among you. Walke whiles you
haue the light, that the darkenesse ouertake you not. And he that wal-

weeke
The deuout
offices of bal-
ming & anoin-
ting the dead
bodies of the
faithful are
here also al-
lowed.

¶ Not visible
& moral con-
dition, to re-
ceiue almes of
you or such
like offices for
supply of my
necessities
b The Ghospel
vpon Saturday
in Passion
weeke.
Psalme Sun-
day.

We may see
there is a great
difference
where a man
pray or adore,
at home or in
the Church &
holy places:
when the Gen-
tils also came
of deuotion a
pilgrimage to
the Temple in
Hierusalem.
b The Ghospel
for S. Ignarius
Febr 1 And S.
Laurence Aug.
10. And for
some other
martyrs not
Bishops.
c The Ghospel
vpon Holy
Roode day
Ioh 14 in
La in, Exaltat;
in S. Crisost.

HOLY
weeke.

If any man
like (such S
Augustine)
why they could
not beleeue I
a direct round-
ly, because
they would not
Trust in me.
See the mea-
ning of this
speech Annot.
Mat. 13, 13. Mr.
4, 12.
This is the
case of many
principal men
in such coun-
tries where
heretic hath
the upper hand,
who know &
beleeue the
Catholike
faith & but ma-
king choise
rather to keepe
mans fauour
then Gods,
they dare not
confesse the
same. Such
may pray that
God and the
world agree
together: for
els it is seen
whose part
they will take.
Church orna-
ments.

Toleration of
the euil.

kech in darkenesse, knoweth not whither he goeth. 36. Whiles you
haue the light, beleeue in the light, that you may be the children of
light. ¶ These things Iesus spake and he went away, and hid himself
from them. ¶

37. And whereas he had done so many signes before them, they be-
leeued not in him: 38. that the saying of Esay the Prophet might be
fulfilled, which he said: Lord, who hath beleeued the hearing of vs? 39. and the ar-
me of our Lord to whom hath it bene reuealed? 40. Therefore they could not
beleeue, because Esay said againe: He hath blinded their eyes, and indurated
their hart, that they may not see with their eyes, nor vnderstand with their hart, and
be conuerred, and I heale them. 41. These things said Esay, when he saw his
glorie, & spake of him. 42. But yet of the Princes also many beleeued in
him: but for the Pharisees they did not confesse, that they might not
be cast out of the Synagogue. 43. For they loued the glorie of men
more, then the glorie of God.

44. But Iesus cried, and said: He that beleeueth in me, doth not be-
leeue in me, but in him that sent me. 45. And he that seeth me, seeth
him that sent me 46. I a light am come into this world: that euery one
which beleeueth in me, may not remaine in the darkenesse. 47. And if
any man heare my wordes, and keepe them not: I doe not iudge him.
For I came not to iudge the world, but to saue the world. 48. He that
despieth me, & receiuethe not my wordes, hath that iudgeth him, the
word that I haue spoken, that shal iudge him in the last day. 49. Because
of my self I haue not spoken, but the Father that sent me, he gaue me
commandement what I should say, and what I should speake. 50. And I
know that his commandement is life everlasting. The things therefore
that I speake, as the Father said to me, so doe I speake.

ANNOTATIONS.

CHAP. XII.

1. Why was.) So wicked, couetous, and sacrilegious persons reprehend good men
for bestowing their goods vpon Church ornaments &c. vnder pretence of better be-
stowing them on the poore: such provide for the poore as Iudas did.

6. A thiefe.) Iudas did not then first perishe when he sould our Lord, for he was a
thiefe before: and being lost he yet followed Christ, not in hart, but in body only.
Which our Master tolerated, to giue vs a lesson to tolerate the ill, rather then deuide
the body. Aug. 1240 10. in 10.

Es. 13, 1
Isa 6, 9
Mat 13
14 Mat.
4, 12.
Lu 8
10 in B
18, 17.

C H A P. XIII.

At his last supper, to giue his farewell, and that in most wonderful louing manner, & he washeth his Disciples feet, 6. beginning with Peter, 8. (shewing how necessarie it is for vs to be washed of him in Baptisme, and needful also after Baptisme) 12. and by this example teaching them to humiliate one toward another. 21. Then he foretelleth, that (notwithstanding his exceeding loue toward them) one euen of them wil betray him, meaning iudas, 22. as to Iohn he secretly sheweth After whose going out, he reioyceth and saith, that euen now the houre is come. 34. commendeth vnto them to lue together, as a new commandement, 36. and foretelleth Peter, who presumed too much of his owne strength, that euen this night he wil deny him thise.

Mat 16,
1.
Mr 14,
1. Luc.
22, 1.



AND before the festiual day of Pasche, Iesus knowing that his houre was come that he should passe out of this world to his Father: whereas he had loued his that were in the world, vnto the end he loued them. 1. And when supper was done, whereas the Diuel now had put into the hart of Iudas Iscariote the sonne of Simon, to betray him: 3. knowing that the Father gaue him all things into his handes, & that he came from God, and goeth to God: 4. he riseth from supper, and laeth aside his garments, and hauing taken a towel, girded himself. 5. After that, he put water into a bason, and began to wash the feete of the Disciples, and to wipe them with the towel where with he was girded. 6. He cometh therefore to Simon Peter. And Peter saith to him, Lord, dost thou wash my feet? 7. Iesus answered and said to him: That which I doe, thou knowest not now, hereafter thou shalt know. 8. Peter saith to him. Thou shalt not wash my feet for euer. Iesus answered him: If I wash thee not, thou shalt not haue part with me. 9. Simon Peter saith to him. Lord, not only my feet, but also handes and head. 10. Iesus saith to him: He that is washed, needeth not but to wash his feet, but is cleane wholly. And you are cleane, but not al. 11. For he knew who he was that would betray him, therefore he said You are not cleane al.

The Ghospel
vpon Maunday
thursday at
masse, & at the
washing of
feete.
Maunday
Thursday.
By supper, he
meaneth the
eating of the
paschal lambe.
for, the institution
of the B.
Sacrament was
after this.

12. Therefore, after he had washed their feete, and taken his garments, being set downe, againe he said to them: Know you what I haue done to you? 13. You call me, Maister, and Lord: and you say wel, for I am so. 14. If then I haue washed your feete, Lord and Maister, you also ought to wash one anothers feete. 15. For I haue giuen you an example, that as I haue done to you, so you doe also. 16. Amen, amen I say to you, a seruant is not greater then his Lord, neither is an Apostle greater then he that sent him. 17. If you know these things, you shal be blessed if you doe them. 18. I speake not of you al: I know whom I haue chosen. But that the scripture may be fulfilled, He that eateth bread with me shall lift up his heele against me. 19. From this time I tel you, before it come to passe that when it shal come to passe, you may beleue, that I am he. 20. Amē, amē, say to you, he that receiveth any that I send, receiveth me:

7f. 40,
10.

& he that receiveth me, receiveth him that sent me. 21. When IESVS had said these things, he was troubled in spirit: and he protested, and said: * Amen, amen I say to you that one of you shal betray me. 22. The Disciples therefore looked one vpon another, doubting of whom he spake. 23. There was therefore one of his Disciples leaning in the bosome of IESVS, he whom IESVS loued. 24. Therefore Simon Peter beekneth to him, and said to him: Who is it of whom he speaketh? 25. He therefore leaning vpon the breast of IESVS saith to him: Lord, who is he? 26. IESVS answered: He it is to whom I shal reach the dipped bread. And when he had dipped the bread, he gaue it to Iudas Iscariote Simons sonne. 27. And after the morsel, then Satan entred into him. And IESVS saith to him: That which thou doest, doe it quickly. 28. But no man knew of those that sate at table to what purpose he said this vnto him. 29. For certaine thought, because Iudas had the purse, that IESVS had said to him: Buie those things which are needful for vs to the festiual day: or that he should giue some thing to the Poore. 30. He therefore hauing receiued the morsel, incontinent went forth. And it was night.

31. When he therefore was gone forth, IESVS said: Now the Sonne of man is glorified, and God is glorified in him. 32. If God be glorified in him, God also wil glorifie him in himself, and incontinent wil he glorifie him. 33. Little children, yet a litle while I am with you. You shal seeke me, & * as I said to the Iewes, whither I goe, you can not come to you also I say now. 34. * A new comendement I giue to you, That you loue one another, as I haue loued you, that you also loue one another. 35. In this all men shal know that you are my Disciples, if you haue loue one to another. 36. Simon Peter saith to him: Lord, whither goest thou? IESVS answered, Whither I goe, thou canst not now follow me, but hereafter thou shalt follow. 37. Peter saith to him: Why can not I follow thee now? * I wil yeald my life for thee. 38. IESVS answered him: Thy life wilt thou yeald for me? Amen, amen I say to thee, the cocke shal not crow, vntil thou denie me thrise.

Mr. 16,
18. Mr.
14, 16.
Luk 22,
21.

Jo. 7,
14.
1. Jo. 5,
21.

Mr. 16,
11. Mr.
14, 29.
Luk 22,
21.

Christ had some prouision he'ore hand giuen him by the Collections of the faithful, which was used both in his owne necessities, & bestowed vpon the poore.

ANNOTATIONS.

CHAP. XIII.

Puritie required to the receiving of the B. Sacrement.

1. *Regent wash*) This lotion was not only of curtesy, such as the Iewes vsed toward their phetis, nor only for example of humilitie but for mysterie and signification of the great puritie that is required before we come to receiue the holy Sacrament, which first g'it after this washing was to be instituted and giuen to the Apostles. *Ambr. 11. 3 de Sacra c. 1. Bernard de conu. Domini Sermon 1.*

Ventral finnes taken away by sacred ceremonies.

10. *To wash his face*) The foulnesse of the face, when all the rest is cleane, signifieth the earthly affections and reliques of former finnes remitted: which are to be cleanted by deuout actes of charitie and humilitie, as *S. Ambrose li. 3. de Sacra c. 1* and *S. Augustin li. 108. de ciuitate 14. m. 16.* doe note. And because this was only a ceremonie, & yet had such force, both now, and after ward vsed of the Apostles, that it purged small offences and bittiness of the soule, as *S. Ambrose* and *S. Bernard* gather, it may not seeme strange that holy-water and such ceremonies may remit ventral finnes.

Ambr.
de Bern.
li. 108.
14. m. 16.

14. *You also say.*) Our Maister neuer spake plainer, nor seemed to command more precisely, either of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches iudgement directed by the Holy Ghost we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why doe they beleue the Church in this, The Church and doe not credit her affirming the chalice not to be necessarie for the communicants distinct which
14. *A new commendement.*) The commendement of mutual loue was given before, but are Sacraments manifoldly misconstrued, and abridged by the fewes to freinds only, to this life only, for and which not earthly respects only: but Christ reneweth it and enlargeth it after the forme of his &c. owne loue toward vs, and giueth grace to fulfil it.

CHAP. XIV.

They being sad, because he said that he must goe from them, he comforteth them many waies as putting them in hope to follow him vnto the same place, so that they keepe his commandements. Where he telleth them, that himself is the way rather according to his Humaneitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantial, & promising also to send vnto them, (that is, to his Church) the Holy Ghost to be after his departure with them for euer. 8. And saying that it is his promotion (according to his Humaneitie) to goe to the Father, for whose obedience ths his death shal be, & not for any guilt of his owne.



LET not your hart be troubled. You beleue in God, beleue in me also. 1. In my Fathers house there be many mansions. If not, I would haue told you, Because I goe to prepare you a place. 3. And if I goe, and prepare you a place I come againe and wil take you to my self, that where I am, you also may be. 4. And whither I goe you know, and the way you know.

5. Thomas saith to him. Lord, we know not whither thou goest, and how can we know the way? 6. Iesus saith to him: I am the way, and the veritie, and the life. No man cometh to the Father, but by me. 7. If you had knowen me, my Father also certes you had knowen: and from hence forth you shal know him, and you haue seen him.

8. Philippe saith to him. Lord shew vs the Father, and it sufficeth vs. 9. Iesus saith to him. So long time I am with you, & haue you not knowen me? Philippe, he that seeth me, seeth the Father also. How saiest thou, Shew vs the Father? 10. Doe st thou not beleue that I am in the Father, & the Father in me? The wordes that I speake to you, of my self I speake not. But my Father that abideth in me, he doeth the workes. 11. Beleue you not, that I am in the Father and the Father in me? Otherwise for the workes themselves beleue. 12. Amen, amen I say to you, he that beleeueth in me, the workes that I doe, he also shal doe, and greater then these shal he doe, 13. because I goe to the Father, & whatsoever you shal aske in my name, that wil I doe: that the Father may be glorified in the Sonne. 14. If you ask me any thing in my name, that wil I doe. 15. If you loue me, keepe my commandments. 16. And I wil aske the Father, and he wil giue you another Paraclete, that he may abide with you for euer, 17. the Spirit of truth, whom the world cannot receiue, because it

The Gospell
upon S. Phi-
lip and Iacobi
day Ma. 1.
These man-
sions signifye di-
fects of glo-
rie in Heauen
Here it is adu.
Iohn

The Gospell
upon whit sun-
eue, And in
a vniuersall masse
for the election
of the Pope.
It is the pos-
sible both to
loue Christ &
to keepe his
commande-
ments.

Paraclete by
interpretation
is either a com-
forter, or an
advocate and
therefore to
translate it by
any one of the
only, perhaps
to adu. ge the
sense of that
place,

seeth

doe not
believe.

28. seeth him not, neither knoweth him, but you know him: because he shall abide with you, and shall be in you. 18. I will not leave you orphans. I will come to you. 19. Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. ¶ 20. In that day you shall know that I am in my Father, and you in me; and I in you. 21. He that hath my commandments, & keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest my self to him.

shall
know.

The Gospel
upon what sun-
day. And in a
votive Masse
of the Holy
Ghost.

See the An-
not. upon the
14. Chap. vers.
11. & 12.

22. Judas saith to him, not that Iscariote: Lord, what is done, that thou wilt manifest thy self to vs, and not to the world? 23. Iesus answered, and said to him: If any love me, he will keepe my word, and my Father will love him, and we will come to him, and will make abode with him. 24. He that loveth me not, keepeth not my wordes. And the word which you have heard, is not mine; but his that sent me, the Father. 25. These things have I spoke to you abiding with you. 26. But the Paraclete the Holy Ghost, whom the Father will send in my name, he shall teach you all things, & suggest unto you all things whatsoever I shall say to you. 27. Peace I leave to you, my peace I give to you, not as the world giveth, doe I give to you. Let not your hart be troubled, nor feare. 28. You have heard that I said to you, I goe, and I come to you. If you loved me, you would be glad verily, that I goe to the Father: because the Father is greater then I. 29. And now I have told you before it come to passe that when it shall come to passe, you may beleue. 30. Now I will not speake many things with you. For the Prince of this world cometh, and in me he hath not any thing. 31. But that the world may know that I love the Father: and as the Father hath given me commandment, so doe I. ¶ Arise, let vs go hence,

ANNOTATIONS.

CHAP. XIV.

We may and
must easily
beleue the
miracles of
Saints and of
their relikes,
when Christ
himself fore-
telles they
shall doe such
wonderful
things.

The Heretikes
as faithles in
this point, as
the old Pagans.

11. Greater in these.) S. Chrysostom in a whole booke against the Pagans proueth that this was fulfilled not only in Peters shadow, and Pauls garments, which as we read in the Acts, healed infirmities: but also by the Reliques and monuments of Saints, namely of S. Basilias of whom he there createth, thereby inferring that Christ is God, who could and did performe these wonderful wordes, by the very ashes of his seruants. The Protestants cleane contrarie, as patrones of the Pagans infidelity, as though our Saviour had promised these & the like miraculous workes in vaine, either not meaning or not able to fulfill them, so doe they discredit all the approved histories of the Church concerning miracles wrought by Saints namely that S. Gregorie *Traumaturgus* removed a mountain, the miracles of S. Paul the Exemite and S. Marcellin written by S. Hieron, the miracles of S. Martin written by S. Sulpicius, the miracles testified by S. Augustin de *Donat.* the miracles approved by S. Gregorie in his *Dialogues*, the miracles reported by S. Bede in his *Ecclesiastical history* and lives of Saints & all other miracles never so faithfully recorded in Ecclesiastical writers. In all which things about their reach of reason and nature, they are easily persuaded and have no more faith then had the Pagans, against whom S. Chrysostom in the fore said booke, & S. Augustin de *Civ. Dei* 18. c. 2. and other Fathers heretofore have written. No man therefore needeth to marvel that the very Image of our Lady, & the like, doe miracles, even as Peters shadow did no wonder, if such things seeme stranger and greater then those which Christ himself did. whereas

Li de
Babilas
Mars.
10. 1.
* *Act.*
5. 15. 19.
11.
* See
Anon
Mat. 17.
30.

our Sauiour to put vs out of doubt, saith expressly, that his Saints shal doe greater things then himselfe did.

16. For euer.) If the Holy Ghost had been promised only to the Apostles, their Successors & the Church after them could not haue changed it but it was promised them for euer. Whereby we may learne, both that the priuiledges and promises made to the Apostles were not personall, but pertaining to their offices perpetually and also that the Church and Pastours in all Ages had and haue the same Holy Ghost to gouerne them, that the Apostles and primitive Church had

The Holy Ghost is promised to the Church for euer

The Spirit of truth that abideth in the Church alwaies.

17. The Spirit of truth) They had many particular graces and graces of the Holy Ghost before, & many vertues by the same, as all holy men haue at all times but the Holy Ghost here promised to the Apostles and their Successors for euer, is to this vse specially promised, to direct them in all truth and veritie & is contrary to the spirit of liouour, heresie, & falshood And therefore the Church cannot fall to Apostasie or Heresie, or to nothing, as the Adversaries say.

18. I shal be greater then I.) There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, with this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitye of the Sonne with the Father Which wordes yet indeed rightly vnderstood after the Churches sense, make nothing for their false Sect, but only signifie that Christ according to his Manhood was inferiour indeed, and that according to his Diuinitie he came of the Father. And if the Heresie or disease of this time were Arianisme, we should stand vpon these places and the like against the Arians, as we now doe vpon others against the Protestants, whose Sect, is the disease and bane of this time.

The Arians alleage as plaine Scriptures as the Protestants.

CHAP. XV.

He exhorteth them to abide in him (that is his Church), being the true vine, and not the Synagogue of the Iewes any more; & as in his loue, leaue one another, and keeping his commandements 13. shewing how much he accounteth of them, by this that he dieth for them, 15. and revealeth vnto them the secrets of Heauen, 17. and appointeth their fruit to be perpetual. 18. confirming them also against the persecutions & hatred of the obstinate Iewes.

I AM the true vine, and my Father is the husband-man. 2. " Every branch in me, not bearing fruit, he wil take it away & every one that beareth fruit, he wil purge it, that it may bring" more fruit. 3. Now you are cleane for the word which I haue spoken to you. 4. Abide in me: and I in you. As the branch can not beare fruit of it self, vnles it abide in the vine, so you neither vnles you abide in me. 5. I am the vine you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can doe nothing. 6. If any abide not in me: he shal be cast forth as the branch, and shal wither, and they shal gather him vp, and cast him into the fire, and he burneth. 7. If you abide in me, & my wordes abide in you: you shal aske what thing soeuer you wil, and it shal be done to you. 8. In this my Father is glorified; that you bring very much fruit, and become my Disciples. 9. As my Father hath loued me, I also haue loued you. Abide in my loue. 10. If you keepe my precepts, you shal abide in my loue: as I also haue kept my Fathers precepts, and doe abide in his loue. 11. These things I haue spoken to you, that my ioy may be in you, and your ioy may be filled. 12. " This is

The Gospell for some Martyrs, between Easter & whitsunday.

And on SS. Simon and Iudee Oct. 27.

The Gospell vpon S. Georges day. April. 21. And for some other Martyrs betwix Easter & whitsunday.

S. Augustin expoundeth it of the Sacramental word of Baptisme and not as Heretics doe, of preaching only my Treatise in 14.

weeke.
The Gospell
vpon S Harna-
bees day, & on
the eues of
some Apostles

The Gospell
vpon Ss. Simo
and Iudes day,
O Job 18.

" He foreshew-
eth that many
wil not obey
the Churches
wordes; & no
maruel, becau-
se they cōtem-
ned Christs
owne precept.
The Gospell
vpon Sunday
within the
Oftauē, of the
Ascension.
And in a Voel
ue of the B.
Trinitie.

my precept, that you loue one another, as I haue loued you. 13. Greater, loue then this no man hath, that a man yeald his life for his freinds. 14. You are my freinds, if you doe the things that I cōmand you. 15. Now I cal you not seruants: for the seruāt knoweth not what his Lord doeth. But you I haue called freinds; because al things whatsoeuer I heard of my Father, I haue notified vnto you. 16. You chose not me, but I chose you; and haue appointed you. that you goe, & bring fruit, and your fruit abide: that whatsoeuer you aske the Father in my name, he may giue it you. ¶ 17. These things I command you, that you loue one another.

18. If the world hate you, know ye that it hath hated me before you. 19. If you had been of the world, the world would loue his owne. But because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you. 20. Remember my word that I said to you: * The seruāt is not greater then his Maister. If they haue persecuted me, you also wil they persecute. If they haue kept my Word, yours also wil they keepe. 21. But al these things they wil doe to you for my name sake, because they know not him that sent me. 22. If I had not come, and spoken to them, they should not haue sinne: but now they haue no excuse of their sinne. 23. He that hateth me, hateth my Father also. 24. If I had not done among them workes that no other man hath done, they should not haue sinne: but now both they haue seen, and they doe hate both me and my Father. 25. But that the word may be fulfilled, which is written in their law *That they hated me gratis.* ¶ 26. But when the Paraclete cometh, whom I* wil send you from the Father, the Spirit of truth, which proceedeth from the Father, he shal giue testimonie of me: and" you shal giue testimonie, because you are with me from the beginning.

Jo 13;
16. M^o.
10. 14.
Luc 6,
10.

Ps. 145
19.
Mt 1,
1.

ANNO T A T I O N S.

C H A P. XV.

1. *Fruit branch in me*) By this it appeareth that Christ hath some branches in his bodie mystical that be fruitles: therefore it suers also may be members of Christ and the Church, though none can be saued but fruitful branches.

2. *Here from*) This proueth that a iust man may continually increase in iustice & sanctification so long as he liueth.

No saluation
out of the
Church.

4. *Abide abide*) Whosoever by Heresie, or Schisme, or for any other cause, is cut off, or separated from the Church, he can doe no meritorious worke to saluation. Neither can he heard, pray he neuer so much in deuotion, because he is not in the bodie of Christ, which is a condition necessarily required in prayer ver 7.

No mansure of
perseuerance.

4. *Pray you abide*) These conditional speaches, *If you remain to the end, If you keep my commandments*, and such like giue vs to wit that we be not sure to persist, perseuer, nor to be saued but vnder condition to be fulfilled by vs. Aug. de serm. c. 11.

Onlie faith
sufficeth not to
saue vs.

10. *Keep my precepts*) This careful and often admonition of keeping his commandments, proueth that a Christian mans life is not onely or principally in faith, but in good works.

14. *If I had*) If the Iewes had not sinned by refusing Christ, in case he had not done greater miracles then any other then were a great folly of Catholikes to heretike Luther.

Butters or Caluins new opinions without any miracles at al.

26. When I wil send) The Holy Ghost is sent by the Sonne, therefore he proceedeth from him also, as from the Father though the late Schismatical Greekes thinke otherwise.

27. You shal put.) He vouchsafeth to ioyn together the testimonie of the Holy Ghost, and of the Apostles that we may see the testimonie of truth ioynly to consist in the Holy Ghost and in the Prelates of the Church. See *Annot. Act. 13. v. 18.*

CHAP. XVI.

The cause why he foretellet them their persecution by the Iewes, is, that they be not afterward scandalized thereat. 6. Though they thinke this heauie newes, it is for their vantage that he departeth, because of the great benefits that they shal receive by the coming then of the Holy Ghost, who shal also be his witness against his enemies. 16. Although in this world they shal so be persecuted, yet to his heauenly Father they and their prayers made in his name, shal be most acceptable, and at length the child (that is, Christ in al his members) being borne, their joy shal be such as no persecutor can take from them. 31. Howbeit at this instant of his apprehension, they wil as forsaie him.



THESE things haue I spoken to you, that you be not scandalized. 2. Out of the Synagogues they wil cast you but the houre commeth, that euery one which killeth you, shal thinke that he doeth seruice to God. 3. And these things they wil doe to you, because they haue not knowen the Father, nor me. 4. But these things I haue spoken to you: that when the houre shal come, you may remember them, that I told you. ¶

5. But I told you not these things from the beginning, because I was with you. And now I goe to him that sent me, and none of you asketh me. Whither goest thou? 6. But because I haue spoken these things to you, sorrow hath filled your hart. 7. But I tel you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I wil send him to you. 8. And when he is come, he shal argue the world of sinne, and of iustice, and of iudgement. 9. Of sinne: because they beleued not in me. 10. But of iustice: because I goe to the Father; and now you shal not see me. 11. And of iudgement: because the Prince of this world is now iudged. 12. " Yet many things I haue to say to you but you can not beare them now. 13. But when he, " the Spirit of truth, commeth, he shal teach you al truth. For he shal not speake of himself; but what things soeuer he shal heare, he shal speake: and the things that are to come he shal shew you. 14. He shal glorifie me, because he shal receiue of mine, and shal shew to you. ¶ 15. All things whatsoeuer the Father hath, be mine. Therefore I said, that he shal receiue of mine, and shal shew to you. 16. A litle while, and now you shal not see me, & againe a litle while, & you shal see me: because I goe to the Father.

¶ The Heretikes translate, *Ехсѣмѣниа* you. See what corruptio this is, and the reason thereof, *Annot. c. 9. 12.* The Gospell vpon the 4. Sunday after Easter.

If he shal teach al truth; & that for euer, (as before c. 14. 16) how is it possible, that the Church can erre or haue erred at any time or in any point?

The Gospell vpon the 3. Sunday after Easter.

17. Some therefore of his Disciples said one to another: What is this that he saith to vs: A litle while, and you shal not see me, and againe a litle

The Ghoſpel
for ſome Mar-
tyrs between
Eaſter & whit
ſunday.

The Ghoſpel
vpon the 1.
Sun day after
Eaſter.

Vpon this the
Church conclu-
deth al her
prayers, Per
Chriſte Domini
noſtrum, euen
thoſe alſo that
be made to
ſaints.

little while and you ſhal ſee me, and, becauſe I goe to the Father? 18. They ſaid therfore: What is this that he ſaith, A little while? we know not what he ſpeaketh. 19. And Ieſvs knew, that they would aſke him, & he ſaid to them: Of this you doe queſtion among your ſelues, becauſe I ſaid to you: A little while, and you ſhal not ſee me; and againe a little while, and I you ſhal ſee me. 20. Amen, amen I ſay to you, that you ſhal weepe and lament, but the world ſhal reioyce: and you ſhal be made ſorrowful, but your ſorrow ſhal be turned into ioy. 21. A woman when ſhe travaileth, hath ſorrow, becauſe her houre is come: but when ſhe hath brought forth the child, now ſhe remembreth not the anguiſh for ioy, that a man is borne into the world. 22. And you therfore, now indeed you haue ſorrow, but I wil ſee you againe, and your hart ſhal reioyce, and your ioy no man ſhal take from you. ¶ 23. And in that day me you ſhal not aſke any thing. Amen, amen I ſay to you, if you aſke the Father any thing in my name, he wil giue it you. 24. Vntil now you haue not aſked any thing in my name. Aſke and you ſhal receiue; that your ioy may be full. 25. Theſe things in proverbs I haue ſpoken to you. The houre cometh when in proverbs I wil no more ſpeake to you, but plainly of the Father I wil ſhew you. 26. In that day you ſhal aſke in my name: and I ſay not to you, that I wil aſke the Father for you. 27. For the Father himſelf loatheth you, becauſe you haue loued me, and haue beleened that I came forth from God. 28. I came forth from the Father, and came into the world: againe I leaue the world, and I goe to the Father.

29. His Diſciples ſay to him: Behold now thou ſpeakeſt plainly, and ſaieſt no proverb. 30. Now we know that thou knoweſt al things, and thou needeſt not that any man aſke thee. In this we beleene that thou cameſt forth from God. ¶ 31. Ieſvs answered them. Now doe you beleene? 32. Behold the houre cometh, and it is now come, that you ſhal be ſcattered euery man into his owne, and me you ſhal leaue alone: and I am not alone becauſe the Father is with me. 33. Theſe things I haue ſpoken to you, that in me you may haue peace. In the world you ſhal haue diſtreſſe, but haue confidence, I haue overcome the world.

ANNO TATIONS.

CHAP. XVI.

Chriſt leſt ma-
ny things to
be taught by
the Church

The Spirit of
truth

11. *I ſaid many things.*) This place conuinceth that the Apoſtles and the faithful be taught many things, which Chriſt omitted to teach them for their weaknes: and that it was the providence of God that Chriſt in preſence ſhould not teach and order al things, that we might be no leſſe aſſured of the things that the Church teacheth by the Holy Ghoſt, then of the things that himſelf denaereth.

13. *The Spirit of truth.*) Euer note that the Holy Ghoſt in that he is promiſed to the Church, is called the Spirit of truth. Which Holy Spirit for many other cauſes is giuen to diſturbate men and to al good men, to ſanctifie them: but to teach al truth & preſerue it truth and from error, he is promiſed and performed only to the Church and the cheefe Gouerner and general Councell thereof.

CHAP. XVII.

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his worke, he wil giue him his appointed glorie, for the conuersion of al Nations, 6. and preserve his Apostles, and his Church after them in vniue and veritie (that is, from Schisme and Heresie:) 14. finally also glorifie them with him in Heauen.

The Gospell
vpon Ascensio-
eue.

The Father
glorifieth the
Sonne by ray-
sing him from
death, exalting
him vp to his
right hand, ma-
king al creatu-
res to how
loue at his
Name, and gi-
uing him al
power and iu-
gement. The
Sonne againe
glorifieth the
Father, by ma-
king his ho-
nour, which
only in a mani-
ner was in leue-
rie before, now
known to al
Nations.

The Gospell
in a vniue
maffe against
Schisme.

A petition
is specially to
keepe the Apo-
stles and his
Church in vni-
ue and from
Schismes.

To sanctifie
himself, is to
sacrifice him-
self by dedicat-
ing his holy
body & blood
to his Father,
both vpon the
Crosse, and in
the holy Sacra-
ment.

THES E things spake Iesus: and lifting vp his eyes into Heauen, he said: Father, the houre is come, * glorifie thy Sonne, that thy Sonne may glorifie thee. 2. As thou hast giuen him power ouer al flesh, that al which thou hast giuen him, to them he may giue life euerlasting. 3. And this is life euerlasting that they know thee, the only true God, and whom thou hast sent Iesus Christ. 4. I haue glorified thee vpon the earth: I haue consummated the worke which thou gauest me to doe. 5. and now glorifie thou me O Father with thyself, with the glorie which I had before the world was, with thee. 6. I haue manifested thy name to the men whom thou gauest me out of the world. Thine they were, and to me thou gauest them: and they haue kept thy word. 7. Now they haue knowen that al things which thou gauest me are from thee. 8. because the wordes which thou gauest me, I haue giuen them: and they haue receiued, and knowen in very deed that I came forth from thee, and haue beleueed that thou didst send me. 9. For them doe I pray: Not for the world doe I pray, but for them whom thou hast giuen me, 10. because they be thine: and al my things be thine, and thine be mine and I am glorified in them. And now I am not in the world, and these are in the world, & I come to thee. ¶ 11. Holy father, * keep them in thy name, whom thou hast giuen me, that they may be one, as also we. 12. When I was with them, I kept them in thy name. Those * whom thou gauest me, haue I kept and none of them perished, but the sonne of perdition, that the * scripture may be fulfilled. 13. And now I come to thee: and these things I speake in the world, that they may haue my ioy filled in themselves. 14. I haue giuen them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world. 15. I pray not that thou take them away out of the world, but that thou preserve them from euil. 16. Of the world they are not: as I also am not of the world. 17. "Sanctifie them in truth. Thy word is truth. 18. As thou didst send me into the world, I also haue sent them into the world. 19. And for them I doe sanctifie myself that they also may be sanctified in truth. 20. And not for the only doe I pray," but for them also that by their word shal beleue in me. 21. that they al may be one, as thou (Father) in me & I in thee, that they also in vs may be one. that the world may beleue that thou hast sent me. 22. And the glorie that thou hast giuen me, haue I giuen to them, that they may be one as we also are one. 23. I in them, and thou in me: that they may be consummate in one: ¶ and the world may know that thou

thou

10 11,
9
Tf. 40,
10 108,
1.

thou hast sent me, and hast loved them, as me also thou hast loved. 14. Father, whom thou hast given me, I wil, that where I am, they also may be with me: that they may see my glorie which thou hast given me, because thou hast loved me before the creation of the world. 25. Just Father, the world hath not knowen thee. But I haue knowen thee: and these haue knowen, that thou didst send me. 26. And I haue notified thy name to them, and wil notifie it that the loue wherewith thou hast loved me may be in them, and I in them.

ANNOTATIONS.

CHAP. XVII.

True know-
ledge of God.

9. *Life everlasting*) Both the life of glorie in Heaven, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision this, is faith working by charitie. For knowledge of God without keeping his commandments, is not true knowledge, that is to say, it is an vnprofitable knowledge. 10. 1.

The Church
can not erre.

17. *Sanctify them*) Christ prayeth that the Apostles, their Successors, & al that shal be of their beleeve, may be sanctified in truth. Which is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from errour. Which prayer of Christ had not been heard, if the Church might erre.

The Canon of
the Masse.

10. *But for them*) He expresseth (and it is a great comfort) that he prayeth not only for the Apostles, but for the whole Church after them, that is, for a. beleevers. And al this profound & diuine prayer is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible sacrifice on the Crosse.

CHAP. XVIII.

Being gone to the place that Iudas the Traitor did know, 4. he offereth himself to the hand of his enemies, therewith his Diuine might in ouerthrowing them al with a word, and in sauing his Apostles from them also with a word. 10. rebuketh Peter that would defend him from them. 12. and so being apprehended, is brought bound to Anna and Caiphas, where he is stricken by a seruant, and therise denied of Peter. 18. Again in the morning he is by them brought to Pilate. 24. Who demanding their accusation, whereat they would oppress him with their authoritie, 33. examining the point of his Kingdom, pronounceth him innocent: yet they were a lye to haue a cheene life saved.

TUESDAY
night.

The Passion
according to
S Iohn in these
two Chapters,
is the Gospel
vpon Good
Friday.
Some Passion
is read in ho'y
weeke foure
times, accord-
ing to the
fo. te Euan-
gellists S. Ma-
th. appoin-
ted also in his
Church at R. p.
See 144 deump.



WHEN Iesus had said these things, he went forth with his Disciples beyond the Torrent-Cedron, where was a garden, into the which he entred and his Disciples. 2. And Iudas also, that betrayed him, knew the place: because Iesus had often resorted thither together with his Disciples. 3. Iudas therefore hauing receiued the band of men, and of the cheefe Priestes and the Pharisees, ministers, cometh thither with lanternes and torches and weapons. 4. Iesus therefore knowing al things that should come vpon him, went forth, and said to them Whom seeke ye? 5. They answered him, Iesus of Nazareth. Iesus saith to them: I am he. And Iudas also that Betracolum, stood with them.

Mat. 26,
16. Mr.
24, 25.
Lk. 22,
12.

Mat. 26,
47. Mr.
14. 41.
Lk. 22,
47.

hem

them. 6. As soone therfore as he said to them, I am he; they went backward, and fel to the ground. 7. Againe therfore he asked them: Whom seeke ye? And they said: Ie svs of Nazareth. 8. Ie svs answered, I haue told you, that I am he. If therfore you seeke me, let these goe their waies. 9. That the word might be fulfilled which he said, * That of them whom thou hast giuen me, I haue not lost any. 10. Simon Peter therfore hauing a sword, drew it out; and smote the seruant of the high Priest, & cut off his right eare. And the name of the seruant was Malchus. 11. Ie svs therfore said to Peter: Put vp thy sword into the scabbard. The chalice which my Father hath giuen me, shal not I drinke. 12. The band therfore and the Tribune & the ministers of the Iewes apprehended Ie svs, and bound him: 13. and they brought him to Annas first, for he was father in law to Caiphas, who was the high Priest of that yeare. 14. And * Caiphas was he that had giuen the counsel to the Iewes, That it is expedient that one man die for the people.

15. * And Simon Peter followed Ie svs, and another Disciple. And that Disciple was knowen to the high Priest, and went in with Ie svs into the court of the high Priest. 16. But Peter stood at the doore without. The other Disciple therfore that was knowen to the high Priest, went forth, and spake to the portresse, and brought in Peter. 17. The wench therfore that was portresse, saith to Peter: Art not thou also of this mans Disciples? He saith to her, I am not. 18. And the seruants & ministers stood at a fire of coles, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. 19. The high Priest therfore asked Ie svs of this Disciples, and of his doctrine. 20. Ie svs answered him. I haue openly spoken to the world: I haue alwaies taught in the Synagogue, and in the Temple whither all the Iewes resort together: and in secret I haue spoken nothing. 21. Why askest thou me? aske them that haue heard what I haue spoken vnto the. behold they know what things I haue said. 22. When he had said these things, one of the ministers standing by, gaue Ie svs a blow, saying: Answerest thou the high Priest so? 23. Ie svs answered him: If I haue spoken ill, giue testimonie of euil. but if wel, why strikest thou me?

24. And Annas sent him bound to Caiphas the high priest. 25. And Simon Peter was standing, and warming himself. They said therfore to him: Art not thou also of his Disciples. He denied and said: I am not. 26. One of the seruants of the high Priest saith to him, his cosin whose eare Peter did cut off. Did not I see thee in the garden with him? Againe therfore Peter denied. and forthwith the cocke crew.

28. * They therfore bring Ie svs from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eate the Pasche. 29. Pilate therfore went forth to them without, and said: What accusation bring you against this man? 30. They answered and said to him: If he were not a malefactor, we would not haue deliuered him vp to thee. 31. Pilate therfore said to them: Take him you, and according to your law iudge him. The Iewes therfore said to

It is al one for a man to deny Christ, & that he is a Disciple of Christ, or a Catholike, or a Christian man, when he is demanded. Aug 128. 11. in la. for so Peter here denieth Christ, in denying himself to be his Disciple.

GOOD FRI: DAY.

him: It is not lawful for vs to kil any man. 32. * That the word of Iesus might be fulfilled which he said, signifying what death he should die.

33. * Pilate therefore went into the Palace againe, and called Iesus, and said to him: Art thou the King of the Iewes? 34. Iesus answered: Saiest thou this of thy self, or haue others told it thee of me? 35. Pilate answered: Why, am I a Iew? Thy Nation, and the cheefe Priests haue deliuered thee vp to me: what hast thou done? 36. Iesus answered. My Kingdom is not of this world. If my Kingdom were of this world, my ministers verily would strue that I should not be deliuered to the Iewes. But now my Kingdom is not from hence. 37. Pilate therefore said to him: Art thou a King then? Iesus answered: Thou saiest, that I am a King For this was I borne, and for this came I into the world: that I should giue testimonie to the truth. Euery one that is of the truth, heareth my voice. 38. Pilate saith to him: What is truth?

And when he had said this, he went forth againe to the Iewes, and saith to them: I find no cause in him. 39. * But you haue a custome that I should release one to you in the Pasche: wil you therefore that I release vnto you the King of the Iewes? 40. They al therefore cried againe, saying. Not him but Barabbas. And Barabbas was a theefe.

It pleased God, that Christ who was to die both for the Iewes & the Gentils, should be betrayed of the one, and put to death by the other.

Io. 12,
35. Mt.
20, 10.
Mt. 17,
11. Mt.
15, 1. Lu
23, 4.

Mt. 27,
11. Mar.
13, 6. Lu
23, 17.

CHAP. XIX.

The Iewes are not satisfied with his scourging & irrision. 8. Pilate hearing them say that he made himself the Sonne of God, is more afraid. 12. Yet, they vrging him with his loyalty toward Caesar, & professing that themselves wil no King but Caesar, he yealdeth vnto them. 17. And so Christ carrying his owne Crosse, is crucified between two theeves. 19. Pilate writing notoriously the only cause of his death to be, for that he is their King or Christ. 23. His garments be so vsed, euen as the Scriptures foretold. 25. He hath special care of his mother to the end. 28. He signifieth al that was written of his Passion, to be fulfilled and so yealdeth vp his ghost. 31. Then by the Iewes meanes also other Scriptures about his legges and side, are fulfilled. 38. And finally, he is honourably buried.



HEN therefore Pilate tooke Iesus, and scourged him. 2. And the souldiars plating a crowne of thornes, put it vpon his head and they put about him a purple garment. 3. And they came to him, and said: Haile King of the Iewes, and they gaue him blowes. 4. Pilate went forth againe, and saith to them: Behold I bring him forth vnto you, that you may know that I find no cause in him. 5. Iesus therefore went forth carrying the crowne of thornes, and the purple vestiment. And he saith to them: Loe the man. 6. When the cheefe Priests therefore and the ministers had seen him, they cried, saying: Crucifie, crucifie him. Pilate saith to them: Take him you, and crucifie him. For I find no cause in him. 7. The Iewes answered him: We haue a Law; and according to the Law he ought to die, because he hath made himself the Sonne of God.

Mt. 27,
27. Mt.
15, 16.

8. When Pilate therefore had heard this saying, he feared more. 9. And he entred into the Palace againe; and he saith to I E S V S: Whence art thou? But I E S V S gaue him no answer. 10. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I haue power to crucifie thee, and I haue power to release thee? 11. I E S V S answered: Thou shouldest not haue any power against me, vnles it were giuen thee from above. Therefore he that hath betrayed me to thee, hath the greater sinne.

mid-day, counting from sun-rising. For so doth the Scripture count the houres of the day. Mr. 10, Mr. 11. Lu. 11. 10. 4. Mt. 13. & 10.

12. From thence forth Pilate sought to release him. But the Iewes cried, saying: If thou release this man, thou art not Czsars freind. Euery one that maketh himself a King, speaketh against Czsar. 13. But Pilate when he had heard these wordes, brought forth I E S V S: and he sate in the iudgement seate, in the place that is called Lithostrotos, and in Hebrew Gabbatha. 14. And it was the Parasceue of Pasche, about the sixt houre, and he saith to the Iewes: Loe your King. 15. But they cried: Away, away with him, crucifie him. Pilate saith to them: Shall I crucifie your King? The cheefe Priests answered: We haue no King, but Czsar. 16. Then therefore he deliuered him vnto them for to be crucified.

"b These three tongues being for other causes most famous before in al the world, are now also dedicated to God in the triumphant title of the Crosse of Christ, and in them the holy Scriptures are more conveniently written, taught, & preserved.

And they tooke I E S V S, and led him forth. 17. * And bearing his owne crosse he went forth into that which is called the place of Caluarie, in Hebrew Golgotha. 18. Where they crucified him, and with him two others, on the one side & on the other, and in the middes I E S V S. 19. And Pilate wrote a title also: and he put it vpon the crosse. And it was written, I E S V S OF NAZARETH THE KING OF THE I E W E S. 20. This title therefore many of the Iewes did read, because the place where I E S V S was crucified, was nigh to the citie: and it was written in Hebrew, in Greeke, and in Latin. 21. The cheefe Priests therefore of the Iewes said to Pilate: Write not, The King of the Iewes, but that he said, I am King of the Iewes. 22. Pilate answered: That which I haue written, I haue written.

"c This coate without seame is a figure of the vertue of the Church. Cyr. de unit. Eccl. And Euthymius and other write that our Lady made it.

23. The souldiars therefore when they had crucified him, tooke his garments (and they made foure pannes, to euery souldiar a part) & his coate. And his coate was without seame, wrought from the top through out. 24. They said therefore one to another. Let vs not cut it, but let vs cast lots for it whose it shal be. That the scripture might be fulfilled saying: They haue parted my garments among them, and vpon my visage they haue cast lotte. And the souldiars did these things.

d The Gospell in a vertue walle of our D. Lady between Easter & whitsuntide

25. And there stood beside the crosse of I E S V S, his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. 26. When I E S V S therefore had seen his mother and the Disciple standing whom he loued, he saith to his mother. Woman, behold thy sonne: 27. After that, he saith to the Disciple Behold thy mother. And from that houre the Disciple tooke her to his owne.

"e The great loue, faith, courage, compassion, and sorrow, that our Lady had who forsooke; not the Crosse and her Sonne when so many were fled from him, and his cheefe Apostles denied him

28. Afterward I E S V S knowing that all things were now consummate, that the scripture might be fulfilled, he saith, I thirst. 29. A vessel therefore stood therewith of vinegre. And they putting a sponge full of vinegre about a hyssope, offered it to his mouth. 30. I E S V S therefore when he had taken the vinegre, said It is consummate. And bowing his head, he gaue vp the ghost.

The Gospell in a vertue walle of the passion.

Mt. 27. 31. Mt. 27. 31. 10. 28. 11. 51.

Mt. 27. 31. 27. 31. 28. 11. 24. 28. 21. 31.

Jf. 11. 13.

Jf. 61. 61.

31. The Iewes therefore (because it was the Parasceue) that the bodies might not remaine vpon the crosse on the Sabbath (for that was a great Sabbath day) they desired Pilate that their legges might be broken, and they might be taken away. 32. The souldiars therefore came: and of the first indeed they brake the legges, and of the other that was crucified with him. 33. But after they were come to IESVS, when they saw that he was dead, they did not breake his legges, 34. but one of the souldiars with a speare opened his side, & incontinent there came forth blood and water. 35. And he that saw it, hath given testimonie: and his testimonie is true. **I** And he knoweth that he saith true, that you also may beleene. 36. For these things were done that the scripture might be fulfilled. *You shal not breake a bone of him.* 37 And againe another scripture saith: *They shal looke on him whom they pearced.*

38. And after these things * Ioseph of Arimathza (because he was a Disciple of IESVS, but secret for feare of the Iewes) desired Pilate that he might take away the body of IESVS. And Pilate permitted. He came therefore, & tooke away the body of IESVS. 39. * Nicodemus came also, he that at the first came to IESVS by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. 40. They tooke therefore the body of IESVS, and bound it in linnen clothes with the spices, as the manner is with the Iewes to burie. 41. And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42. There therefore because of the parasceue of the Iewes, they laid IESVS, because the monument was hard by.

Exe. 12,

46.

2 de. 12,

10,

* Mt.

12, 17.

Mt. 11,

41. 10.

11, 10.

10, 1, 7

30.

ANNOTATIONS.

CHAP. XIX.

The HOLY CROSSE.

17 *Quoniam crux*) This crosse, for that it was the instrument of our redemption, and as it were the Altar of the supreme Sacrifice, highly sanctified by the touching, bearing, & oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSSE: & hath been endowed with vertue of miracles, both the whole & every litle peece thereof for the which causes, & specially for the most neere memorial of Christs Passion, it hath been visited in Pilgrimages, honoured by festiual daies & otherwise, revered & reuerenced of the ancient Fathers with al deuotion: as contrariwise it hath been abused of Pagans, Apostates, and Heretikes, seeking in vaine to deface and destroy it See S. Cyril li. 4. cont. Iulian S. Hierom. ep. 17 S. Paulinus ep. 11. Ruffinus li. 1. c. 7. & 8. *Imag. Ieshu* 4. c. 15. S. Leo ep. 71. and Ser. 4. de Passione. Paulus Diacon. li. 11.

By this you see why in Catholike Churches Marie and Iohn stand by the Krosse.

16 *Tu huiusmodi*) The maruelous respect that Christ had to his mother, vouchsafing to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and misteries a working for mankind.

The Sacraments shewd out of Christs side, & thence haue their name.

17 *Tu huiusmodi*) A great honour to Iohn and charge, to haue that blessed iewel in keeping: & an vnspokeable comfort, that he was that day forward the one was to the other mother and sonne, *Virginem virginem commendamus*, saith S. Hierom, *He commended the virgin to a virgin*.

The Sacraments shewd out of Christs side, & thence haue their name.

18 *Et ex illo*) This pearcing of Christs side, though on the souldiars part it was done blindly and in ignorance, yet by Gods ordinance it contained great misteries, and was reuered by Moyses striking the rocke with his rodde as this Sacrament of blood and water drawn miraculously out of his dead body, running in the Sacraments of the Church

li. 1. adu.

Irenaeus

Exo 18. Church after the people of God, was signified by the water of the same rock following
 Num. 30 the Israelites in the desert. Out of this side (saith S. Augustin) issued the Sacraments. Hence
 Tract 9 (saith S. Chrysostom) the great mysteries have their beginning. Who earnestly, that when
 in Iohn. we come to drinke of the holy chalice, we should so approach, as though we drew the
 Hon. 24 bloud out of Christs side. And both bloud and water apart did flow forth, to shew vs
 in Iohn. the fountaine of the two principal Sacraments and their several matters, Baptisme and
 the Eucharist, springing to life everlasting in the Church. The fathers also say that the
 Church who is Christs spouse and his coadmirer in applying the bloud and water to
 the benefites of the Faithful, was here formed, builded, and taken out of this holy side
 of Christ sleeping on the Crosse, as Eve was of Adams side, when he was cast asleep
 in Paradise.

The Church
 builded of
 Christs side, as
 Eve of Adams.

CAAP. XX.

Vpon Easter day his body is m^d in the Sepulcher, first by M. Magdalene; 3. secondly
 by Peter also & Iohn, the winding clothes yet remayning. 11 Then to M. Magdalene;
 after she had seen two Angels. IESVS also himself appeareth 18. She hauing told
 to the Disciples, he appeareth to them also the same day, and sendeth them as himself
 was sent, giuing them the Holy Ghost to remit and to receive sinnes. 26. Againe vpon
 low Sunday he appeareth to them, letting Thomas see, that he might belecue, and
 commending su. b as not seeing yet doe beleue. 30. The effect of this booke.

The Gospell
 vpon Saturday
 in Easter
 weeke.

Easter
 day.
 Mat. 28,
 1.
 Mr 16,
 1.
 Luc. 24,
 1.
 And the first of the Sabbath, Marie Magdalene com-
 meth early, when it was yet darke, vnto the monument:
 and she saw the stone taken away from the monument.

That is, the
 first day of the
 weeke, as some
 interpret it,
 taking Sabbath
 for sometime it
 is for a weeke.

2. She ranne therfore and commeth to Simon Peter, and to
 the other Disciple whom Iesus loued, and saith to them:
 They haue taken our Lord out of the monument, and we know not
 where they haue laid him.
 3. Peter therfore went forth and that other Disciple, and they came
 to the monument. 4. And both ranne together, and that other Disci-
 ple did out-runne Peter, and came first to the monument. 5. And when
 he had stouped downe, he saw the linnen clothes lying: but yet
 he went not in. 6. Simon Peter therfore commeth, following him, and
 went into the monument and saw the linnen clothes lying, 7. and the
 napkin that had been vpon his head, not lying with the linnen clothes,
 but apart, wrapped vp into one place. 8. Then therfore went in that
 other Disciple also which came first to the monument: and he saw, and
 beleued. 9. For as yet they knew not the scripture, that he should rise
 againe from the dead. ¶ 10. The Disciples therfore departed againe to
 themselves.

This is our
 Sunday, called
 Dies Dominica,
 because of our
 Lord's Resur-
 rection. See the
 marg annex.
 Luc 24, 1.

11. b But Marie stood at the monument without, weeping. Ther-
 fore as she was weeping, she stouped downe, & looked into the mo-
 nument: 12. and she saw two Angels in white, sitting, one at the head,
 and one at the feet, where the body of Iesus had been laid. 13. They say
 to her. Woman, why weepest thou? She saith to them: Because they
 haue taken away my Lord, and I know not where they haue put him.
 14. When she had said thus, she turned backward, and saw Iesus
 standing, and she knew not that it is Iesus. 15. Iesus saith to her.

The Gospell
 vpo Thursday
 in Easter weeke.
 The Sepul-
 chres of Mar-
 tyrs (saith S.
 Hier 30, 17.) we
 doe honour
 euery-where;
 & putting there
 holy ashes to
 our eyes, if we
 may, we touch
 it also with our
 mouth and e

Quij Woman,

there some that
thinke the mo-
nument where-
in our Lord
was laid, is to
be neglected;
where the Di-
uel and his An-
gels, as often
as they are cast
out of the pos-
sessed before
the said monu-
ment, tremble
and roare as if
they stood be-
fore the iudge-
ment seat of
Christ?

The Gospel
upon Domini-
ca in albis or
Low Sunday,
And for peace.

Though he
gaue them his
peace liard be-
fore, yet now
entring to a
new diuine
action, to pre-
pare their hearts
to grace and
attention, he
blesseth them
again.

The Gospel
upon S. Tho-
mas the Apost-
les day,

Decemb. 21.
LOW SUN-
DAY.

See the an-
notation on the
19. verse of this Chap.

Woman, why weepest thou? whom seekest thou? She thinking that it
was the gardiner, saith to him. Sir, if thou hast caried him away, tel me
where thou hast laid him; and I wil take him away. 16. Iesus saith to
her: Marie. She turning saith to him Rabboni (which is to say, Maister.)
17. Iesus said to her: Doe not touch me, for I am not yet ascended to my
Father: but goe to my Brethren, and say to them, I ascend to my
Father and your Father, my God and your God. 18. Marie Magdalene
commeth and telleth the Disciples, That I haue seen our Lord, and thus
he said vnto me. ¶

19. Therefore when it was late that day, the first of the Sabbath,
and the doores were shut, where the Disciples were gathered together
for feare of the Iewes, Iesus came and stood in the middes, and saith to
them: Peace be to you. 20. And when he had said this, he shewed them
his handes, an I side. The Disciples therefore were glad when they saw
our Lord. 21. He said therefore to them againe: Peace be to you. As
my Father hath sent me, I also doe send you. 22. When he had said this:
he breathed vpon them, and he said to them: Receiue ye the Holy
Ghost: 23. "WHOSE SINNES YOVS HAL FORGIVE, THEY ARE FORGIVEN
THEM: AND WHOSE YOVS HAL RETEINE, THEY ARE RETAINED. 24. But
Thomas one of the Twelue, who is called Didymus, was not with them
when Iesus came. 25. The other Disciples therefore said to him: We
haue seen our Lord. But he said to them. Vnles I see in his handes the
print of the nailes, an I put my finger into the place of the nailes, and
put my hand into his side. I wil not belecue.

26. And after eight daies, againe his Disciples were within; and
Thomas with them. Iesus cometh the doores being shut, and
stood in the middes, and said Peace be to you. 27. Then he saith to
Thomas: Put in thy finger hither, and see my handes, and bring hither
thy hand, and put it into my side; & be not incredulous but faithful.
28. Thomas answered, & said to him: My Lord, & my God. 29. Iesus
saith to him. Because thou hast seen me, Thomas, thou hast beleued.
Blessed are they that haue not seen & haue beleued. ¶ 30. Many
other signes also did Iesus in the sight of his Disciples, which are not
written in this Book. 31. And these are written, that you may beleue
that Iesus is Christ the Sonne of God. and that beleeuing, you may
haue life in his name. ¶

They are more happy that beleue without sensible
argument, or sight, then such as be induced by sense or reason to beleue.

ANNOTATIONS.

CHAP. XX.

The being of
Christs body
in the B. Sacrament, for that it is in Heauen, & can not be in two places at once, nor
in the B. Sa-
crament with-
out space
quantitate
19. The doores were shut) Such Heretikes as deny Christs body to be, or that it can be
in the B. Sacrament, for that it is in Heauen, & can not be in two places at once, nor
without the natural manner of the quantitie, space, or place agreeable to the second kind of
being, as a human nature, be more easily refuted by Christ entering into the Disciples, the doores
shut & by that that his true natural body whole & perfect in all dimensions, length, breadth,
& thickness, distinct & diuers from the substance & consubstance of the wood, was in the
same

Mr. 16.
14. Lu.
24. 16.
1. Cor.
15. 5.

Jo. 11.
21.

same proper place that the wood was in, & passed through the same as he also came out of his mothers wombe the claspure not fluted, and passed through the stone, out of the Sepulcher. By al which the Heretikes being plainly repored, & conuined of infidelity, they boldly deny the plaine Scriptures, or so fondly shift their selues from the evidence therof, that their unpudencie is specially to be marked in this point.

Some say, that he came in at the window: some, that the doore opened of it-self to let him in: some, that to come in, the doores being shut, signified no more, but that he came in late in the evening, as at that time men use to shut their doores. and such other plain Scriptures flights to defend falshood against expresse Scriptures, & against the Apostles testimonie, &c.

who therefore tooke him to be a Spirit, because they saw him stand soderly in the middes of them, al the house being close shut. And the Fathers al confesse that he went in the doores being shut. See S. Ambr. *l. 10. in Lucam* 24. S. Augustin *ep. 1. ad Iulianum* & *li. 26 de ciuit. d. 8.* & S. Cyril, *in Io. h. 12. c. 13* & S. Hiero. *l. 1. cont. Iouinianum* 21 We know it is the natural course of God's ordinance, that euery body should haue but one & his owne proper place fitted to the lineaments, quantitie, seruies & limites of the same:

without which naturally the bodies were no where, & consequently not at all, as S. Augustin saith *ad Dardanum*, but that God supernaturally & miraculously can not by his Christ can dispose otherwise of his owne body, then the natural forme or quantitie pose of his or qualitie therof require, that is great necessity: being we must beleue that he can owne body & doe so with any other body of inere man or other creatures, the Scriptures being plaine others above that he can make a euangel passe through a needles eye, continuing in his natural figure nature.

and quantitie still and St. Augustin telleth of a woman whose ring fel from her girdle, both being fast and whole and Rupertus of a Religious man, whose girdle fast buckled fel downe before him from his body. *De off. Abel.*

Therefore it is too much vanities, by rules of place to embarras Christ of his wil Ubiquities or wisdom to be in the Sacrament how himself list, and on as many Altars or places or Breutians, as he liketh. We desire foral that, the wicked heretic of certaine Protestants, holding quite contrarie to the Zunglants, that Christ according to his Humane nature is in every place where the Divine is, which is both against said, and the common rules of nature and divinitie.

11 *Army Father.*) As when he gave them commission to preach and baptize through Christ sheweth the world, he made mention of his owne power therein so here before he institute the his commission, Sacrament of Penance, and gave them authority to remit sinnes, lest the wicked should & so giue the aske afterwards, by what right they doe such great functions, he sheweth his Fathers Apostles power commission given to himself, and then in plaine termes most amply imparteth the same to remit sinnes to his Apostles: that whosoever deny the Apostles & their successours, the Priests of Gods Church, to have right to remit sinnes, should deny consequently Christ as man to haue authority to doe the same.

21. *He breathed.*) He giveth the Holy Ghost in & by an external signe, to his Apostles, The holy not visibly and to all such purposes as afterward it whisuride, but for the grace of the Ghost is here Sacrament of Orders, as S. Augustine saith, and that none make doubt of the Priests right purposely given in remission of sinnes, seeing the Holy Ghost is purposely given them to doe this same. In to the Apost- which case if any be yet contentious, he must deny the Holy Ghost to be God, & not to them, to remat have power to remat sinnes. It is not adford (saith S. Cyril) *et si alij forque sinet, non h sinet.*

hath a Holy Ghost for when they remitt or release, the Holy Ghost remitteth or releaseth in them & that they doe two waies, first in Baptisme & then in Penance. As Amb also sheweth in de penitentia) telling the Novatians (a Sect of old Hereticks which pretending Gods name as our new Sect as doe, denied that Priests could remitt sinnes in the Sacrament of Penance) saith, why should we more dishonour to God, or more oppress our innocents for men, to forgive sinnes by penance then by Baptisme, seeing it is the Holy Ghost that doeth it, by the Priests will & administration, & both.

[illegible]

the Priest is acceptable before God S. Cyril (or as some thinke, Origen) h. 2 in Irenie, calleth it a great part of penitence, whē a mā is ashamed, & yet openeth his finnes to our Lord & Priest. See also Tertul. li. de Penit. S. Hieron. c. 10. Ecclesiaste. S. Basil. in Regulis breu. quest. 219. Who compare sinners that refuse to confesse, to them that haue some disease in their secret partes, and are ashamed to shew it to the Physician or Surgeon, that might cure it. Where Secret or auricular Confession. Leo ep. 40. most plainly (as before S. Cyril) expressly nameth Priests. That confession is sufficient in which is made first to God then to the Priest also. And againe It is sufficient that the guiltiness of mine confession be assured to the Priest only by the secrecie of confession. S. Hierome in 16. Mat. saith, that Priests loose or bind, and a peccatorum caritate, hauing heard the varietie and differences of crimes. S. Paulinus writeth of S. Ambrose, That as often as any confessed his sinnes vnto him for receiving penance, he to wept for compassion, that thereby he caused the penitent to weep also. He saith furthermore, that this holy Doctor was so secret in this case, that no man knew the finnes confessed, but God and himself. And S. Augustin ho. 49. de 30 hominib. 30. to saith thus: Despenance such as is done in the Church let no man say, I doe it secretly, I doe it to God. In vaine then vvas it said: Whatsoeuer you shall loose in earth, shall be loosed in Heauen. See S. Ambrose de penitentia throughout, S. Cyprian de lapsis, the booke de vera & falsa poenitentia in S. Augustin beside al antiquitie which is full of these speeches concerning absolution, and confession.

In the
to An
propo
sion.

At 18,

CHAP. XXI.

Appearing againe in Galilee, where Peter was fishing with his fellows; and causing them after they had at night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth them, 15. he (expressing what this fishing signified) maketh Peter his Vicar, committing vnto him the feeding of his lambs and sheep: 18. and revealeth vnto him, that he also shall be crucified, to the glorie of God, 20. admonishing him to mind that rather then to be curious about Iohns death.



AFTER Iesus manifested himself againe to the Disciples at the sea of Tiberias. And he manifested thus. 2. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, & the sonnes of Zebedee, and two others of his Disciples. 3. Simon Peter said to them: I goe to fish.

They say to him: We also come with thee. And they went forth and got vp into the boat: and that night they tooke nothing. 4. But when morning was now come, Iesus stood on the shore yet the Disciples knew not that it was Iesus. 5. Iesus therefore saith to them: Children, haue you any meat? They answered him, No. 6. He saith to them: Cast the net on the right side of the boat, and you shall find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. 7. That Disciple therefore whom Iesus loved, saith to Peter It is our Lord. Simon Peter when he had heard that it is our Lord, girded his coate vnto him (for he was naked) & cast himself into the sea. 8. But the other Disciples came in the boat (for they were not farre from the land, but as it were two hundred cubits) drawing the net of fishes. 9. Therefore after they came downe to land, they saw hot coles lying, and fish laid thereon, and bread. 10. Iesus saith to them Bring hither of the fishes that you tooke now. 11. Simon Peter went vp, and drew the net to the land, full of great fishes, an hundred fiftie three. And although they

The Gospell
on Wednesday in
Easter weeke.

See in S. Augustin Tractat. 121 in loc. the great mysterie hereof concerning the CHURCH, and in S. George hom. 10 in Enim and S. Bernard lib. 6 c. 3 de consolat. Petri PRIMACIE here mystically signified.

Not the third
apparition, but
the third day
of his appar-
itions, for he ap-
peared in the
very day of his
Resurrection
often, againe
vpon Low Sun-
day, then this
third time.

And S. Marke
saying, *let the
appeared c. 16. 14*
meaneth his
last apparition
the third day.

The Gospel
on the ere of S.
Peter and S.
Paul.

b The Gospel
vpon S. Iohn
Euangelists
day in Christ-
mas Decem. 27

c So readerh S.
Ambrose in Ps. 45.

d See. 20. in Ps.
218 S. Aug. 114.

114 in 10. &
most ancient
copies and fer-
uice bookes

extat in Lat. n.
others read, If
I wil others, If
so I wil, &c

they were so many the net was not broken. 12. Iesus saith to the. Come,
dine. And none of them that sate at meate, durst aske him: Who art thou?
knowing that it is our Lord. 13. And Iesus cometh & taketh the bread
and giueth them, & the fish in like manner. 14. This now the third time
Iesus was manifested to his Disciples, after he was risen from the dead. ¶

15. Therefore when they had dined, Iesus saith to Simon Peter. Simon
of Iohn, louest thou me more then these? He saith to him: Yea Lord,
thou knowest that I loue thee. He saith to him: FEED MY LAMBS. 16. He
saith to him againe: Simon of Iohn, louest thou me? He saith to him.

Yea Lord, thou knowest that I loue thee. He saith to him: FEED MY

LAMBS. 17. He saith to him the third time: Simon of Iohn, louest thou
me? Peter was stricken sad because he said vnto him the third time,

Louest thou me? And he said to him: Lord thou knowest all things: thou
knowest that I loue thee. He said to him: FEED MY SHEEP. 18. Amen,

amen I say to thee, when thou wast yonger, thou didst gird thy self,
and didst walke where thou wouldest. But when thou shalt be old

thou shalt stretch forth thy hands, and another shal gird thee, and lead
thee whither thou wilt not. 19. And this he said, signifying by what death

he should glorifie God. ¶ b And when he had said this, he saith to him:
Follow me. 20. Peter turning, saw that Disciple whom Iesus loued,

following, who also leaned at the supper vpon his breast, and said, Lord
who is he that shal betray thee? 21. Him therefore when Peter had seen,

he saith to Iesus: Lord and this man what? 22. Iesus saith to him: c So
I wil haue him to remaine till I come, what to thee? follow thou me. 23.

This saying therefore went abroad among the Brethren, that that Disci-
ple dieth not. And Iesus did not say to him, he dieth not, but, So I wil

haue him to remaine till I come, what to thee? 24. This is that Disciple
which giueth testimonie of these things, and hath written these things:

and we know that his testimonie is true. ¶
25. But there are many other things also which Iesus did: which if
they were written in particular, neither the world it self I thinke were

able to containe those bookes that should be written.
How few things are written of Christes actes & doctrine in comparison of that which he did and
spake and yet the Heretikes wil needs haue all in Scripture, trusting not the Apostles owne preaching,
or report of any thing that our Master did or said, if it be not written.

ANNOTATIONS

CHAP. XXI.

Peter is here
made the gene-
ral Pastor, &
the Church is
banded vpon
him

The Protestants
otherwise de-
nying this
preeminence
of Peter yet to

not deny,

19 Feed my sheep.) As it was promised him Mat. 16. that the Church should be builded
vpon him, & that the keyes of heauen should be given to him so here it is performed, & he
is actually made the general Pastor & Governour of all Christs sheep, for though there other
ten (as Matthias & Paul also after) were Apostles, Bishops, Priests & had authori-
tie to bind and loose, to remit & retaine, to preach, baptize and receive, as well as he:

Yet in these things & all other Government, Christ would haue him to be the Head, and
they to obey him as Head of their Colledge, & consequently of the whole flocke of

Christ: no Apostle, nor no Prince in earth, can he acknowledge himself to be a shep of
Christ exempted from his charge. And thus Christ maketh a difference betweene Peter

and the rest, and giveth him some greater preeminence and reuerence then the rest,
as I Peter yet to replace by: for he is asked whether he loue our Lord more then the rest,
as he were, for equal charge. The second which I haue used To Peter saith S.

Cyprian, Ioh. 21. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Christ
is feed
of the

saith
21.

10 10
30.



THE SVMMME. AND THE ORDER. OF THE EVANGELICAL HISTORIE

gathered briefly out of al foute, euco
vnto Christ's Ascension.

Mr.	Mr.	Lu.	Io.		
			1	T H E Preface mouing the Reader to receiue	THE I. PART
				CHRIST, being the Eternal Word of God,	containing the
				the Life and the Light.	Infancie of
		1		The Angel telleth Zacharie of the conception	Christ, and the
				of Iohn Baptist, Christs Precursour, and Eli-	time that he li-
				zabeth conceiueth him.	ued obscurely.
		1		The same Angel doing his message to the B. Virgin, Christ	
				is incarnate in her womb.	
		1		Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne;	
				and circumcised.	
2				The Angel telleth Ioseph that his wife is with child by the	
				Holy Ghost.	
1		3		The Genealogie of Christ.	
2		2		The birch of Christ in Bethlechem, and his circumcision.	
2				The Sages come from the East, and adore Christ.	
		2		Christ is presented in the Temple: where Simeon and Anna	
				prophecie of him.	
2				Ioseph with the child and his mother, flyeth into AEgypt:	
				& returneth to Nazareth.	
		2		Iesus being sought of his parents, is found in the Temple	
				among the Doctours.	
3	1	3		Iohn the Baptist preacheth and baptizeth, preparing also	The 1 part.
				receiue Christ. and among other, Christ is baptized of	containing the
				him.	time of the pre-
4	1	4		Christ fasteth fourtie daies, and is tempted in the wilder-	paration to-
				nesse.	ward his manie-
			1	Iohn giveth testimonie of Christ to the Legates of the Iewes,	festation.
				to the people, and to his owne Disciples.	
			2	Christ worketh his first miracle, turning water into wine at	
				a Marriage.	

			2	In the feast of Pasche he casteth out the buiers and selles in the Temple, insinuating to the Jewes his death and resurrection.	The 1. Pasche;
			3	He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his Disciples. Whereupon a question, is moved to Iohn about their two Baptisines.	
14	6	3		Iohn Baptist is put into prison for reprehending Herods incestuous aduoutrie.	
4	1	4	4	After Iohns emprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritane woman.	The 1. part, from the time that he began (Mat. 4. 14. & 17) to manifest himself, by preaching and miracles.
			4	He healeth a Lordes sonne of an ague.	
4	1	4		He preacheth in Galilee, and waxeth very famous.	
4	1	5		He calleth foure disciples out of the boat, & they follow him.	
	1	4		He healeth one possessed of a Diuel, in the Synagogue.	
8	1	4		He cureth Simon Peters mother in law, and manie sicke persons.	
8		9		He refuseth three that offer to follow him.	
8	4	8		He appeaseth the tempest on the sea.	
8	5	3		He healeth two possessed of Diuels in the countie of the Gerasens, and permitteth the Diuels to enter into swine.	
9	2	5		He healeth the sicke of the palsey, being let downe through the tiles.	
9	2	5		He calleth Matthew from the custome house, and disputeth with Iohns Disciples and the Pharisees of fasting.	
9	5	8		He raiseth the Archsynagogues daughter, and cureth her that had a fluxe of blood.	
9				He healeth two blind, and one possessed.	
			5	He healeth him on the Sabbath day that lay at the Probatica and had been diseased 38. yeares.	The 2. Pasche,
11	2	6		He confuteth the Pharisees being offended that his Disciples bruised the eares of corne on the Sabbath.	
11	1	6		He refelleth the Pharisees being offended because he cured the withered hand on the Sabbath.	
5. 5.	1	6		He chooseth the 12. Apostles: & maketh that diuine Sermon called <i>Sermo Dominus in monte</i> the sermon of our Lord in the mount, containing the paterne of a Christian mans life.	
7				He cureth a leper.	
8		5		He healeth the Centurions seruant.	
8	3	7		He raiseth the widows sonne at Naim.	
		7		Iohn sendeth out of prison his Disciples vnto Christ.	
11		7		He forgiveth M. Magdalens sinnes, preferring her much before the Pharisee that despised her.	
12	3	11		He healeth him that had a deafe and dumme Diuel, & refuteth the blaspheming Pharisees.	
12.	3	11. 8		He preferreth the obiectors of Gods word before carnal mother and brethren.	
	4	3		The parable of the sower.	
13	4			The parables of the cockle, of the seed growing when men sleep.	

Mat.	Mar.	Luc.	Jo.	254
				sleep, of the mustard-seed, and of the leaven.
13				The parables of the treasure hid in the field, of the pretious stone, and of the nette.
13	6	4		Teaching in Nazareth, he condemneth it of incredulitie.
9. 10	6	8. 9		He sendeth the twelue Apostles to preach.
14	6	9		John is beheaded, & the fame of Iesus commeth to Herods eares.
14	6	9	6	He feedeth 5000. men with five loanes.
14	6		6	He walketh vpon the sea, and so maketh Peter also to doe.
			6	He reasoneth of Manna, and of the true bread from Heauen. The 1. Pasche.
15	7			He reprehendeth the Pharisees for caulling at his Disciples because they did eate with vnwashed handes.
15	7			He healeth the daughter of the woman of Canaan.
				He cureth a man that was deafe and dumme.
15	8			He feedeth 4000. with seuen loanes.
16	8			He reiecteth the Pharisees that asked a signe, and biddeth his Disciples beware of their leaven.
	8			He healeth a blind man in Bethsaida.
16	8	9		The tyme that he wil passe out of this world, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rocke vpon which he wil build his Church, promising to giue him the keyes of Heauen, and withal foretelleth, that he must suffer in Hierusalem, and that almost be ready to suffer with him.
				The Transfiguration.
17	9	9		He casteth out the Diuel which his Disciples could not cast out, commending vnto them fasting and prayer.
17	9	9		He paieth the didrachmes for him and Peter, after that Peter had found a stater in the fishes mouth.
18	9	9		His Disciples contending for Superioritie, he teacheth humilitie.
18	9			He threatneth the scandalizers of litle ones.
18				He teacheth vs to forgine our brother sinning against vs.
19	10	9	7	Leauing Galilee he goeth into Iurie, and the Samaritanes wil not receiue him.
		17		In that iourney he healeth the ten lepers.
			7	He teacheth in the Temple in the feast of Scenopegia, that is, of Tabernacles.
			8	He absolveth the woman taken in aduoutrie, teacheth in the Temple, and goeth out of their handes that would haue stoned him.
			9	He restoreth sight to him that was borne blind.
			10	He reasoneth of the true Pastour and his sheep.
		10		He sendeth the 70. Disciples, and they returne. The parable of the Samaritane and the wounded man. Martha enter- neth Iesus.
		11		He teacheth the manner and force of prayer, and reprehendeth the preposterous cleanness of the Pharisees.

The 4 part:
from the tyme
that he began
(Mat. 16. 21) to
foretel to his
Disciples, that
he must goe &
suffer in Hieru-
salem.

The 5 part.
of his going
into Ierusalem
toward his Pas-
sion.

Mat.	Mar	Luc.	Jo.	
		12		He teacheth not to feare them that kil the body only, to cast away the care of riches by the parable of him that thought his barnes to helle, & that the faithful seruant wil alwaies expect the coming of his Lord & Maister.
		13		He threatneth them, vnles they doe penance, shewing Gods patience by the fruitles figtree that was suffered to stand one yeare more. He healeth the crooked womā, teacheth the way to Heauen to be narrow.
		14		He healeth him that had a dropsie, on the Sabbath: and teacheth them to renounce al things in comparison of him.
		10		In the feast of Dedication he goeth out of their handes that would haue stoned him.
		15		The parables of the lost sheep, of the grote, and of the prodigal sonne.
		16		The parable of the vniust Bailife.
19	10	16		Of the indissolubilitie of Matrimonie.
		16		The rich glutton and Lazarus.
		17		Wo to scandalizers. The force of faith euen to the mouing of trees with a word.
		18		Of the Pharisee and the Publicane that went to pray.
19	10	16		He imposeth or laieth his handes vpon litle children, & exhorterh a yong rich man to forsake al & become perfect.
20				The parable of the workemen hired into the vinyard.
		11		He raiseth Lazarus, & the Iewes cōsult how to destroy him.
10	10	19		He foretellet his death, and denieth the request of Zebedees two sonnes, asking the two cheefe places about him.
		18		He healeth a blind man before his entring into Iericho.
		19		Zacharus the Publicane entertaineth Christ. The parable of the ten poundes deliuered to ten seruants.
20	10			He healeth two blind men as he goeth out of Iericho.
26	14	11		At a supper in Bethania, Marie powred ointment vpon him.
21	11	19	11	Riding vpon an asse he entreth gloriously into Iherusalem.
21		11	11	He healeth the lame and the blind, and Gentils desire to see him.
21	11	19		He curseth the figtree, and casteth the buiers and sellers out of the Temple.
21	11	19		To his enemies the Iewes, he auoucheth his power by Iohns Baptisme which was of God, and foretellet their reprobation, with the Gentils vocation in their place, by parables as the parable of the two sonnes, the one promising to doe, the other doing his fathers commandement.
21	11	20		The parable of the vinyard let out to husbandmen that killed both the seruants and the sonne sent to require fruit.
21				The parable of the King that made a marriage for his sonne, inuiting ghests to the feast, and they would not come.
21	11	20		He answereth their quest. on of payring tribute to Cesar, and the Saducees question of the Resurreccion.

Palme Sunday.
The 4. part
to remeing the
holy weeke of
his Passion in
Iherusalem.

Mat.	Mat.	Luc.	To.	256	
22	12			He answereth the Pharisees question, of the greatest com- maundement.	
23	12	20		He putteth them to silence with this question concerning CHRIST, how he could be Davids sonne.	
23	12	20		He biddeth the doe as the Scribes teach, but not as they doe.	
	13	21		He extollerth and preferreth the poore widowes offering.	
24	13	21		He foretelleth to some of his Disciples, the destruction of the Temple, and of Hierusalem and by that occasion, what things shal be before the consummation of the world, and Antichrist in the consummation, and then in- continent Domesday, warning vs to prepare our selues against his comming.	Tuesday night.
25				By the parable of the ten Virgins, & the parable of the ta- lents, he sheweth, how it shal be at Domesday with the Faithful that prepare, and that prepare not themselves. & without parables, that they which doe not good workes, shal be damned.	
26	14	22		Judas bargaineth with the Jewes to betray him, and two of his Disciples prepare the Pascall lambe.	Tenebræ we- nesday.
			13	At the supper he washeth his Apostles feet.	Maunday thursday.
26	14	22		He instituteth the Sacrament of his body and bloud in the B. Sacrament.	The 4. Pasche;
26	14	22	13	He foretelleth that one of the Twelve shal betray him (ap- peasing their contention for the superiority) and that they shal al deny him.	
			14	15. 16. His sermon after supper.	At Thursday night, & Good Friday.
26	14	22	17	His prayer to his Father.	
27	15	23	18	The storie of his Passion and burial, from thursday at night, till the next day at euentide.	
28	16	24	19	He riseth the third day.	Easter day.
	16		20	Appareth first to Marie Magdalene.	
28			20	Then to the other women.	
		24		Then to Peter. ver. 14.	
	16	24		Then to the two Disciples going into Emmaus.	
		24	20	Then to the Disciples gathered together in a house at Hie- rusalem, when he entred the doores being shut, and gaue them power to remit and reteine sinnes.	
			20	Then, upon Low-Sunday, to the Disciples likewise gathered together, and Thomas among them.	Low Sunday.
			21	Then, at the sea of Tiberias, to Peter & the rest that were fishing. Where he committeth his sheep to Peter.	
28	16			Then, to the Disciples upon a mount in Galilee giving them commission to preach and baptize throughout the whole world.	
		24		Then in Bethania, where he promiseth to send the Holy Ascension day Ghost (bidding them tarry in the meane time in Hietu- salem) and so blessing them, Ascendeth into Heauen.	
	16	24			



THE ARGUMENT OF THE ACTES OF THE APOSTLES.

THE Gospell having shewed, how the Jewes most impiously rejected Christ (as also Moyses and the Prophets had foretold of them:) and therefore deserved to be rejected themselves also of him: now followeth this booke of the Actes of the Apostles (written by S. Luke in ^{Hier.in Catal} Rome the fourth yeare of Nero, An. Dom. 61.) and sheweth, how notwithstanding their desert, Christ of his mercy (as the Prophets also had foretold of him) offered himselfe unto that unworthy people, yea after that they had Crucified him, sending unto them his twelve Apostles to move them to penance, and so by Baptisme to make them of his Church: and whiles all the Twelve were so occupied about the Jewes; how of a persecuting Jewe he made an extraordinary Apostle (who was Saint Paul) and to avoid the scandal of the Jewes (to whom only himselfe likewise for the same cause had preached) sent him, and not any of his Twelve by and by. who were his known Apostles, unto the Gentils, who never afore had heard of Christ, and were worshippers of many Gods, to move them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church. and how the incredulous Jewes every where resisted the same Apostle and his preaching to the Gentils, persecuting him and seeking his death, and never ceasing until he fell into the hand of the Gentils: thus so; as not only he every where, but also the Prophets afore him, and Christ had foretold) the Gospell might be taken away from them, and given to the Gentils: even from Hierusalem (whose reprobation also by name had been often foretold) the head-citie of the Jewes, where it began, translated to Rome the head-citie of the Gentils. At this will be content by the parties of the booke. which may be thusse sixe.

Act. 13, 46, 48;
6, 12, 14, 15, 16;
Mat. 21, 23;
Esa. 1.
Luc. 13, 11;

First, how Christ standing in the sight of his Disciples, promised unto them the Holy Ghost, foretelling that of him they should receive strength, and so begin his Church in Hierusalem, and from thence move it unto all that Countie, that is unto all Iurie yea and unto Samaria also, yea unto all Nations of the Gentils. As they never so farre off. You shall receive (saith he) the vertue of the Holy Ghost comming vpon you: and you shall be witnesses unto me in Hierusalem, and in all Iurie, and Samaria, and even to the remotest of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierusalem, according to Chap. 2.

Thirdly, the propagation of it consequently into all Iurie, and as far as Samaria, Cha. 8.

R

Fourthly

Fourthly, the propagation of it to the Gentils also. Chap. 10.

Fifthly, the taking of it away from the obstinate Jewes, and giving of it to the Gentils, by the ministration of S. Paul and S. Barnabee. Chap. 13.

Sixthly, of taking it away from Hierusalem it selfe, the head-citie of the Jewes, and sending it (as it were) to Rome the head-citie of the Gentils, and that, in their persecuting of Paul so farre, * that he appealed to Caesar, and so deliuering him after a sort vnto the Romanes: as they had * before deliuered to them also Christ himselfe. Whereas S. Peters first coming thither, was vpon another occasion, as shal be said anon. Of which Romanes and Gentils therefore, the same S. Paul being now come to Rome (the last Chap. of the Actes) foretelleth the obstinate Jewes there, saying: Et ipsi audient: Tu non audis, sed, illi audient. That so the prediction of Christ about rehearsed might be fulfilled. And euen to the vtmost of the earth. And there doth S. Luke end the booke, not caring to tel so much as the fulfilling of that which our Lord had foretold (Act 27. 24) to S. Paul Thou must appeare before Caesar. Because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the chiefe seat of his Church: as also indeed the Easters and al other Catholikes haue in al Ages looked thither, when they were in any great doubt no lesse then the Jewes to Hierusalem, as they were appointed in the old Testament. Deut. 17, 8.

And so this Booke doth shew the true Church, as plainly, as the Gospell doth shew the true Christ, vnto al that doe not wilfully shut their owne eyes. To wit, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Jewes, and translated to the Gentils (and namely to Rome) continuing visibly, and visibly to continue hereafter also, vntill the fulnes of the Gentils shal be come in: that then also Al Israel may be saued. And then is come the end of the worl'd. For so did Christ most plainly foretel vs. This Gospell of the Kingdome shal be preached in the whole world, for a testimonie to al Nations: and then shal come the consummation. For the conuersion of which Nations and accomplishing the fulnes of al Gentils, the foresaid Church Catholike, being mindful of her office, to be Christs witnes euen to the vtmost of the earth, doth at this present (as al waies) send preachers to conuert and make them also Christians: whereas the Protestants and * al other Heretikes doe nothing els but subuert such as before were Christians.

And this being the substance and scope of this Booke, thus to giue vs historically a insight of the fulfilling of the Prophets & Christs prediction about the Church: it is not so be wondered at, why it telleth us of S. Peters coming to Rome considering that his first coming thither was not, as S. Pauls was, by the Jewes deliuerie of him, working so to their owne reprobation, but vpon another occasion, to wit, to confound Simon Magus. Eus. Hist. li. 3. c. 12. 13. For who also seeth not, that it maketh no mention of his preaching to any Gentils at al, those few only Act 10. excepted, who were the first, and therefore (lest the Gentils should seeme lesse cared for of God, then the Jewes) Peter being the Head of al, was elected of God, to incorporate them into the Church, as before he had done the Jewes. God (saith he) among vs chose, that by my mouth the Gentils should heare the word of the Gospell, and beleene. And S. James thereupon Simon hath told how God first visited to take of the Gentils a people to his name. But otherwise (I say) here is no mention of Peters preaching to any Gentils: no nor of the other eleven Apostles. Will any man therefore suppose, that neither Peter, nor the other Eleven preached to any Nation or

Act. 21, 11
Luc 21, 1.

Act. 18, 18.

Rom. 11, 25.

Mat. 24, 14.

Tertul. de praes.

Act. 15, 7.

Act. 15, 14.

citie of the Gentils? No, the meaning of the Holy Ghost was not to write at the Actes of al the Apostles, no nor the preaching of Peter and his, to the Gentils, but only to the Jewes. thereby to set out vnto the world, the great mercy of Christ toward those unworthy Jewes, and consequently their most worthy reprobation for contemning such grace and mercy. As also on the other side to shew, how readily the Gentils in so many Nations, were converted by one Apostle only, who From Hierusalem euen to Illyricum replenished the Gospell of Christ. And this parting of the worke so made by S. Peter with the rest doth S. Paul himselfe touch: That we vnto the Gentils, Gal. 2, 9. and they vnto the Circumcision. Neuer thelesse before his coming to Rome, not only was the Church come to Rome (as it is euident Act. the last chap.) there planted by saint Peter and others (as likewise by saint Peter it was planted in the first Gentils, before that S. Paul began the taking of it away from the multitude of the Jewes, and the translating of it to the multitude of the Gentils) but also so notable was the same Church of Rome, that S. Paul writing his Epistle to the Romanes, before he came thither, saith: Your faith is renowned in the whole world. Rom. 1, 8. And therefore they with the rest of the Gentils, be that Nation wherof Christ said the Jewes, saying: The Kingdom of God shal be taken away from you, and shal be giuen to a Nation yealding the fruits thereof. Act. 21, 41.



As before we noted the Ghospels, as they are read both at Matins & Masse, throughout the yeare, in their conuenient time and place: so the bookes following (as also the bookes of the old Testament) are read in the said Service of the Church, for Epistles and Lessons, in their time and place, as hereafter shal be noted in euery of them. See the very same order and custome of the primitive Church, in S. Ambrose ep. 23. S. Augustine in term. de tempore 1. 9. 140. 141. 144. S. Leo Ser. 1. C. de Quadrag. & Ser. 13. C. 19. de Pass. Domini S. Gregorie in his 40 homilies vpon the Ghospels.



In his igitur diebus, dicit Dominus, effusionem de spu
sancto super omnem carnem et prophetabunt filij uirginum et filij uirorum.



THE ACTES OF THE APOSTLES.

CHAP. I.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. 9. After his Ascension they are warned by two Angels to set their minds upon his second coming 14. In the daies of their expectation, 15. Peter beginneth to execute his vicarship, giving instruction and order, by which Matthias is elected Apostle in the place of Iudas.

The Church readeth this booke at Matins from Low Sunday unto the 1. Sunday after Easter: euen as in S. Augustine. See serm. 83, & 91. de Diuersis to. 20. The 1. part. The expectation of the Holy Ghost between the Ascension of Christ, and the beginning of the Church.



THE * first treatise I made of * al things, O Theophilus, which Iesus began to doe and to teach, 2. vntil the day wherein * giuing commandement by the Holy Ghost to the Apostles whom he chose, he was assumed 3. to whom he shewed also himselfe alive after his passion in many arguments, for fourtie daies appearing to them, and speaking of the Kingdom of God. 4. And eating with them, * he commanded them, that they should not depart from Iherusalem, but should expect the promise of the Father, which you * haue heard (saith he) by my mouth: 5. for Iohn indeed baptized with * water, but * you shal be * baptized with the Holy Ghost after these few daies. 6. They therfore that were assembled, asked him, saying: Lord, whether at this time wilt thou restore the Kingdom to Israel? 7. but he said to them: * It is not for you to know times or moments, which the Father hath put in his owne power: 8. but you shal receiue the * vertue of the Holy Ghost comming vpon you, and you shal be witnessers vnto me in Iherusalem, and in al Iewrie, and Samaria, and euen to the vtmost of the earth. 9. And * when he had said these things, in their sight he was elevated: & a cloud receiued him out of their sight. 10. And when they beheld him going into Heauen, behold two men stood beside them in white garments, 11. who also said. Ye men of Galilee, why stand you looking into Heauen? Thus Iesus which is * assumed from you into Heauen, shal so come as you haue seen him going into Heauen. R.

The Epistle at Masse vpon Ascension day. Not al particularly, (for the other Euangelists write diuers things not touched by him) but al the principal and most necessarie things.

Iohn Baptiste me gave not the Holy Ghost.

The aboute powring of the Holy Ghost vpon them on what Sunday, he calleth Baptisme.

company was
the true Church
of Christ,
which he left,
& commanded
to keepe together
til the
comming of
the Holy

Ghost, by him
to be further
informed &
furnished to
gaine al Nations
to the
same Societie.

"The Hereticks,
some in
the text, other
in the margin,
translate, *where*,

as wit, of the
Apostles, most
in pudently;
knowing in
their consciences

that he
meane the
Maries & other
holy women

that followed
Christ as Lu. 8.

2. 14, 10. See
Beza and the
Engl Bible.

1179.
d The Epi vpo
S. Matthias
day Febr. 14.

"No small mysterie,
that the
number of the
twelve Apostles
must needes
be made vp
again.

The times and
moments of
things to come
pertaine not to
vs

Christ is ascended,
and yet
really in the
B. Sacrament.

12. Then they returned to Hierusalem from the mount that is called Oluet, which is by Hierusalem; distant 2 Sabbath's journey. 13. And when they were entered in, they went vp into an vpper chamber, where abode b Peter & Iohn, James and Andrew, Philippe and Thomas, Bartholomew and Matthew, James of Alphæus and Simon Zelotes, and Iude of James. 14. Al these were persecuting with one mind in prayer

with the c women and "MARIE the mother of IESVS, and his brethren

15. d In those daies" Peter rising vp in the middes of the Brethren, said: (and the multitude of persons together, was almost an hundred and

twentie.) 16. You men, Brethren, the * scripture must be fulfilled which the Holy Ghost spake before by the mouth of Dauid concerning

Judas, who was the * captaine of them that apprehended IESVS

17. who was numbred among vs and obtained the lot of this ministerie. 18. And he indeed hath possessed a * field of the reward of iniquitie, and

being hanged he burst in the middes, and al his bowels gushed out. 19. And it was made notorious to al the inhabitants of Hierusalem: so

that the same field was called in their tōgue, *Hacel-dema*, that is to say, the field of blood. 20. For it is written in the booke of Psalmes: *Be their habitation made desert, & be there none to dwell in it. And his Bishopricke let another*

take. 21. Therefore, of these men that haue assembled with vs, al the time that our Lord IESVS went in and went out among vs, 22. beginning from

the Baptisme of Iohn vntil the day wherein he was assumed from vs, there must one of these be made a witnes with vs of his resurrection.

23. And they appointed two, Ioseph, who was called Barsabas, who

was surnamed Iustus: and Matthias. 24. And praying they said: Thou

Lord that knowest the harts of al men, shew of these two, one, whom thou hast choien, 25. to take the place of this ministerie & Apostleship,

from the which Judas hath preuaticated that he might goe to his owne place. And they gaue them" lots, and the lot fel vpon Matthias, and

he was numbered with the eleuen Apostles. ¶

ANNOTATIONS.

CHAP. I.

1. *Giving commandments*) He meane the power given them to preach, to baptize, to remit sinnes, and generally the whole commission and charge of gouernement of the Church after him, and in his name, deed, & right the which regimēt was given them together with the Holy Ghost to assist them therein for euer

7. *It is not for you*) It is no for vs, nor needful for the Church, to know the times & moments of the world, the coming of Antichrist, and such other Gods secrets. This is enough in that case, to be assured that Christs faith shal be preached, and the Church spread throughout al Nations, the Holy Ghost concurring continually with the Apostles & their successors for the same

11. *Assumed from you*) By this visible Ascending of Christ to Heaven and like returne from thence to iudgement, the Hereticks due incredulously argue him not to be in the Sacrament But let the faithful rather give eare to S. Chrysostome saying thus: *Omnia sunt ibi que sunt in Heauen above, at the very same time a hundred of men beneath Christ ascending to Heaven, both haue his flesh with him, and left it with vs beneath. Thus being taken vp, as to his Disput to his state only but the Sonnes of men ascending left it with vs flesh, so as, Let vs be saved. He, and Po. Ang. in fine. 110. to dnm. & pass. in fine.*

Ps. 40;

9. 10. 13,

18.

Luc. 11,

47 10.

18. 1

Mat. 27,

5. 7.

7 sa. 68,

24,

7f 103,

3.

14. MARIE the mother of IESVS) This is the last mention that is made in holy Scrip-
 ture, of our B. Lady. For though she were full of all diuine wisdom, & opened (no doubt)
 vnto the Euangelistes and other Writers of holy Scriptures, diuerse of Christs actions,
 speeches, and mysteries, wherof she had both experimental and reuealed knowledge;
 yet for that she was a woman, and the humblest creature liuing, and the paterne of al
 order and obedience, it pleased not God that there should be any further note of her
 life, doings, or death, in the Scriptures. She liued the rest of her time with the Chris-
 tians (as here she is peculiarly named and noted among them) and specially with S.
 Iohn the Apostle, to whom our Lord recommended her. Who provided for her al
 necessaries, her spouse Ioseph (as it may be thought) being deceased before. The
 common opinion is that she liued 61. yeates in al. At the time of her death, (as S.
 Denys first, & after him S. Damascene *de dorm. Dypara.* writeth) al the Apostles then
 dispersed into diuers Nations to preach the Gospell, were miraculously brought toge-
 ther (sauiug S. Thomas who came the third day after) to Hierusalem, to honour her
 diuine departure and funeral, as the said S. Denys witnesseth. Who saith that himself,
 S. Timothee, and S. Hierotheus were present. testifying also of his owne hearing, that
 both before her death and after for three daies, not only the Apostles and other holy
 men present, but the angels, also and Powers of Heauen did sing most melodious hym-
 nes. They buried her sacred body in Getsemani. But for S. Thomas sake, who desired
 to see & to reuerence it, they opened the sepulcher the third day, and finding it void of
 the holy body, but exceedingly fragrant, they returned, assuredly deeming that her
 body was assumed into Heauen, as the Church of God holdeth. Being most agreeable
 to the singular privilege of the mother of God, & therefore celebrateth most solemnly
 the day of her Assumption. And that is consonant not only to the said S. Denys and S.
 Damascene, but to Holy Athanasius also, who toucheth the same, *Sermo Euang. de*
Dypara. Of which Assumption of her body, S. Bernard also wrote five notable Ser-
 mons extant in his workes.

Her life:

Her death,

Her ASSUMP-
TION.

But neither these holy Fathers, nor the Churches tradition and testimony doe
 beare any way now adaiers with the Protestants, that haue abolished this greatest feast
 of her Assumption, who of reason should at the least celebrate it as the day of her
 death, as they doe of other Saints. For though they belceue not that her body is assump-
 ted, yet they will not (we trow) deny that she is dead, & her soule in glorie. neither
 can they aske Scriptures for that, no more then they require for the deaths of Peter,
 Paul, Iohn, & other, which be not mentioned in Scriptures & yet are still celebrated by
 the Protestants. But concerning the B. Virgin MARIE, they haue blotted out also both
 her Nativity, & her Conception: So as it may be thought the Diuel beareth a special
 malice to this woman whose seed brake his head. For as for the other two daies of her
 Purification & Annunciation, they be not proper to our Lady, but the one to Christs
 Conception, the other to his Presentation. So that she by this meanes shall haue no
 festiuitie at al.

The Protestants
haue no feast
of her at al, as
they haue of
other Saints.

But contrawise, to consider how the ancient Church & Fathers esteemed, spake, and
 wrote of this excellent vessel of grace, may make vs detest the impietie, that can
 not abide the praises of her, whom al Generations should call BLESSED, & that este-
 me her honours a derogation to her Sonne. Some of their speeches we wil set downe, then
 that al me may see, that we either praise her, nor pray to her more amply then they did.
 S. Athanasius in the place alleaged, after he hath declared how al the Angelical Spirits &
 every order of the honoured & praised her with the AVE, wherewith S. Gabriel saluted
 her: We also, saith he, of al degrees vpon the earth extol thee with loude voice saying: Ave
 grana plena &c. Hail full of grace, our Lord is with thee. Pray for vs, o Masteresse, and Lady, and
 Queene, and mother of God most holy & ancient Ephrem, also in a special oration made in
 praise of our Lady, saith thus in diuerse places thereof. *Innumera Dypara &c.* After he
 God's self, Queene of al, the hope of them that despayre, my Lady most glorious, higher then the
 Cherubim, more honourable then the Seraphim, without compar-
 ison more glorious then the supernatural hostes, the hope of the Fathers, the glory of the Prop'ets,
 the peace of the Apostles. And a little after: *Virgo ante partum, in partu, & post partum.* by three
 we are recommended to Christ my God, my sonne thou art the helpe of sinners, & our helpe for them
 that are tossed with stormes, the solace of the world, the deliverer of the imprisoned, the helpe of orphans
 the redemption of captives. And after ward I would haue my seruants to praise thee with the AVE
 full of grace, hail Virgin most blessed among women. And much more in that sense which
 were to long too repeat.

How the Pri-
mitiue Church
& ancient Fa-
thers honoured
our B. Lady.

S. Athanasius.

Saint Ephrem.

Saint Cyril.

The Greeke
Liturgies of S.
James, S. Basil,
S. Chrysostom.

S. Augustine.

Sancta Maria
succurre miseris, &c.S. Damascene
S. Irenaeus.As Adam and
Eve, so Christ
& our Lady.The meaning
of the titles &
 termes given
to our B. Lady.Peter begin-
neth to practi-
se his Primacy.Casting of lot-
teries.

S. Cyril hath the like vvonderful speeches of her honour, *hom. 6. contra Nestorium.* Praise and glorie be to thee, o holy Trinitie: so thee also be praise, helpe mother of God, for thou art the precious pebble of the world, thou the candle of unquenchable light, the crowne of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee Heauen was yatched, Angels & Archangels are glad, Devils are put to flight, and man is called againe to Heauen, and every creature that was held with the error of Idols, is turned to the knowledge of the truth. By thee Churches are founded through the world thou being their helpe, the Gentils come to penance, and much more which we omit. Likewise the Greeke Liturgies or Maties of S. James, S. Basil, and S. Chrysostom, make most honourable mention of our B. Lady, praying vnto her, saluting her with the Angelical hymne, *Ave Maria*, and vsing the e speeches. Most holy, vnderstand, blessed above al, our Queene, our Lady, the mother of God, MARIE, a virgin for ever, she saved arke of Christs Incarnation, brother then the Heavens thou didst beare thy Creator, holy mother, of unspeakable light, we magnifie thee with Angelical hymnes. Altho we passe vnderstanding, al things are glorious in thee, o mother of God. By thee the mysterie before unknowne to the Angels is made manifest & revealed to thee on the earth thou art more honorable then the Cherubins, and more glorious then the Seraphins. To thee, O full of grace, al creatures, both men and Angels doe gratefully and reioyce. Give us thee, Which art a justified temple, a spiritual Paradise, the glorie of Virginitie, of whom God took flesh and made thy womb to be his throne &c.

And S. Augustine *Serm. 18. de Sanctis. 10.* or (as I somethinke) S. Fulgentius *O. Blessed MARIE* who can be able worthily to praise or thanke thee? Receive our prayers, obtaine vs our requestes for thou art the special hope of sinners by thee we hope for pardon of our sinnes, & in thee, o most blessed, is the expectation of our rewards. And then follow these wordes now vsed for in the Churches service. *Sancta Maria succurre miseris, inua posulantes, refugium miseris, ora pro populo, interueni pro clero, intercede pro decessis famulis sancti.* *Sententia vniuersi inuocantur, quocumque celebrant tuam commemorationem.* Pray thou continually for the people of God which didst deserve to beare the Redeemer of the world, who liueth and reigneth for euer. S. Damascene *allo ser. de dormitione Deiparae.* Let vs cry with Gabriel. *Aue gratia plena, Hail full of grace, Hail full of joy that can not be compared, hail the only ease of grieues, hail holy Virgin, by whom death was expelled, and life brought in.* See S. Irenaeus *l. 1. c. 11. & l. 3. circa medium* & S. Irenaeus *Aug. de fide & Symbolo & de agone Christiano.* Where they declare how both the sexes concur to our saluation, the man and the woman, Christ and our Lady, as Adam & Eve both were the cause of our fall though Adam farre more then his wife, and so Christ farre more excellently and in another sort then our Lady who (though his mother) yet is but his creature and handmaid, himself being truly both God & man. In al which See S. places alleaged & many other like to these, if it please the Reader to see and read, & Greg. make his owne eyes witnesses, he shal perceiue that there is much more said of her, & to Nat. her, then we haue here recited, and that the very same or the like speeches & termes were vsed then, that the Church vseth now, in the honour and inuocation of the B. Christ. Virgin: to the confusion of al those that wilfully wil not vnderstand in what sense al such speeches are applied vnto her: to wit, either because of her prayer and intercession for vs, whereby she is our hope, our refuge, our advocate &c. or because she brought forth the Authour of our redemption & saluation, whereby she is the mother of mercie, and grace, & life, and whatsoever goodnes we receiue by Christ.

11. *Petrifying vp.* Peter in the next time practised his Superioritie in the compaignie or Church, publishing an election to be made of one to supply Judas room. Which Peter did not vpon commaide ment of Christ written, but by suggestion of Gods Spirit and by vnderstanding the Scriptures of the old Testament to that purpose the sense whereof Christ had opened to the Apostles before his departure, though in more full manner afterward at the sending of the Holy Ghost. And this acte of Peter in prescribing to the Apostles and the rest, this election, and the manner thereof, is so euident for his Supremacie, that the Adversaries confesse here that he was, *Antistes*, the chiefest & Peter in no Test.

20. *Lot.* When the euent or fall of the lot is not expected of Devils, nor of the Starres, nor of any force of fortune, but looked and prayed for to be directed by God and his holy Spirit: the may lots be vsed lawfully. And so comes to discerne betwixt two things were indifferent, they be necessarie, as S. Augustine teacheth. *p. 180 ad Romanos.*

CHAP. 11.

The Holy Ghost coming to the Faithful vpon whitsunday, 5. Iewes in Hierusalem of al Nations doe wonder to heare them speake al tongues. 14. And Peter to the deuiders declares, that it is not drunkennes, but the Holy Ghost, which Iohel did prophetic of, which IESVS (whom they crucified) being now risen againe and esended (as he sheweth also out of the Scriptures) hath powred out from Heauen, concluding therefore that he is CHRIST, and they most horrible murderers. 37. Whereat they being compunct, and submitting themselves, he telleth them that they must be baptized, and then they also shal receiue the same Holy Ghost, as being promised to al the baptized. 41. And so 3000. are baptized that very day. 42. whose godly exercises are here reported, and also their living in state of perfection. The Apostles worke many miracles, and God daily increaseth the number of the Church.

The Epistle
vpon whitsun-
day.



AND when the daies of Pentecost were accomplished, they were al together in one place: 2. and sodenly there was made a sound from Heauen, as of a vehement wind coming, & it filled the whole house where they were sitting. 3. And there appeared to them parted tongues as it were of fire, and it sate vpon euery one of them. 4. and they were al replenished with the Holy Ghost, and they began to speake with diuerse tongues according as the Holy Ghost gaue them to speake.

5. And there were dwelling at Hierusalem Iewes, deuout men of euery Nation that is vnder Heauen. 6. And when this voice was made, the multitude came together, and was astonished in mind, because euery man heard them speake in his owne tongue. 7. And they were amazed, and marueled saying: Are not, loe, al these that speake, Galilzans, 8. and how haue we heard, each man our owne togue wherein we were borne? 9. Parthians, & Medians, & Elamites, & that inhabite Mesopotamia, Iewrie, & Capadocia, Pontus, and Asia, 10. Phrygia, and Pamphilia, Egypt & the partes of Lybia that is about Cyrene, & strangers of Rome, 11. Iewes also, and Proselytes, Cretensians, and Arabians: we haue heard, them speake in our owne tongues the great workes of God. 12. And they were al astonished, and marueled, saying one to another. What meaneth this? 13. But others deriding said: That these are ful of new wine.

14. But Peter standing with the Eleuen, lifted vp his voice, and spake to them: Ye men, Iewes, and al you that dwell in Hierusalem, be this knowen to you, and with your eares receiue my wordes. 15. For these are not drunke, as you suppose, whereas it is the third houre of the day: 16. But this is it that was said by the Prophet Iohel. And it shal be, in the last daies (saith our Lord) of my spirit I wil poure out vpon al flesh and your sonnes and your daughters shal prophetic, and your young men shal see visions, and your Ancients shal dreame dreames. 18. And vpon my seruants truly, and vpon my handmaidens wil I poure out in those daies of my spirit, and they shal prophetic. 19. and I wil giue wonders in the Heauen above, and signes in the earth beneath, blood and fire, and

The lesson be-
fore the Epistle
on Iohel we-
nesday in white
sonweeke.

Peter the
Head of the
rest and now
newly replen-
ished with al
knowledge &
fortitude, &
with the Holy
Spirite

and vapour of smoke. 20. The sunne shall be turned into darkenes; and the moone into blood before the great and manifest day of our Lord doth come. 21. And it shall be, every one whosoever calleth vpon the name of our Lord, shall be saved. ¶

22. Ye men of Israel heare these wordes: Iesus of Nazareth a man approued of God among you, by miracles & wonders and signes which, God did by him in the middes of you, as you also know; 23. this same " by the determinate counsel & prescience of God being deliuered, you by the handes of wicked men haue crucified and slaine. 24. Whom God hath raised vp" loosing the sorrowes of Hel, according as it was impossible that he should be holden of it. 25. For Dauid saith concerning him:

¶ Who but an infidel saith so. Augustine will deny Christ to haue descended to Hel. ep. 99. b. As his soul suffered no paines in Hel, so neither did his body take any corruption in the graue.

I foresaw the Lord in my sight alwaies: because he is at my right hand that I be not moued. 26. For this, my hart hath been glad and my tongue hath reioyced moreouer my flesh also shall rest in hope. 27. Because thou wilt not leaue " my soul " in Hel, nor giue thy Holy one to see corruption. 28. Thou hast made known to me the waies of life: thou shalt make me full of ioyfulness with thy iace. 29. Ye men, Brethren, let me boldly speake to you of the Patriarch Dauid: that " he died, and was buried, and his sepulchre is with vs vntil this present day. 30. Whereas therefore he was a Prophet, and knew that by an othe God had sworne to him, that of the fruit of his bowes there should sit vpon his seat, 31. foreseeing he spake of the resurrection of Christ. For neither was he left in Hel, neither did his flesh see corruption. 32. This Iesus hath God raised againe, whereof al we are witnesses.

75. 15, 16

1. Reg. 2, 10. Ps. 110, 11.

¶ Contrition. ¶ Not only amendment of life, but penance also required before Baptism, in such as be of age, though not in that sort as afterward in the Sacrament of penance. Aug. de fid. & op. c. 11. & 12. 108.

33. Being exalted therefore by the right hand of God, and hauing receiued of his Father the promise of the Holy Ghost, he hath powred out this whom you see and heare. 34. For Dauid ascended not into Heauen; but he saith: Our Lord hath said to my Lord, sit on my right hand. 35. until I make thine enemies the foote stooles of thy feet. 36. Therefore let al the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this Iesus, whom you haue crucified.

Ps 109, 1.

¶ Three thousand were converted at this first Sermon, & they were put to the other visible companie & Church. ¶ This was the first Sacrament, which the Apostles daily ministered to the Christians at least in Rome. See 10,

37. ¶ And hearing these things, they were compunct in hart, and said to Peter and to the rest of the Apostles: What shall we doe men, Brethren? 38. But Peter said to them, ¶ doe penance, & be euery one of you baptized in the name of Iesus Christ for remission of your sinnes, and you shall receiue the gift of the Holy Ghost. 39. For to you is the promise, and to your children, and to al that are farre off, whosoever the Lord our God shall call. 40. With very many other wordes also did he testifie and exhorted them, saying: Saue your selues from this peruerse Generation. 41. They therefore that receiued his word, were baptized & there were added in that day about " three thousand soules.

42. And they were persecuting in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers. 43. And feare came vpon euery soul; many wonders also and signes were done by the Apostles in Hierusalem, and there was great feare in al. 44. Al they also that beleeued, were together, " & had " al things common. 45. Their possessions and substance they sold, and deuided them to al, according as euery one had need. 46. Daily also continuing with one accord in the Temple, and breaking bread from house to house, they tooke their meate with ioy and simplicitie of hart: 47. praising God,

Act. 4, 34.

and having grace with al the people. And our Lord "increased them that should be saved, daily together.

ANNOTATIONS.

CHAP. II.

1. *The date of Pentecost.*) As Christ our Pasche, for correspondence to the figure, was offered at the Jewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the like figure of the Law giuing in Mount Sinai, he sent downe the Holy Ghost iust on the day of their Pentecost, which was alwaies on Sunday, as appeareth *Leu. 23, 11*. Both which daies the Church keepeth yearely for memorie of Christs death and Resurrection, and the sending downe of the Holy Ghost, as they did the like for record of their deliuerie out of Ægypt, & their Law-giuing aforesaid: the said Feastes with vs containing, besides the remembrance of benefites past, great Sacraments also of the life to come. *Aug ep. 119, c. 16.*

4. *All replenished*) Though the Apostles and the rest were baptized before, and had thereby received the grace of the Holy Ghost to sanctification and remission of sinnes, as for diuers other purposes also yet as Christ "promised them they should be further indowed with strength and vertue from aboue, so here he fulfilled his promise, visibly pouring downe the Holy Ghost vpon al the companie and vpon euery one of them, thereby replenishing the Apostles specially with al truth, wisdom, and knowledge necessary for the gouernement of the Church, & giuing both to them and to al other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the contention of the same. And lastly for a visible token of Gods Spirit, he indowed them al with the gift of diuers strange tongues, as wel our Ladie, as other holy women and Brethren, besides the Apostles. Though "the Heretikes fondly argue, for the desire they haue to dishonour Christs mother, that neither she nor they were there present, nor had the gift of tongues, contrarie to the plaine text that saith, *They were al together*, to wit, al the 120, mentioned before *c. 2, 11*.

13. *By the determinate counsel of God deliuered*) God deliuered him, and he deliuered him. Gods determination, for loue and intention of our saluation, & so the act was holy and Gods owne determination that mination. But the Jewes and others which betrayed and crucified him, did it of Christs malice and wicked purpose, & their fact was damnable, and not of Gods counsel or cause, excuseth him, though he tolerated it, for that he could and did turne their abominable fact to the good of our saluation. Therefore abhorre those new Manichees of our time, both Lutherans and Calumnists, that make God the Authour and cause of Judas betraying of Christ, no lesse then of Pauls conuersion, besides the false translation of Beza, saying for Gods Betas. *prescience or foreknowledge* (in the Greeke, προγνωσκω, Gods providence).

24. *Loosing the sorrower*) Christ was not in paines himself, but loosed other men of those Corrupt translations of Hel, wherewith it was impossible himself should be touched *Sic "I. August.* Translation against

27. *My soul in Hel.*) Where al the Faithful, according to the Creed, euer haue beleued the Article of that Christ according to his soul, went downe to Hel, to deliuer the Patriarches and al Christs distressed men there holden in bondage til his death, & the Apostle here citing the Prophets ding unto Hel, wordes, most euidently expresse the same, distinguishing his soule in Hel, from his body in the grave yet the Calumnists to defend against Gods expresse wordes, the blasphemie of their Master, that Christ suffered the paines of Hel, and that nowhere but vpon the Croffe and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their own proper and vsual significations of, *Soule*, and *Hel*, into, *body* and, *grave* saying for, *my soul in Hel*, thus, *my body*, "life, prison, yea (as Beza in his New Testament an. 1516) my carcer in the grave. And thus later they corrupt almost throughout the Bible for that purpose. But for restoring of both corruptions, it may be sufficient in this place to shew, that al Hebrewes & Greekes, & al that vnderstand these tongues, know that the foresaid Hebrew & Greeke wordes are as proper, peculiar & vsual to signifye *soul* & *Hel*, as *corpus* & *infernus* is Latin,

Luc. 9, 49.

2020
Annot.
in loc. c.
2, 11.

* 13. 12.
c. 11. de
Gen. ad
fin.

* Eng
Bible
1579.

in Latine yea *soul* and *Hell* in English doe properly signifie the soule of man, and *Hell* that is opposite to *Heaven*, and that they are as vnpropely vsed to signifie body and graue, as to say in English, *soul* for body, or *Hell* for graue. Secondly, it doth so mislike the Heretikes themselves, that Castaleo one of their fine Translatours refelleth it, and to make it the more sure, he for, *in inferna*, translateth, in *Oreo*, that is, in *Hell*. Thirdly, Beza himself partly recanteth in his later edition, and confesseth that, *Carcas*, was no he word for the body of Christ, & therefore, I haue, (saith he, *changed it, but I retaine and keepe the same sense* first meaning, that he hath now translated it, *soule*, but that he meaneth thereby as before, Christ's dead body. Fourthly, * he saith plainly that translating thus: *Thou shalt not leave my carcas in the graue*, he did it of purpose against *Limoni Patrum*, Purgatorie, and Christ's descending into *Hell*, which he calleth *soul* erroneous, and marueleth, *that most of the ancient Fathers were in that error*: namely of Christ's descending into *Hell*, and deliuering the old Fathers. What need we more? He opposeth himself both against paine scriptures and al Ancient Fathers, peruerting the one, and contemning the other, to overthrow that truth which is an article of our Creed. Whereby it is evidently false which some of them say for their defense, that none of them did euer of purpose translate falsely. See the annotation vpon 1. Pet. 3. v. 19.

* New Test and
1516.
annot. in
1. Act.
v. 27. &
24. in 1.
Pet. 1.
19.

Living in common.

44. *Althings common.*) This living in common is not a rule or a precept to al Christians, as the Anabaptistes falsely pretend but a life of perfection and counsel followed of our Religious in the Catholike Church. See 5. Aug. in Ps. 116. in principio. & pp. 109.

The increase & perpetuie of the Visible Church.

47. *Increased*) More and more were added to the Church (as the Greeke more plainly expresseth) that we may see the visible propagation & increase of the same. From which came a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole booke, and afterward by the Ecclesiastical storie, downe to our daies, against the pretended invisible Church of the Heretikes.

Hebrew
testament
K&A0; &c.

CHAP. III.

A miracle, and a Sermon of Peters to the people, shewing that IESVS is Christ, and exhorting them to faith in him and penance for their sinnes, and so they shal haue by him (in Baptisme) the Benediction which was promised to Abraham.

The Epistle vpon SS. Peter & Pauls eue. Iun. 18.

* This maketh for distinction of Canonical houres and diuersitie of appointed times to pray in. See Annot. c. 10, 9.

AND Peter and Iohn went vp into the Temple, at the ninth houre of prayer. 2. And a certaine man that was lame from his mothers wombe, was caried; whom they laid every day at the gate of the Temple, that is called Specious, that he might aske almes of them that went into the Temple. 3. He, when he had seen Peter and Iohn about to enter into the Temple, asked to receiue an almes. 4. But Peter with Iohn looking vpon him, said: Looke vpon vs. 5. But he looked earnestly vpon them, hoping that he should receiue something of them. 6. But Peter said. Silver and gold I haue not, but that which I haue, the same I giue to thee. In the name of IESVS CHRIST of Nazareth arise, and walke. 7. And taking his right hand, he lifted him vp, and forthwith his feet & soles were made strong. 8. And springing he stood, & walked, & went in with them into the temple walking & leaping & praising God. 9. And al the people saw him walking and praising God. 10. And they knew him, that it was he which sate for almes at the Specious gate of the Temple: and they were exceedingly astonished and agast at that that had chanced to him. 11. And as he held Peter and Iohn, al the people ranne to them vnto the porch which is called Salomons, wondering.

12. But

12. But Peter seeing them, made answer to the people: Ye men of Israel, why maruel you at this, or why looke you vpon vs, as though by our power or holines we haue made this man to walke?

13. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our Fathers hath glorified his Sonne Iesus, whom you indeed deliuered & denied before the face of Pilate, he iudging him to be released. 14. But you denied the Holy and the Iust One, and asked a man killer to be giuen vnto you. 15. But the Authour of life you killed, whom God hath raised from the dead, of which we are witnesses. 16. And in the faith of his name, this man whom you see and know, his name hath strengthened; & the faith which is by him, hath giuen this perfect health in the sight of al you.

17. And now (Brethren) I know that you did it through ignorance, as also your Princes. 18. But God who foresheued by the mouth of al the Prophets that his Christ should suffer, hath so fulfilled it. 19. Be Penitent therefore & conuert, that your finnes may be put out. 20. That, when the times shal come of refreshing by the sight of our Lord, and he shal send him that hath been preached vnto you Iesus Christ. 21. Whom Heauen truly must receiue until the times of the restitution of al things, which God spake by the mouth of his holy Prophets from the beginning of the world. 22. Moyses indeed said: That a prophet shal the Lord your God raise vp to you of your brethren, as my self: him you shal heare according to al things whatsoever he shal speake to you. 23. And it shal be, every soule that shal not heare that Prophet, shal be destroyed out of the people. 24. And al the Propnets from Samuel and afterward that haue spoken, told of these daies. 25. You are the children of the Prophets and of the Testament which God made to our Fathers, saying to Abraham: And in thy seed shal al the families of the earth be blessed. 26. To you first God raising vp his Sonne hath sent him blessing you. that euery one should conuert himself from his naughtines..

This faith was not the faith of the lawmen (for he looked only for almes) nor a special faith of the Apostles. own saluation: but the whole beleeve of Christian Religion.

Some Heretikes souly corrupt this place, that who must be contained in Heauen, of purpose (as they protest) to hold Christ in Heauen from the 8 Sacrament. Beza. Although his presence there, drew him out of Heauen. Neither can they pretend the Greeke, which is word for word as in the vulgar Latin, and as we translate.

ANNOTATIONS.

CHAP. III.

6. *That which I haue*) This power of working miracles was in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, & by him executed the same. Therefore he saith *That which I haue, I giue to thee.* And like, but by the the Heretikes are ridiculous that note here, a miracle done by Christ by the hands of the Apostles, to make the simple beleeue that they had no more to doe then a dead instrument in the workemans hand.

12. *By our power.*) When the Apostles remit finnes or doe any other miracles, they doe it not by any humane, proper, or natural power in themselves - but of supernatural force giuen them from above, to proue that the faith of Christ is true, and that he is God whom the Iewes crucified, in whose name and faith they worke, and not in their own.

CHAP. IV.

The Rulers of the Iewes oppose themselves and imprison Peter & John & But yet thousands of the people are converted: 5. and to the Rulers also Peter boldly auoucheth by the foresaid miracle, that IESVS is Christ, telling them of their leuons fault out of the psalmes, & that without him they can not be saued. 13. They though confounded with the miracle, yet proceed in their obstinate, forbidding them to speake any more of IESVS, adding also threats. 23. whereupon the Church flyeth to prayer, wherein th y conioyn themselves with the omnipotence of God, and prediction of Dauid, and aske for the giue of boldnes and miracles against these threats 31. And God sheweth miraculously that he hath heard their prayer. 34. The whole Churches unite and communicate of life. 36. Of Barnabas by name.



AND when they where speaking to the people, the Priests and Magistrates of the Temple & the Sadducees came vpon them, 2. being greued that they taught the people, and shewed in IESVS the resurrection from the dead. 3. and they laid handes vpon them, and put them into ward, vntil the morow, for it was now euening.

Here againe we see the proceeding & increase of the Church visibly.

4. And many of them that had heard the word, beleened. and the number of the men was made five thousand.

The name of IESVS. See Anna. Philip. 2, 10.

5. And it came to passe on the morow, that their Princes, and Ancients, and Scribes were gathered into Hierusalem. 6. And Annas the high Priest, and Caiphaz and John, and Alexander, and as many as were of the Priests Stocke. 7. And setting them in the middes, they asked: In what power or in what name haue you done this? 8. Then Peter replenished with the Holy Ghost, said to them: Ye Princes of the people and Ancients. 9. If we this day be examined for a good deed vpon an impotent man, in what he hath been made whole, 10. be it knownen to al you and to al the people of Israel, that in the name of IESVS CHRIST of Nazareth, whom you did crucifie, whom God hath raised from the dead, in this same this man standeth before you whole. 11. This is the stone that was reiected of you the builders: which is made into the head of the corner. 12. And there is not salutation in any other. For neither is there any other name vnder Heauen giuen to men, wherein we must be saued. 13. And seeing Peters constancie and Iohns, vnderstanding that they were men vlettered, and of the vulgar sort, they marneled, and they knew them that they had been with IESVS. 14. seeing the man also that had been cured, standing with them, they could say nothing to the contrarie. 15. But they commanded them to goe aside forth out of the Council and they conferred together, 16. saying What shal we doe to these men? for a notorious signe indeed hath been done by them, to al the inhabitants of Hierusalem: it is manifest, and we can not denie it. 17. But that it be no further spread abroad among the people, let vs threaten them, that they speake no more in this name to any man. 18. And calling them, they charged them that they should not speake at al,

The Apostles constancie, learning, & wisdom after the coming of the Holy Ghost, being but idlers, that is, simple vlettered men & timorous before.

Ps. 117.
12.

at al, nor teach in the name of IESVS. 19. But Peter and John answer-
 ing, said to them: If it be iust in the sight of God, to heare you rather
 then God, iudge ye. 20. For we can not but speake the things which we
 haue seen and heard. 21. But they threatening, dimissed them, not finding
 how they might punish them, for the people, because al glorified that
 which had been done, in that which was chanced. 22. For the man
 was more then fourtie yeares old in whom that signe of health had been
 wrought.

23. And being dimissed they came to theirs, and shewed al that the
 chiefe Priests and Ancients had said to them. 24. Who hauing heard it,
 with one accord lifted vp their voice to God, and said: Lord, thou that
 didst make Heauen & earth, the sea, and al things that are in them,
 25. who in the Holy Ghost by the mouth of our Father Dauid thy ser-
 uant hast said: Why did the Gentils rage, and the people meditate vaine things
 25. the Kings of the earth stand vp, and the Princes assemble together against our Lord,
 and against his CHRIST? 27. For there assembled indeed in this citie against
 thy holy Child IESVS whom thou hast anointed, Herod, and Pontius Pil-
 late, with the Gentils and the people of Israel, 28. to doe what thy hand
 and thy counsel decreed to be done. 29. And now Lord looke vpon their
 threatnings, and giue vnto thy seruants with al confidence to speake
 thy word, 30. in that, that thou extend thy hand to cures & signes and
 wonders to be done by thy name of thy holy Sonne IESVS. 31. And when
 they had praied, the place was moued wherein they were gathered and
 they were al replenished with the Holy Ghost, and they spake the word
 of God with confidence.

32. And the multitude of beleevers had one hart and one soule. nei-
 ther did any one say that ought was his owne of these things which he
 possessed, but al things were comon vnto the. 33. And with great power
 did the Apostles giue testimonie of the resurrection of IESVS CHRIST
 our Lord and great grace was in al them. 34. For neither was there any
 one needie among them. For as many as were owners of landes or hou-
 ses sold and brought the prices of those things which they sold, 35. and
 laid it before the feete of the Apostles. And to euery one was deuised
 according as euery one had need. 36. And Ioseph who was surnamed
 of the Apostles Barnabas (which is by interpretation, the sonne of
 consolation) a Leuite, a Cyprian borne, 37. whereas he had a peece of
 land, sold it, and brought the price, and laid it before the feete of the
 Apostles.

in necessitie, according to Christes counsel. *Mat. 16, 21.* Note also the great honour
 the Apostles, in that the Christian men put al the goods & possessions they had, to their disposition.

Marketheir
 constancie and
 courage after
 their confirma-
 tion, being so
 weak before.
 And if any Ma-
 gistrate com-
 mand against
 God, that is to
 say, forbid Ca-
 tholike Chri-
 stianite to prea-
 ch or seru God,
 the same must
 be their answer;
 though they be
 whipped and
 killed for their
 labour. *See. c. 5.*
v. 29.

Christes
 death, as need-
 ful for mans re-
 demption, was
 of Gods deter-
 mination but
 as of the malice
 of the Iewes,
 it was not his
 will otherwise
 then by per-
 mission.

Note the ar-
 dent charitie &
 contempt of
 worldly things
 in the first Chri-
 stians who did
 not only giue
 great almes,
 but sold al
 their land to
 bestow on the
 Apostles & the
 rest that were

& credit giuen to,

ANNOTATIONS.

CHAP. III.

17. *Before the feete.* He, as the rest, did not only giue his goods as vniuersal almes, but Reuerence to
 in al humble and reuerent manner as things dedicated to God, he laid them downe at the holy persons
 Apostles holy feete, as Luke alwayes expreth, and gave them not into their handes.
 The Samaritanes fel downe and embraced his feete. Many that asked benedictions
 of Christ (as the woman sicke of the bloody fluxe) fel downe at his feete & staid his

Kissing the
feet of holy
persons,

his feet. Such are signes of due reverence done both to Christ and to other sacred persons either Prophetes, apostles, Papes, or others representing his person in earth. See in Hierom of Epiphanius Bishop in Cypres, how the people of Hierusalem of all sortes gathered together unto him, offering their children (to take his blessing, kissing his feet, plucking the hemmes of his garments, so that he could not move for the throng Ep. 61. c. cont. ciro. 10. Hierosol. Luc. 8, 47. Luc. 7, 38.

CHAP. V.

Ananias and his wife Saphira, for their sacriledge, at Peters word sal downe dead, to the great terror of the rest 12. By the Apostles miracles, not only the number, but also their faith so increaseth, that they seeke in the streetes to the very shadowe of Peter, the townes also about bringing their diseased to Hierusalem. 17 The Rulers againe oppose themselves, but in vaine, 19. For out of prison an Angel delivereth them, bidding them preach openly to al: 27. & in their Council Peter is nothing afraid of their bigge wordes 34. Iea Gamaliel being one of themselves casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolved 40. Finally, the Apostles being scourged by them, count it an honour, & cease no day from preaching.



BUT a certaine man named Ananias, with Saphira his wife sold a peece of land, 2. and defrauded of the price of the land, his wife being privie thereto: and bringing a certaine portion, laid it at the feet of the Apostles. 3. And Peter said Ananias, why hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraud of the price of the land? 4. Remaining, did it not remaine to

Here upon rose great reverence, a ve, & feare of the vulgar Christians toward the holy Apostles, for an example to al Christian people how to behaue themselves toward their Bishops and Priests. The Epistle upon In bre wenesday in whitsun weeke. And, within the octave, & in a volume of St. Peter and Paul.

thee: and being sold, was it not in thy power? Why hast thou put this thing in thy hart? Thou hast not lied to men, but to God. 5. And Ananias hearing these wordes, fel downe, and gave vp the ghost. And there came great feare vpon al that heard it. 6. And yong men rising vp, remoued him, & bearing him forth buried him. 7. And it was the space as it were of three houres, and his wife, not knowing what was chanced, came in. 8. And Peter answered her: Tel me woman, whether did you sel the land for so much? But she said: Yea, for so much. 9. And Peter vnto her: Why haue you agreed together to tempt the Spirit of our Lord? Behold, their feete that haue buried thy husband, at the doore, and they shal beare thee forth. 10. Forthwith she fel before his feete, and gave vp the ghost. And the yong men going in, found her dead: and caried her forth, & buried her by her husband. 11. And there fel great feare in the whole Church, and vpon al that heard these things.

12. And by the haundes of the Apostles were many signes and wonders done among the people. And they were al with one accord in Salomons porch. 13. But of the rest none durst ioyne themselves vnto them, but the people magnified them. 14. And the multitude of men and women that beleeued in our Lord, was more increased:

15. so that they did bring forth the sick into the streetes, & laid them Peters Ma-
in beddes and couches, that when Peter came, "his shadow at the least dow-
might overshadow any of them, and they al might be deliuered from
their infirmities. 16. And there ranne together vnto Hierusalem the
multitude also of the cities adioyning, bringing like persons and such
vs were vexed of vncleane Spirits, who were al cured. ¶

17. And the high Priest rising vp, and al that were with him,
which is the heretic of the Sadducees, were replenished with zeale. 18.
laid hands vpon the Apostles, and put them in the common prison. *An Angel lea-*
19. But an Angel of our Lord by night opening the gates of the prison, *deeth them out*
& leading them forth, said: 20. Goe; and standing speake in the Tem- *of prison.*
ple to the people al the wordes of this life. 21. Who hauing heard this,
early in the morning entered into the Temple, and taught. And the
high Priest comming, and they that were with him, called toge-
ther the Councel & al the Ancients of the children of Israel and they
sent to the prison that they might be brought. 22. But when the mini-
sters were come, and opening the prison, found them not, returning they
told, saying. 23. The prison truly we found shut with al diligence, and the
keepers standing before the gates but opening it, we found no man within.
24. And as soone as the Magistrate of the Temple and the chiefe Priests
heard these wordes, they were in doubt of them, what would befall.
25. And there came a certaine man and told them That the men, loe,
which you did put in pr^{ison}, are in the Temple standing, and tea-
ching the people. 26. Then went the Magistrate with the ministers, &
brought them without force, for they feared the people, lest they should
be stoned. 27. And when they had brought them, they set them in the
the Councel. And the high Priest asked them, 28. saying. "Comman-
ding we commanded you that you should not teach in this name: and
behold you haue filled Hierusalem with your doctrine, and you wil
bring vpon vs the bloud of this man. 29. But Peter answering and the
Apostles, said: God must be obeyed, rather then men.

30. The God of our Fathers hath raised vp Iesus, whom you did
kil, hanging him vpon a tree. 31. This Prince and Saviour God hath
exalted with his right hand, to giue repentance to Israel, and remis-
sion of sinnes. 32. And we are witnesses of these wordes, and the holy
Ghost, whom God hath given to al that obey him. 33. When they
had heard these things, it cut them to the hart, and they consulted
to kil them. *Time, & the
end of the
of Chur-
Church & re-
ligion, prou-
it to be of God:
no violence of
the Iewes, no
persecution of
the Heathen
Princes, no en-
deavour of co-
medies, Ad-
uocates, He-
reticks, Schis-
matics, or al
such, preui-
ling against it,
on the other
side, many at-
tempts have*

24. But one in the Councel rising vp, a Pharisee named Gamaliel,
a Doctour of law honourable to al the people, commanded the men to
be put forth a while. 35. and he said to them: Ye men of Israel, take
heed to your selues touching these men what you meane to doe. 36.
For before these daies there rose Theodas, saying he was some body,
to whom consented a number of men about foure hundred, who was
slaine and al that beleued him, were dispersed, and brought to nothing.
37. After this fellow there rose Judas of Galilee in the daies of the Fi-
roling, and drew away the people after him, and he perished and as
many as ever consented to him, were dispersed. 38. And now therefore

Armin, Macc-
domas, Ne lo-
mus, Luther,
and the like,
who thought
themselves so-
me body: but
after they had
played their
part awhile,
their memory
is buried, or li-

I say to you, depart from these men and let them alone: for if this counsel or worke be of men, it wil be dissolued: 39. but if it be of God, you are not able to dissolue them, lest perhaps you be found to resist God also. And they consented to him. 40. And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of Iesus, and dimitted them. 41. And they went from the sight of the Councel reioycing, because they were accounted worthy to suffer reproch for the name of Iesus. 42. And euery day they ceased not in the Temple, and from house to house to teach and euangelize Christ Iesus.

ueth only in malediction & infamie, and their scholars come to naught. Therefore let no Cath man be scandalized that this heretic holdeth vp for a time. For the Arians & some others flourished much longer then these, & were better supported by Princes and learning, and yet had an end.

ANNOTATIONS

C H A P. V.

Sacrilege.

2. *Defrauded.* In that (saith S. Augustine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraud of sacrilege, because he robbed God of that which was his by promise of fraud, in that he withheld of the whole gift, a peece. Let now the Heretikes come, and say it was for lying or hypocrisie only that this fact was condemned, because they be loth to haue sacrilege counted any such shame, who haue taught men not only to take away from God some peece of that, or al that themselves gave, but plainly to spoile & apply to themselves as that other men gave.

Aug. serm.
9. in ap-
pend. de
diuersis
serm. 109.

Excommuni-
cation ioyned
with corporal
paines.

3. *Peter said.* S. Peter (as you see here) without mans relation knew this fraud and the cogitations of Ananias, and as head of the Colledge and of the whole Church against which this robbery was committed, executed this heavy sentence of Excommunication both against him, & his wife consenting to the Sacrilege. For it was excommunication by S. Augustines iudgement, li. 3. cont. ep. Parm. 2. 10. c. 7. and had this corporal miraculous death ioyned vnto it, as the Excommunication that S. Paul gaue out against the incestuous and others, had the corporal vexation of Satan incident vnto it.

1. Cor. 5.

Vow of Cha-
stite, and the
breach there-
of.

4. *In thy power.* If it displeased God (saith S. Augustine) to withdraw of the money which they had vowed to God, how can he be angry when chastite is vowed and is not performed. For to such may be said that which S. Peter said of the money: Thy virginity remaining did it not remaine to thee, and before thou didst vow, wast it not in thine owne power? For, whosoever haue vowed such things and haue not paid them, let them not thinke to be condemned to corporal deaths, but to everlasting fire. August. Ser. 10. de diuersis. And S. Gregorie to the same purpose writeth thus: Ananias had vowed money to God, which afterward overcome with diuill perswasion he would not pay, but with what death he was punished, thou knowest. If then he were worthy of that death, who took away the money that he had given to God, consider what great perill in Gods iudgement thou shalt be worthy of, which hast withdrawn, not money, but thy self from almighty God, so vnto whom thou hadst vowed thy self vnder the habite or veeede of a stonke.

Greg. li.
1. ep. 33.

5. *Not to men, but* To take from the Church or from the Governours thereof, things dedicated to their vse and the seruice of God, or to lie vnto Gods Ministers, is so iudged of before God, as if the lie were made, and the fraud done to the Holy Ghost himself, who is the Churches President and Protector.

Peters shadow
& intercession.

11. *His shadow* Specially they sought to Peter the cheefe of al, who not only by touching, as the other, but by his very shadow cured all diseases. Whereupon S. Augustine saith: If then the shadow of his body could help, how much more now the fulnes of power? And if then a certaine litle wind of him passing by did profite them that humbly asked, how much more the grace of him now being permanent & remaining? Ser. 39. de sanctis, speaking of the miracles done by the Saints now reigning in Heauen.

By

CHAP. VI.

By occasion of a murmur in the Church (whose number now is so grown that it can not be numbred) Seven of them being ordered by the Apostles in the holy order of Deacons ; 8. one of them, Steuen, wrought great miracles and is by such as he confounded in disputation, falsely accused in the Council of blasphemie against the Temple and rites thereof.

AND in those daies the number of Disciples increasing, there arose a murmuring of the Greekes against the Hebrewes, for that their widowes were despised in the daily ministration. 2. And the Twelve calling together the multitude of the Disciples, said, it is not reason, that we leave the word of God, and serve tables. 3. Consider therefore Brethren, " seven men of you of good testimonie, full of the holy Ghost and wisdom, whom we may appoint over this business. 4. But we will be instant in prayer and the ministration of the word. 5. And the saying was liked before all the multitude. And they chose Steuen a man full of faith and of the holy Ghost, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a stranger of Antioch: 6. These they did set in the presence of the Apostles: and praying they imposed hands upon them. 7. And the word of God increased, and the number of the Disciples was multiplied in Jerusalem exceedingly a great multitude also of the Priests obeyed the faith.

The election of the 7. first Deacons.

" Order of Deacons given by imposition of hands See Annot. Act.

13. 3. Now also the Priests and they of greater knowledge and estimation began to believe

b The Epistle upon S. Steuens day 24 Christmas And his Invention Aug 3

Such is the face of a constant & cheerful Martyr, to their persecutions & injuries.

8. And Steuen full of grace and fortitude did great wonders & signes among the people. 9. And there arose certaine of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steuen: 10. and they could not resist the wisdom and the Spirit that spake. 11. Then they suborned men, to say they had heard him speake wordes of blasphemie against Moyses and God. 12. They therefore stirred up the people, and the Ancients, and the Scribes: and running together they took him, and brought him into the Council, 13. and they set false witnesses that said: This man ceaseth not to speake wordes against the holy place & the Law. 14. For we have heard him say, that this same Iesus of Nazareth shall destroy this place, and shall change the traditions, which Moyses delivered unto us. 15. And all that sat in the Council beholding him, saw his face as it were the face of an Angel.

ANNOTATIONS

CHAP. VI.

1. *Murmuring.* It cometh of humane infirmities, that in every Society of men

Murmuring &
emulation.

(as it never so holy) there is some cause given or taken by the weak, of murmur & difference, which must ever be provided for & staid in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diversitie of men and Provinces, the more it is subject. In al which things the spiritual Magistrate, by the Apostles example and Authority, must take order, as time and occasion shal require.

The 7 Deacons.

1. *Seven men*] We may not thinke that these seven (here made Deacons were only chosen to serve profane tables, or dispose of the Churches mere temporals, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function. For, diuers circumstances of this same place give euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and wisdom, they must after publike prayer be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* where S. Paul also requireth in a manner the same conditions in them as in Bishops. Al which would not haue bene prescribed for any secular Stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the wordes spoken of S. Steven, that he was full of grace and fortitude, they receiued great increase of grace by their Deaconship.

1. Tim.
3. & 4.

Act 6. 3.

The office of
Deacons.

But S. Ignatius *ep. ad Tral.* can test vnto us of their office and the Apostles manner and meaning in such things, who writeth thus *It becometh also to please by al means the Deacons, which are for the ministers of IESVS-CHRIST. For they are not seruitors of meate and drinke, but Ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministering to the Bishops, as Christ to his Father, & working vnto him a cleane and immaculate worke, even as S. Steven to S. James &c. S. Polycarpe hath the like in his epistle ad Philippenses. And S. Denys writeth that their office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (400. *ant. is a. c. 41*) that their Office among other things, is to aduise the Bishops, and read the Gospell in the Service &c. S. Cyprian in diuers places *ep. 65 & 79. ad Cornel.* calleth Deacons, the Churches and the Apostles Ministers, and their office, *administrationem sacram.* an holy administration. S. Hieron writeth, *1. caput 7. ut de ac* and in *episto 85 ad Euzoium* *tom. 1.* where he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Levites were in respect of the Priests of the old Law. Finally by S. Ambrose *lib. 1. Offic. c. 41* and Prudentius in *Hymne de S. laurenti*, speaking of S. Laurence the Deacon, we may see their Office was most holy. See S. Augustine also of the dignitie of Deacons *ep. 148. ad Valerianum Conc. Carthag. 4 can. 37. 28. 39. 41.**

11 Eccle.
Hier. c.
3. par.
12

CHAP. VII.

Steven being permitted to answer, beginning at Abraham, sheweth that God was with their Fathers both in other places, and also long before the Temple, 48. and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 51. Then he murthereth against their stiffneckednes, and telleth them boldly of their traitorous murdering of Christ, as their Fathers had done his Prophets afore him. 54. Whereat they being wroth, he seeth Heauen open, and IESVS there in his Divine Majesty, 57. whereat they become more mad, so that they stone him to death (Saul consenting) he commending his soul to IESVS, & humbly praying for them.

AND the chiefe Priest said: Are these things so? 2. Who said. Ye men, Brethren and Fathers, heare. The God of glorie appeared to our Father Abraham when he was in Mesopotamia, before that he abode in Charan, 3. & said to him: Goe forth out of thy countrey, and out of thy kindred, & come into a land that I shal shew thee, 4. Then went

went he forth out of the land of the Chaldees, and dwelt in Chirhan. And from thence, after his father was dead, he translated him into this land wherein you doe now dwell. 5. And he gave him no inheritance in it, for the sake of a toot: and he promised to give it him in possession, and to his seed after him, when as he had no child. 6. And God spake to him. *That his seed should be a sojourner in a strange countrey, and they should subdue them to servitude, and that not more than four hundred yeeres. 7. And the Nation which they should serve, will I judge,* said God. *And after these things they shall get forth and shall serve me in this place.*

8. And he gave him the testament of circumcision, and so he begat Isaac, and circumcised him the eighth day: and Isaac, Jacob, and Jacob, the twelve Patriarches. 9. And the Patriarches through emulation, sold Joseph into Aegypt. And God was with him. 10. and delivered him out of all his tribulations. And he gave him grace and wisdom in the sight of Pharaon the King of Aegypt, and he appointed him Governour over Aegypt and over this house. 11. And there came famine upon all Aegypt and Chanaan, and great tribulation: and our Fathers found no victuals. 12. But when Jacob had heard that there was corn in Aegypt, he sent our Fathers first. 13. and at the second time Joseph was known of his brethren, and his kindred was made known unto Pharaon. 14. And Joseph sending, called unto his father and all his kindred which were in the foules. 15. And Jacob descended into Aegypt and he died, and our Fathers. 16. And they were translated into Sichen, and were laid in the sepulchre that Abraham bought for a price of silver of the sonnes of Hemor the sonne of Sichen.

17. And when the time drew neere of the promise which God had promised to Abraham, the people increased and was multiplied in Aegypt. 18. And there arose another King in Aegypt, that knew not Joseph. 19. This King conceiving our troubles, afflicted our Fathers, that they should give unto him children, to the end they might not be kept alive. 20. The time came when Josephs home, and he was acceptable to God, who was nourished in his mothers house. 21. And when he was exposed, Pharaos daughter took him up, and nourished him for her owne sonne. 22. And Moyles was instructed in all the wisdom of the Egyptians, and he was mighty in his wordes and workes. 23. And when he was fully of the age of thirtie yeeres, it came to his mind to visite his brethren the children of Israel. 24. And when he had seen one of their wrong, he defended him and striking the Egyptian, he revenged his quarrell that suffered the wrong. 25. And he thought that his brethren did understand that God by his hand would save them: but they understood it not. 26. And the day following he appeared to them being at strife, and he reconciled them unto peace, saying: Men, ye are brethren, wherefore hurt you one another? 27. But he that did the iniurie to his neighbour, repelled him, saying: Who hath appointed thee prince and iudge over us? 28. Who will behold me, as thou dost yesterday? he said the Egyptian. 29. And Moyles fled upon this word: and he became a sojourner in the land of Madian, where he begat two sonnes. 30. And after foure yeeres were expired, there appeared to him in the desert, mount Sina an Angel in the

Translation of Simeon
dixit quod erat
to nati et ad
Simeon. And
thet si to be
benedict in one
place more
then in other
(which the
only Patriar-
ches also had
Gen. 49, 19 for
14. 11. 11.
11) hath so-
metime great
causes
the great
promise is
Gen. 11.

fire of the flame of a bush. 31. And Moyses seeing it, marvelled at the vision. And as he went neere to view it, the voice of our Lord was made to him: 32. *I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob.* And Moyses being made to tremble, durst not view it. 33. And our Lord said to him: *Lose of the shoe of thy feet for the place wherein thou standest, is holy ground.* 34. *Seeing I have seen the affliction of my people which is in AEGYPT, and I have heard their groaning and am descended to deliver them. And now come, and I will send thee into AEGYPT.*

Christ is our Redeemer, and yet Moyses is here called redeemer. So Christ is our Mediator & Advocate, and yet we may have Saints our mediators & advocates also. See Annot. 1 to 1, 1.

For a just punishment of their former offences God gave them up to work what wickedness they would themselves, as it is said of the Gentils. Rom. 1.

This is Ioseph called in Greeke in type of our Saviour.

35. This Moyses, whom they disdained, saying, *Who hath appointed thee Prince and Captain?* him God sent Prince & redeemer with the hand of the Angel that appeared to him in the bush. 36. He brought them forth doing wonders and signes in the land of AEGYPT, and in the redde sea, and in the desert fourtie yeares. 37. This is that Moyses which said to the children of Israel: *A Prophet will God raise up to you of your owne brethren as my self: him ye shall hear.* 38. This is he that was in the adambush in the wilderness, with the Angel that spake to him in Mount Sina, and with our Fathers: who received the wordes of life to give vnto vs. 39. To whom our Fathers would not be obedient but they repelled him, and in their hearts turned away into AEGYPT. 40. saying to Aaron: *Make vs a Goddes that may go before vs.* For this, Moyses that brought vs out of the land of AEGYPT, we know not what is fallen to him. 41. And they made a calfe in those dayes, and offered Sacrifice to the Idol, and reioyced in the workes of their owne handes. 42. And God turned, and delivered them up to serue the host of Heauen, as it is written in the booke of the Prophets: *Did ye offer victims and holles vnto me fourtie yeares in the desert, O house of israel? 43. And ye made vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures which ye made, to adore them. And I will surely slea you beyond Babylon.*

44. The tabernacle of testimonie was among our Fathers in the desert, as God ordained speaking to Moyses, that he should make it according to the forme which he had seen. 45. Which our Fathers with Iesus receiving, brought it in also into the possession of the Gentils. Which God expelled from the face of our Fathers, til in the daies of Dauid, 46. who found grace before God, and desired that he might find a tabernacle for the God of Iacob. 47. And Salomon built him a house. 48. But the Highest dwelleth not in houses made by hand, as the Prophet saith: 49. *Heauen is my seat: and the earth the foorstole of my feet. What house wil ye build me, such our Lord, or what place is there of my dwelling? 50. Huh not my hand made all these things?*

51. You stiffe-necked and of vncircumcised hartes and eares, you alwayes resist the holy Ghost, as your Fathers, your selues also. 52. Which of the Prophets did not your Fathers persecute. And they slewe them that foretold of the coming of me Iust one, of whom now ye have been betrayers and murderers, who received the Law by the disposition of Angels, and haue not kept it.

53. And hearing these things they were cut in their hartes, and they gnashed with their teeth at him. 54. But he being full of the holy Ghost, looking stedfastly vnto Heauen, saw the glorie of God, and Iesus standing on the right hand of God. 56. And he said. Behold I see the Heauens opened

Exo 7.
8, 9, 10,
11, 12.
37. 42.
16. Dauid.
18. Exo.
19, 3.
19.

Exo. 31.
1.

c. 12. 12.
11.

Amos 9.
21.
Exo. 25.
40.
10f. 3.
14.

Pf. 131.
31. Psal.
17. Act.
17, 21.
1. 4. 66.
1.

The comfort of all Martyrs

opened, and the Sonne of man standing on the right hand of God. 57. And they crying out with a loud voice, stopped their eares, and with one accord raine violently vpon him. 58. And casting him forth without the citie they stoned him: and the witnesses laid off their garments, beside the feet of a young man that was called Saul. 59. And they stoned Stephen inuocating, and saying: Lord Iesus, receiue my spirit. 60. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sinne vnto them. And when he had said thus, he fel asleepe. And Saul was consenting to his death.

: Eusebium E-
miff nacta th,
vbi he praeth
for his perfe-
ctiones, he
promittit to
his worship-
pers his mani-
fest interces-
sion & suffra-
ges. in lo. S.
Steph & S. Au-
gustine, in Ste-
phani & non
orasset, Ecclesia
Paulam non ha-

Arri. Semi. i
de S. Stephen.
The holy land
Holy places,

ANNOTATIONS

CHAP. VII.

57. Holy ground] If that apparition of God himself or an Angel, could make the place and ground holy, and to be used of Moses with all signes of reuerence and feare, how much more the corporal birth, abode, and wonders of the Sonne of God in Ierusalem, and his personall presence in the B. Sacrament, may make it a common and all Christian Churches and altars holy? And it is the greatest blindness that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or wonderful operation in the same. see Hieronim. in 1. 17 of the holy land.

58. They stoned him] The vulgar Heretikes allege this place against the corporal being of Christ in the B. Sacrament & in Churches by which reason they might haue driven him out of all houses, Churches, and corporal places, when he was visible in earth. But it is meant of the Diuinitie only, & spoken to correct the cruel Iewes, who thought God either to be concerned, compassed, and limited to their Temple, that he could be nowhere els, or at least that he would not here or receiue men prayers and Sacrifices in the Churches of the Gentils, or elsewhere, out of the Iud Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike prayer no more convenient nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him condescending to our need, sitte and pray, to worke his wonders, and to be worshipped of vs in holy places rather then profane.

God is not con-
tained in place
yet he will be
worshipped in
one place
more then any
another.

59. They stoned him] Read a maruelous narration in S. Augustine of one stone, that hitting the Martyr on the eare rebounded backe to a faithful man that stood neere, who keeping & carrying it with him, was by reuelation warned to leave it at Acona in Italia whereupon a Church or Monument of S. Stephen was there erected, and many miracles done after the said Martyrs body was found out, and not before. Aug. 10. 10. ser. 38 de diuersis in edit. Paris.

Reliques.

CHAP. VIII.

So fierce is persecution from preuailing against the Church, that by it the Church groweth from Iherusalem into all Iewrie and Samaria. 5. The second of the Deacons Philip, conuerteth with his miracles the citie it self of Samaria, and baptizeth them, even Simon Magus also himself among the rest. 13. But the Apostles Peter and Iohn are the distincters to giue them the Holy Ghost. 18. Which minister Simon Magus would buy of them. 26. The same Philip being sent of an Angel to a great man of Aethiopia, who came a Pilgrimage to Iherusalem, first catechizeth him. 36. and then (he professing his faith and desiring Baptisme) doth also baptize him.

The 1. part.
THE propa-
gation of the
Church from
Iherusalem into
all Iewrie, and
Samaria.

S. iij. And.

into Gaza: "this is desert. 17. And rising he went. And behold, a man of AEthiopia, an Eunuch, of great authority under Candace the Queene of the AEthiopians, who was ouer al her treasures, was come to Hierusalem: to adore: 18. and he was returning and sitting upon his chariot, and reading Esay the Prophet. 19. And the Spirit said to Philippe: Goe uere, and ioyne thy self to this same chariot. 20. And Philippe running thereunto, heard him reading Esay the Prophet, and he said: Trowest thou that thou understandest the things which thou readeest? 21. Who said: And how can I, unless some man shew me? & he desired Philippe that he would come vp and sit with him. 22. And the place of the scripture which he did read, was this: *As a sheep to slaughter was he led, and as a lamb before his shearer, without voice, so did he not open his mouth.* 23. In his nature his iudgement was taken away. His generation who shal declare, for from the earth shal his life be taken? 24. And the Eunuch answering Philip, said: I beleue thee, of whom doth the Prophet speake thus? of himself, or of some other? 25. And, Philip opening his mouth, and beginning from this scripture, camgelized vnto him Iesus. 26. And as they went by the way, they came to certaine water: and the Eunuch said: Loe water, who doth lett me to be baptized? 27. And Philip said: If thou beleue with al thy hart, thou mayest. And he answering said: I beleue that Iesus-CHRIST is the Sonne of God. 28. And he commanded the chariot to stay: and both went downe into the water, Philip and the Eunuch, and he baptized him. 29. And when they were come vp out of the water, the Spirit of our Lord tooke away Philip, & the Eunuch saw him no more. And he went on his way reioycing. 30. But Philip was found in Azotus, and passing through, he camgelized to al the cities, til he came to Caesarea. R

Note that this AEthiopia came to Hierusalem to adore that is, on Pilgrimage whereby we may learne that it is an acceptable act of religion to goe from home to places of greater deuotion & instruction. The Scriptures are so written that they can not be understood without an interpreter, as ealy as our Protestants make them. See S. Hieron Ep. ad Paulinum de eruditae diuinae historie libri, set in the beginning of latim bible.

ANNO TATIONS

CHAP. VIII.

1. *Deuoutnes* } As here great deuotion was vsed in hauiug his body, so afterwards at the Inuention & Translation thereof. And thus our religion wrought by the same, S. Stevens res and at euery ye to memorie of the same, were offered as S. Augustine witnesseth. it likes.

21. *de Cont. l. 1. c. 1. & Sermon. de v. 3. 12. 10.*

14. *Sent Peter* } Some Protestants vse this place to proue S. Peter not to be Head. That Peter of the Apostles, because he and S. Iohn were sent by the Twelue. By which reason is vntest, is so they might as well conclude that he was not equal to the rest. For commonly the Master reason against seneth the man, & the Superior the inferior, when the word of Sending is exactly his Primacie. vsed. But it is not alwayes so taken in the Scriptures for then could not the Sonne of sent by the Father, nor the Holy Ghost from the Father & the Sonne. For as it is the common vie of the word seeing the inferior or equal may int care a friend or Superior to doe his duties for him. And specially as our Politicks as Corporations may by election or otherwise choose their Head & to whom they are the City is called that he is sort to the Prince or Parliamt, though he be not the Head of the City, as a whole may be more fit to doe their business. Also the Superior or equal may be sent by his own content or vnto the City, the College of the Apostles choosing Peter as their Head & Lawfull successor both by the words of the text and by the manner of his election. Peter was called alone, as the Prince and Parliamt is greater than the rest.

alone. And so Peter might be sent as by authoritie of the whole Colledge, not withstanding he were the Head of the same.

The Sacrament of Confirmation ministered by Bishops only. And that with solemn prayer and imposition of hands.

17. And they impose) if this Philip had bene an Apostle (saith S. Bede) he might have imposed his hands, that they might have received the Holy Ghost; but this none can doe saving Bishops. For though Priests may baptize and anoint the Baptized also with Chrisme consecrated by a Bishop, yet he can not signe but forehead with the same holy oile, because that belongeth only to Bishops, when they give the holy Ghost to the Baptized. So saith he touching the Sacrament of Confirmation in 8. Act. This imposition therefore of hands together with the prayers here specified (which no doubt were the very same that the Church yet useth to that purpose) was the ministration of the Sacrament of Confirmation. Whereof S. Cyprian saith thus. They that in Samaria were baptized of Philip, because they had lawfull and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which wanted, was done by Peter and John, to wit, that by prayer made for them and imposition of hands, the Holy Ghost might be poured upon them. Which now also is done with us, that they which in the Church are baptized be by the Rulers of the Church offered, and by our prayer & imposition of hands receive the Holy Ghost, and be signed with our Lordes teale. So S. Cyprian. But the Heretikes object that yet here is no mention of oile. To whom we say, that many things were done and said in the administration of this and other Sacraments, & all instituted by Christ himself & delivered to the Church by the Apostles, which are not particularly written by the Evangelists or any other in the Scripture, among which this is evident by all antient and most generall practice of the Church, to be one.

Chrisme in Confirmation.

S. Denys saith, the Priest did present the baptized to the Bishop, that he might signe them *divina et de per signato*, with the divine and deificall ointment. And again. *Adit una S. Spiritus consummatio in unctio signatur*, the unction consummating, giveth the coming of the Holy Ghost. Tertullian *tertio car. 7. et li. 1. can. 17.* speaketh of this Confirmation by Chrisme thus. The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be sealed: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated. S. Cyprian likewise, ep. 70. n. 1. it must also be anointed, that it be baptized, with the oile sanctified on the Altar. And ep. 71. (see also ep. 72. n. 3) he expressly calleth it a Sacrament, comparing it with Baptisme as Melchisedech doth (ep. ad omnes Hispanos Episcopos n. 2. 10. 1. Conc.) shewing the difference between it and Baptisme. S. Augustin also, cont. lit. pecc. li. 2. c. 104. The sacrament of Chrisme in the kind of life seals it sacred and holy, such as Baptisme it self. We omit S. Cyrill mystag. 3. S. Ambrose li. 3. de sacra. c. 1. & de sig. qu. mystag. 1. c. 7. S. Leo ep. 88. the ancient Councils also of Nicaea, can. 43. Carthage 1. can. 10. and Arles can. 4. can. 1. and others. And S. Clement (Apost. Const. li. 7. c. 44) reporteth certaine constitutions of the Apostles touching the same. S. Denys referreth the manner of consecration of the same Chrisme to the Apostles instruction. S. Basil li. de sp. sancto c. 17. calleth it a tradition of the Apostles. And the most ancient Martyr S. Fabian ep. 2. ad omnes Orientales Episcopos in initio 10. 1. Conc. saith plainly that Christ himself did so instruct the Apostles at the time of the institution of the 3. Sacrament of the Altar. And so doth the Author of the booke de ratione christiani apud D. Cypr. prium. 1. 1. telling the excellent effects and graces of this Sacrament, & saying this kind of oile and unction was taken of the old Lev. & used in the Sacraments of the new Testament. Which thing the Heretikes can with little cause object against the Church, seeing they confesse that Christ and his Apostles took the ceremonie of imposition of hands in this and other Sacraments, from the Jewish manner of consecrating their heales deputed to sacrifice.

Old heresies against confirmation and Chrisme.

To conclude, never none denied or contemned this Sacrament of Confirmation and holy Chrisme, but known Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, ep. ad Favianum apud Euseb. li. 6. c. 11. saith well, that No. attinset to Heresie, for that he had not received the Holy Ghost by the configuration of a Bishop. Whom all the Novatians did follow, never using that holy Chrisme, as Theodorette writeth, li. 1. Fatal. Hæ. And Optatus li. 2. cont. Parm. writeth that it was the special barbarous sacrifice of the Donatists,

ep. 71.
n. 3. at
Inhabitation
num.

Ec. Hier.
c. 2. c.
4.

Ec. Hier.
c. 4.

Ep. 72
in Act.
c. 6. 1. 6.

to conculcate the holy oile. But at this is nothing to the sanage disorder of Calvinists in this point.

Rem. in exam. Conc. Trid. de Conf. 17 *And they received the Holy Ghost*] The Protestants charge the Catholics, that by approving & commending so much the Sacrament of Confirmation, & by attributing to it specially the gift of the Holy Ghost, they diminish the force of Baptisme, challenging also boldly the ancient Fathers for the same. As though any Catholike or Doctour ever said more then the expresse wordes of Scripture here and elsewhere plainly gave them warrant for. If they diminish the vertue of Baptisme, then did Christ so, appointing his Apostles and al the Faithfull even after their Baptisme to expect the Holy Ghost and vertue from above, then did the Apostles inuite to Baptisme, in that they imposed hands on the baptized and gave them the holy Ghost. And this is the Heretikes blindnes in this case, that they can not, or will not see that the Holy Ghost is given in Baptisme to remission of sinnes, life, and sanctification: and in Confirmation, for force, strength, and corroboration to fight against al our spiritual enemies, and to stand constantly in confession of our faith, even to death, in times of persecution either of the Heathen or of Heretikes, with great increase of grace. And let the good Reader note here our Adversaries great perversity and corruption of the plaine sense of the Scriptures in this point: some of them affirming the holy Ghost here to be no other but the gift of wisdom in the Apostles and a few more to the government of the Church, when it is plaine that not only the Governours but al that were baptized, received this grace, both men and women. Some, that it was no internal grace, but only the gift of divers languages. Which is very false, the gift of Tongues being but a sequelle and an accident to the grace, and an external token of the inward gift of the Holy Ghost, and our Saviour calleth it vertue from above. Some say, that whatsoever it was, it was but a miraculous thing, and dur'd no longer then the gift of the Tongues joyned therunto: by which evasion they deny also the Sacrament of Extreme Vnction, and the force of Excommunication because the corporal punishments which were annexed often times in the primitive Church unto it, ceaseth: and so may they take away (as they meane to doe) al Christs faith or religion because it hath not the like operation of miracles as in the beginning. But S. Augustine toucheth this point fully. *Is there any man (saith he) of so perverse a mind, to denie that children on whom ever now imposed hands, to have received the Holy Ghost because they speak not such Tongues? &c.* Lastly some of them make no more of Confirmation or the Apostles fact, but as of a doctrine, instruction, or exhortation to continue in the faith received. Whence upon they have turned this holy Sacrament into a Catechisme. There are also that put the baptized coming to yeares of discretion, to their owne choice, whether they will continue Christians or no. To such foolish and divers inventions they say, that wil not obey Gods Church nor the expresse Scriptures, which tel us of prayer, of imposition of hands, of the Holy Ghost, of grace and vertue from above, and not of instruction, which might and may be done as well before Baptisme, & by others, as by Apostles and Bishops, to whom only this Holy function pertaineth, in so much that in our Countrey it is called *Applique*.

The effects of Baptisme and Confirmation differ.

Heretical shifts & evasions against manifest Scriptures, & against this Sacrament of Confirmation.

Tract 6. in ep 13.

Conc. Trid. sess 7. can. 14 de Bapt.

See C. Trid. sess 7 can. 1 de Conf.

Bishoping?

Simonie

18 *Offered money*] This wicked forefetter Simon is noted by S. Irenaeus li. 1. c. 30. & others to have been the first Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, without good life and workes, to be enough to salvation. He gave the order to purchase with his money a spiritual function, that is to be made a Bishop, for to have power to give the Holy Ghost by imposition of hands, is to be a Bishop: as to buye the power to remit sinnes or to consecrate Christs body, is to buye to be a Priest, or to buye Priesthood: and to buye the authority to minister Sacraments, to preach or to have cure of soules, is to buye a benefice and keville in al other spiritual things, whereof either to make sale or purchase for money or money worth, is a great horrible sinne called *Simonie*: & in such as thinke it lawfull (as the Simon iudge it) it is named *Simoniae Heresie*, of this damnable man who first attempted to buye (spiritual function) or office D. Gerg apost 1220. Dist. 20 c. 1. c. 2. c. 3.

21. *Supererogation* (S. Augustine 107.) vnderstanding that of the penance due to the Penance.

hard for thee to kicke against the pricke. 6. And treubling and being astonished he said. Lord, what wilt thou haue me to doe? 7. And our Lord to him: Arise and goe into the citie, & it shal be told thee what thou must doe. But the men that went in companie with him, stood amazed, hearing the voice, but seeing no man. 8. And Saul rose vp from the ground, and his eyes being opened, he saw nothing. And they drawing him by the handes, brought him into Damascus. 9. And he was there three daies not seeing, and he did neither eate nor drinke.

10. And there was a certaine Disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Loc, here I am Lord. 11. And our Lord to him. Arise, and goe into the streete that is called Straight, and seeke in the house of Iudas, one named Saul of Tarsus. For behold he prayeth. (12. And he saw a man named Ananias, comming in and imposing handes vpon him for to receiue his sight.) 13. But Ananias answered Lord, I haue heard by many of this man, how much euill he hath done to thy Saintes in Hierusalem. 14. and here he hath authoritie from the cheefe Priests to bind al that inuocate thy name. 15. And our Lord said to him: Goe, for a vessel of election is this man vnto me, to carie my name before the Gentils, and Kings, and the children of Israel. 16. For I will shew him how great things he must suffer for my name.

17. And Ananias went, and entered into the house and imposing hands vpon him, he said. Brother Saul, our Lord Iesus hath sent me, he that appeared to thee in the way that thou camest, that thou maiest see and be filled with the Holy Ghost. 18. And forthwith there fell from his eyes as it were scales, and he receiued sight: and rising he was baptized. 19. And when he had taken meate, he was strengthened.

And he was with the Disciples that were at Damascus, for certaine daies. 20. And incontinent entering into the Synagogues, he preached Iesus, that thus is the Sonne of God. 21. And al that heard, were astonished, and said: Is not this he that expugned in Hierusalem those that inuolated this name; and came hither to this purpose that he might bring them bound to the cheefe Priests? 22. But Saul waxed mightie much more, and confounded the Iewes that dwelt at Damascus, affirming that this is CHRIST. 23. And when many daies were passed, the Iewes consulted that they might kil him. 24. But their contriuaie came to Sauls knowledge. And they kept the gates also day and night, that they might kil him. 25. But the Disciples taking him in the night, conueied him away by the wal, letting him downe in a basket.

26. And when he was come into Hierusalem, he assaied to ioine himself to the Disciples, & al feared him, not beleeuing that he was a Disciple. 27. But Barnabas tooke him & brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake vnto him, & how in Damascus he dealt confidently in the name of Iesus. 28. And he was with them going in & going out in Hierusalem, & dealing confidently in the name of our Lord. 29. He spake also to the Gentils, & disputed with the Greekes but they sought to kil him. 30. Which when the Brethren had knowen, they brought him downe to Cesarea, & sent him away to Tarsus.

31. The Church grew truly through al Iewrie & Galilee and Samaria

inheren that he can be over here ch. 1. the day of Iudgement, shal hardly resolve a man that would know where CHRIST was when he appeared here in the way, & spake these words to Saul.

Paul also himself, though with the diuine and heavenly voice prostrated and instructed, yet was sent to a man to receiue the Sacraments, & to be ioined to the Church. August de doct. Chr. lib. 1. in p. 627.

in the Synagogues he.

cor. 11. 12.

ceedeth still
with much com-
fort and man-
fold increase
even by perse-
cution.

had peace, & was edified, walking in the feare of our Lord and was reple-
nished with the consolation of the Holy Ghost.

33. And it came to passe, that Peter as he passed through al, came to
the Synagogs that dwelt at Lydda. 33. and he found there a certaine man na-
med Aeneas, lying in his bed from eight yeares before, who had the pal-
sey. 34. And Peter said to him: Aeneas, our Lord IESVS CHRIST
heale thee: arise, and make thy bed. And incontinent he arose. 35. And
al that dwelt at Lydda and Saron, saw him who converted to our Lord.

healeth

: Behold good
workes and al-
mes-deeds, and
the force ther-
of reaching
even to the
next life.

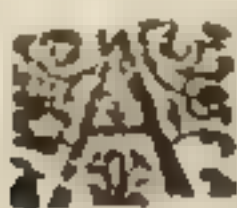
: The prayers
of our Almes-
folke & bea-
st-men may doe
us great good
even after our
departure. For
if they procu-
red her tempo-
ral life, much
more may they
help vs to
Gods mercie
and to releafe
of punishment
in Purgatorie.

36. And in Ioppe there was a certaine Disciple named Tabitha, which
by interpretation is called Dorcas. This woman was full of good Workes
& almes-deeds which she did. 37. And it came to passe in those daies, that
she was sicke and died. Whom when they had washed they laid her in an
upper chamber. 38. And whereas Lydda was nigh to Ioppe, the Disciples
hearing that Peter was in it, they sent two men vnto him, desiring him: Be
not loth to come so farre as to vs. 39. And Peter rising vp came with them.
And when he was come, they brought him into the upper chamber: and
al the widowes stood about him weeping, and shewing him the coates
and garments which Dorcas made them. 40. And al being put forth, Peter
falling on his knees prayed, and turning to the body he said: Tabitha,
arise. And she opened her eyes: and fixing Peter, she sat vp. 41. And gi-
uing her his hand, he lifted her vp. And when he had called the Saints and
the widowes, he presented her alive. 42. And it was made knowen
throughout al Ioppe: and many beleued in our Lord. 43. And it came
to passe that he abode many daies in Ioppe, with one Simon a tanner.

CHAP. X.

The 4. part.
THE propa-
gation of the
Church to the
Gentiles also.

Because the Iewes so much abhorred the Gentils, for the better warrant of their Christ-
ning, an Angel appeareth to Cornelius the devout Italian. 9 and a vision is
shewed to Peter himself (the Cherse and Pastour of al) 19. and the Spirit speaketh to
him, 34. yea and at be is Catechizing them about IESVS, 44. the Holy Ghost com-
meth visibly vpon them: and therefore not fearing any longer the offense of the
Iewes, he commandeth to baptize them.



AND there was a certaine man in Caesarea, named Cornelius,
Centurion of that which is called the Italian band, 2. reli-
gious, & fearing God with al his house, 3. doing many al-
mes-deeds to the people. And alwayes praying to God, 4. he
saw in a vision manifestly, about the ninth houre of the day,
an Angel of God coming in vnto him and saying to him: Corne-
lius. 4. But he beholding him, taken with feare, said: Who art thou
Lord? And he said to him: Thy prayers and thy almes-deeds are ascen-
ded into remembrance in the sight of God. 5. And now send men vnto
Ioppe, and cal hither one Simon that is surnamed Peter. 6. He lodgeth
with one Simon a tanner, whose house is by the sea side. He will tel
thee what thou must doe. 7. And when the Angel was departed

that

that spake to him, he called two of his household, and a souldiar that feared our Lord, of them that were vnder him. 8. To whom when he had told al, he sent them vnto loppe.

9. And the next day whiles they were going on their iourney, and drawing nigh to the cite, Peter went vp into the higher partes, to pray about the sixt houre. 10. And being hungrie, he was desirous to take somewhat. And as they were preparing, there fel vpon him an excesse of mind: 11. and he saw the Heauen opened, and a certaine vessel descending, as it were a great linnen sheete with foure corners let downe from Heauen to the earth, 12. wherein were al foure-footed beastes, and that creepe on the earth, and foules of the aire. 13. And there came a voice to him: Arise Peter, kill, and eate. 14. But Peter said, God forbid, Lord, for I did neuer eate any common and vncleane thing. 15. And a voice came to him againe the second time That which God hath purified, doe not thou cal common. 16. And this was done thrise, & forthwith the vessel was taken vp againe into Heauen. 17. And whiles Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simons house, stood at the gate. 18. And when they had called, they asked, if Simon that is surnamed Peter were lodged there. 19. And as Peter, was thinking of the vision the Spirit said to him: Behold three men doe seeke thee. 20. Arise therefore, and get thee downe, and goe with them, doubting nothing, for I have sent them. 21. And Peter going downe to the men, said, Behold I am he whom you seeke; what is the cause, for the which you are come? 22. Who said, Cornelius the Centurion, a iust man and that feareth God, and having testimonie of al the Nation of the Iewes, receiued an answer of an holy Angel to send for thee into his house, and to heare wordes of thee. 23. Therefore bringing them in, he lodged them.

Here God first vntered to Peter that the time was come to preach also to the Gentile, and to couerle with them for their saluation no lesse then with the Iewes with full freedom to eate al meates without respect of the prohibitions of certaine made in the old Law.

24. And the day following he arose and went with them: and certaine of the brethren of loppe accompanied him. 25. And on the morow he entered into Cæsarea. And Cornelius expected them, having called together his kinne, and special freinds. 26. And it came to passe, when Peter was come in, Cornelius came to meete him, & falling at his feete adored. 27. But Peter lifted him vp saying: Arise, my self also am a man. 28. And talking with him, he went in, and shaled with him that were assembled. 29. And he said to them: You know how abominable it is for a Iew that is a Iewe, to ioyne, or to approche vnto a stranger: but God hath shewed to me, to cal no man common or vncleane. 30. For the which cause, making no doubt, I came when I was sent for. I demand therefore, for what cause you haue sent for me? 31. And Cornelius said: Four daies since, vntil this houre, I was praying the ninth houre in my house, and behold a man stood before me in white apparel, 32. and said, Cornelius, thy prayer is heard, and thy almes-deeds are in memorie in the sight of God. 33. Send therefore to loppe, and cal hither Simon that is surnamed Peter, he lodgeth in the house of Simon a tanner by the sea side. 34. I immediately therefore I sent to thee and thou hast done well comming. Now therefore al we are present in thy sight, to heare al things whatsoever are commanded thee of the Lord.

At the time of prayer specially God sende him comfortable visitation.

Note these apparitions & visions to St. Peter, Cornelius, & others,

22. And

in the
Greek,
fasting
& pray-
ing.

in the Scrip-
ture very oft,
against the in-
credulitie of
our Heretikes,
that wil be-
leeue neither
vision nor mi-
racle, nor ex-
pressed in Scrip-
ture: these
being beliee-
ved of Chri-
stian men euen
before they
were written.
c Not such as
believe only,
but such as
feare God and
worke iustice,
are acceptable
to him
b. The Epistle
vpon Monday
in Easter
week.
The Epistle v-
pon Monday
in witson-
weeke.

35. And Peter opening his mouth, said: In very deed I perceiue that
God is not an acceptor of persons. 36. But in euery Nation, he that fea-
reth him, and worketh iustice, is acceptable to him. 37. The word did
God send to the children of Israel, preaching peace by I E S U S C H R I S T
(this is Lord of al.) 38. Yow know the word that hath been made
throughout Iewrie, for beginning from Galilee, after the Baptisme which
John preached 39. I E S U S of Nazareth how God anointed him with the
Holy Ghost and with power, who went throughout doing good and hea-
ling al that were oppressed of the Diuel, because God was with him. 40.
And we are witnessles of al things that he did in the countie of the Ie-
wes and in Hierusalem, whom they killed hanging him vpon a tree. 41.
But God raised vp the third day and gaue him to be made manifest, 42
not to al the people, but to vs, who did eate and drinke with him after he
rose againe from the dead. 43. And he commanded vs to preach to the peo-
ple, & to testify that it is he that of God was appointed iudge of the liuing
and of the dead. 44. To him al the Prophets giue testimonie, that al re-
ceiue remission of finnes by his name, which beleeue in him. **I**
45. As Peter was yet speaking these wordes, the Holy Ghost fel vpon
al that heard the word. 46. And the faithful of the Circumcision that came
with Peter, were astonished, for that the grace of the Holy Ghost was
powred out vpon the Gentis also. 47. For they heard them speaking with
tongues, and magnifying God. Then Peter answered. 48. Can any man
forbid water, that these should be baptized which haue receiued the
Holy Ghost as wel as we? 49. And he commanded them to be baptized
in the name of our Lord I E S U S C H R I S T. **I** Then they desired him that
he would tarry with them certaine daies.

Mat. 9.

ANNOTATIONS

CHAP. X.

a Doing many other deedes; } He knew God Creator of al, but that his omnipotent
Good workes before faith, } he knew not: and in that faith he made prayers and gave almes
are preparati- } which please God, and by vertue he desired to know God perfectly, to beleeue the
ues in the } mysteries of the Incarnation, and to come to the Sacrament of Baptisme. So faith Venerable
same not pro- } Bede on of S. Gregorie And S. Augustin thus, h. 1 de Bapt. c. 3 Because whatsoeuer
perly but in- } goodnes he had in prayers and almes, ite iustice could not profite him unless he were by the
racious. } hand of Christ in Societie and peace, incorporated to the Church, he is bidden to send unto
Peter, that by him he might receiue Christ by him he may be baptized, &c. Wherely it ap-
peareth that such workes as are done before iustification, though they suffice not to
saluation yet be acceptable preparatiues to the grace of iustification, and such as
moueth God to mercie, as it might appeare also by Gods like provident mercifulnes
to the Church though al such workes preparatiue come of grace also, otherwise
they could neuer deserue Gods hand of congruity or any otherwise toward iusti-
fication.

Ped. in
hunc l.
cum.

The Canon-
ical houes.

a To pray about the first houre } The houre is specified, for that there were certaine
appointed times of prayer vied in the Law which deuout persons, according to the
psalike service in the Temple, obserued also privately and which the Apostles and
holy Church since vnder both kept and increased. Wherof thus writeth S. Cyprian
very notably In celebrationibus precibus, vbi dicitur quod tunc tunc debemus ob-
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due running long since, observed for us to pray. & afterward the thing became manifest, that it was for Sacraments (or mystic) that the Lord so prayed. For at the third houre the Holy Ghost descended upon the Apostles, in filling the grace of our Lord's promise. & at the first houre Peter going up to the higher room of the house, was both by voice and signe from God instructed, that all Nations should be admitted to the grace of salvation, whereas of cleaning the Gentiles he doubted before, and our Lord being crucified at the first houre, at the ninth washed away the sinnes with his blood. But to us (Dear-ly beloved) beside the seasons observed of old, both the times and sacraments of praying be increased, for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by mor-ning prayer: as of old the Holy Ghost designed in the Psalme, saying, In the morning early wilt thou stand upon thee, early in the morning wilt thou hear my voice. Toward the evening also when the sun-
 Mattins.
 Evensong.

Psalm. 5.
 Dan. 6.
 Matt. 1.
 S. Hierom also writing of Daniels praying three times in a day, saith There are three times, wherein we must bow our knees to God. The third, the sixt, and the ninth houre the Ecclesiastical tra-dition doth wel understand. Moreover at the third houre the Holy Ghost descended upon the Apostles; at the sixt, Peter went up into a higher chamber to pray, as the ninth, * Peter and Iohn went to the Temple. Againe writing to Eustochium a virgin and Nonne ep. 22. c. 16. Though the Apo-
 she bid us pray alway, and so let's persons their very sleepe is prayer, yet we must have distinct times of prayer, that if perhaps we be otherwise occupied, the very time may admonish us of our office or duty. The third, first, ninth houre, morning early, and the evening, no man can be ignorant of. And to Demetrias ep. 8 c. 8 that in the Psalmes and prayer she must keepe alwayes the third, first, ninth houre, evening, mid-night, and morning. He hath the like ep. 7. c. 5. And (ep. 27 c. 10.) he telleth how Paula the Holy abbess with her religious Nonne sang the Psalter in order, in the morning, at the third, first, ninth houre, evening, mid night by mid-night meaning the time of Mattins (therefore called Nocturnes agreeably to S. Cyprian de Orat. Do. num. 19.) and by the morning, the first houre called Prime: all correspondent to the times & hours of Christs Passion, as in S. Matthew is noted c. 26. 27. By al which we see, how agreeable the use of the Churches service is even at this time to the Scriptures and primitive Church: and how wicked the Puritan-Calumnist be, that count as such order and set seasons of prayer, superstition: and lastly, how insufficient and vnlike the new pretended Church-service of England is to the primitive use, which hath no such houres of night or day, having a little imitation of the old Mattins and Evensong, and that in Schisme and He-resie, and therefore not only vnprofitable, but also damnable.

15. Adored.) S. Chrysostom. 1o 21 in Matt. thinketh Peter refused this adoration of Adoration of
 humilitie only, because every falling down to the ground for worship sake, is not Di- creatures
 vine worship or due only to God, * the word of adoration and prostration being com-
 monly used in the Scriptures toward men. But S. Hierom. adu. Vigil. 2. 10. 1. rather think-
 eth that Cornelius by errour of Gentility, and of Peters person, did goe about to adore
 him with Divine honour, & therefore was lifted vp by the Apostle, adding that he was but
 a man.

40. Garchim.) Christ did not vnder his Resurrection and other mysteries to al at one
 ce, and immediately to the vulgar but to a few chosen men that should be the Gover-
 nours of the rest instructing vs thereby to take our faith and al necessarie things of
 saluation, at the hands of our Superiours.

48. Baptized, which have received.) Such may be the grace of God sometimes toward They that are
 men, and their charitie and contrition so great, that they may have remission, iustifica- iustified before
 tion, and sanctification before the external Sacrament of Baptisme, Confirmation, or must not omit
 Penance be received, as we see in this example, where at Peters preaching they all recei- the Sacraments
 ued the Holy Ghost before any Sacrament. But in the same we learne one necessarie lesson,
 that such notwithstanding must needs receive the Sacraments appointed by Christ,
 which whosoever contemne, can never be justified. Aug. super Leuit. 9. 24. 4.

CHA P. XI.

The Christian Iewes reprehend the foresaid fall of Peter in baptizing the Gentils. 4. But he alleging his foresaid warrant, and shewing plainly that it was of God, so they like good Catholikes doe yeald. 19. By the foresaid persecution, the Church is yet further dilated, not only into al Iewrie, Galilee, and Samaria, but also into other Countreies: specially in Antiochia Syria the increase among the Greekes, is notable, first by the foresaid dispersed, 22. then by Barnabas, thirdly by him and Saul together. so that there beginneth the name of Christians, 17 with profite unity between them and the Church that was before them at Hierusalem.



AND the Apostles and Brethren that were in Iewrie, heard that the Gentils also receiued the word of God. 2. And when Peter was come vp to Hierusalem, they that were of the Circumcision reasoned against him, saying: 3. Why didst thou enter into men & vncircumcised, and didst eate with them? 4. But Peter began and declared to them the order, saying: 5. * I was in the cite of Ioppe praying, & I saw in an exesse of mind a vision, a certaine vessel descending as it were a great sheet with foure corners let downe from heaven, & it came euen vnto me. 6. Into which I looking considered, & saw foure footed beastes of the earth, & catel, & such as creep, & foules of the aire. 7. And I heard also a voice saying to me: Arise Peter, kil and eate. 8. And I said: Not so Lord; for common or vncleane thing neuer entred into my mouth. 9 And a voice answered the second time from heaven. That which God hath made cleane, doe not thou cal common. 10. And this was done thrise and al were taken vp againe into heaven. 11. And behol i, three men immediately were come to the house wherein I was, sent to me from Czsarea. 12. And the spirit said to me, that I should goe with them, doubting nothing. And there came with me these six Brethren also: and we went into the mans house. 13. And he told vs, how he had seen an Angel in his house, standing and saying to him. Send to Ioppe, and cal hither Simon, that is surnamed Peter, 14. who shal speake to thee wordes wherein thou shalt be saued and al thy house. 15. And when he had begun to speake, the Holy Ghost fel vpon them, as vpon vs also in the beginning. 16 And I remembered the word of our Lord, according as he said:

Iohn indeed baptized with water, but you shal be baptized with the Holy Ghost. 17. If therefore God hath giuen them the same grace, as to vs also that beleeued in our Lord IESVS CHRIST: who was I that might prohibit God? 18. Hauing heard these things, they held their peace, & glorified God, saying. God then to the Gentils also hath giue repentance vnto life. 19. * And they truly that had been dispersed by the tribulation that was made vnder Steuen, walked throughout vnto Phoenice & Cypres & Antioche, speaking the word to none, but to the Iewes only. 20. But certaine of them were men of Cypres and Cyrene, who when they were entred into Antioche, spake to the Greekes, preaching our Lord

I E S V S.

e prapitum habentes,

Act. 10. 9.

Act. 15. 1

Act. 2. 1

Good Christi-
mans heart &
obey gladly
such truths
as be opened
vnto the soule
God by their
cheefe Pas-
tors, by v.
his reuela-
tion, or oth-
er.

Act. 4. 36. IESVS, 21. And the hand of our Lord was with them: and a great num- The Epistle
ber of Believers was converted to our Lord. 22. And the report came upon S. Barna-
to the eares of the Church that was at Hierusalem, touching these bees day. 1m.
things: and they sent * Barnabas as farre as Antioche. 23. Who when
Act. 9, 30. he was come, and saw the grace of God, reioyced and he exhorted al
with purpose of hart to continue in our Lord: 24. because he was a
good man, and ful of the Holy Ghost and faith. And a great " multitude
was added to our Lord. 25. And he went forth to * Tarsus, to seeke Saul:
26. whom when he had found, he brought him to Antioche. And they
conuersed there in the church a whole yeare. and they taught a great
multitude, so that the Disciples were at Antioche first named " CHRIS- The name of
TIANNS. CHRISTIAN\$)

27. And in these daies there came Prophets from Hierusalem to An-
tioche, 28. and one of them rising, named Agabus, did by the Spirit
signifie a great famine that should be in the whole world, which fel
vnder Claudius. 29. And the Disciples according as each man had, pur-
posed euery one to send, for to serue the Brethren that dwelt in Iewrie:
30. which also they did, sending to the Ancients by the hands of Barna-
bas and Saul.

ANNOTATIONS.

CHAP. XI.

24. *Multitudo fidelium.*) As before (c. 10.) a few, so now great numbers of Gentils are
adroynd also to the visible Church, consisting before only of the Iewes. Which
Church hath been euer since Christs Ascension, notoriously seen and known: their
preaching open, their Sacraments visible, their discipline visible, their Heades and
Gouernours visible, the prouision for their maintenance visible, the persecution
visible, their dispersion visible: the Heretikes that went out from them visible: the
toyning either of men or Nations vnto them, visible: their peace and rest after perse-
cutions, visible: their Gouernours in prison, visible, the Church prayeth for them, visi-
bly, their Councils visible, their gifts and graces visible, their name (Christians) kno-
wen to al the world. Of the Protestants inuincible Church we heare not one word.

The Church
visible.

26. *Christiani.*) This name, *Christian*, ought to be common to al the Faithful, and
other new names of Schismatikes and Sectaries must be abhorred. If thou heare (saith
S. Hierom) any where, such as be said to be of Christ, not to haue their names of our Lord IESVS
CHRIST, but to be called after some other certaine name, as Marcionites, Valentinians, (as
now also the Lutherans, Caluinists, Protestants) know thou that they belong not to the
Church of Christ, but to the Synagogue of Antichrist. Lactantius also (li. 7. Diuinae institutionis lib. 5. c. 12.)

Names of Sectaries and Hereticks.

saith thus: When Phrygians, or Nuarians, or Valentinians, or Marcionites, or Antiochians,
or Arians, or any other be named, they cease to be Christians, who haue lost the name
of Christ, haue done in the names of men. Neither can our new Sectaries discharge them-
selves, for that they take not to themselves these names, but are forced to beare them
as giuen by their Aduersaries. For, so were the names of Arians & the rest of old, im-
posed by others, and not chosen commonly of themselves: which notwithstanding were
callings that proued them to be Heretikes. And as for the name of Protestants, our
men hold them wel content therewith. But concerning the Heretikes turning of the
argument against the peculiar callings of our Religious, Dominicans, Franciscans,
Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders Diuers reli-
gious persons so named, were of diuers faithes & sectes, or differed in any necessarie points
of religion, or were not al of one Christian name & Communion: and it is as ridiculous as
if Sectaries

as if it were objected, that some be Ciceroians some Plinians, some good Augustine Ierem. men, some Hieronymians, some Oxfordians, some Cambridge men, & (which is most like) some Rechabites, some Nazarenes Rom 6.

Papistes, Catholics, and true Christians, all one.

Neither doth their objection, that we be called Papistes, helpe or excuse them in their new names. For besides that it is by them scornfully invented (as the name Monousians was of the Arians) this name is not of any one man, Bishop of Rome or elsewhere, known to be the author of any Sect or Sect, as their callings be: but it is of a whole State and order of Governours, and that of the cheefe Governours, to whom we are bound to cleave in religion and to obey in all things. So to be a Papist, is to be a Christian man a child of the Church, and subject to Christs Vicar. And therefore against such impudent Sedaries as compare the faithful for following the

Not to be with the Pope, it to be with Antichrist

Pope, to the diversitie of Heretikes bearing the names of new Masters, let vs ever haue in readiness this saying of S Hieronimo Pope Damasus, *scilicet* I know not, *scilicet* I refuse, I know not Paulinus. *whosoever gathereth not with us, scattereth that is to say, whosoever is not with us, scattereth*. And againe, *if any man sayne with Peters Chaire, he is none*. 10. 2. 17. 17. 58. ad Damas.

The name of CHRISTIANS.

We must here further obserue that this name, Christian, given to all beleeuers & to the whole Church, was specially taken to distinguish them from the Iewes & Heathens which beleued not at all in Christ: and the same now teuteth and maketh known all Christian men from Turkes and others that hold not of Christ at all. But when Heretikes began to rise from among the Christians, who professed Christs name, and sundry Articles of faith, a true beleeuers doe, the name Christian was too common to seate the Heretikes from the true Christians, and thereupon the Apostles by the Holy Ghost imposed this name, Catholike, upon the Believers which in all points were obedient to the Churches doctrine. When heresies were risen (saith S. Patricius ep ad Symphorianum) & endeavored by diuers names to seare the done of God and Queens, and to rent her in peeces, the Apostolical people required their surname, whereby she incorrupt people might be distinguished, &c. and in those that before were called Christians, a new surname also Catholikes. *Christianus my name, saith he, Catholice my surname*. And this word Catholike, is the proper name whereby the holy Apostles in their Creed taught vs to discern the true Church from the false heretical congregation of what sort soeuer. And not only the meaning of the word, which signifieth vniuersalitie of times, places, and persons, but the very name and word it self, by Gods prouidence, alwayes and only appropriated to the true beleeuers, and (though sometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine saith: *In the lappe of the Church the very name of Catholike keepeth me* cont. ep. fund. c. 4. And againe tract. 31. in 10. *We receive the Holy Ghost if we loue the Church, if we be toynd together by charitie, if we reioyce in the Catholike name and faith*. And againe de ver. tel c. 7. to. 1. *We must haue the communion of that Church which is named Catholike, not only of her owne, but also of all her members*. For, *will they say they, the Heretikes also and Sinsmakers themselves, when they speake not with their owne friends but with strangers, call the Catholike Church nothing else but the Catholike Church* for they can not be understood unless they discern it by this name, whereunto she is called of all the world. The Heretikes when they see themselves preuented of this name Catholike, then they plainly reiect it and deride the name, as the Donatistes did, calling it an humane surname or fiction: which S. Augustine calleth wordes of blasphemie, li. 1. c. 11 cont. Gaudent and some Heretikes of this time call them scornfully catholikes, and catholikes. Another calleth it, *the most vaine name Catholike*. 2. 2. in pref. no. Tiff. an. 1164. Another calleth the Catholike religion, a *Catholike Apostasie or defection*, Humphrey In the

The name of CATHOLIKES.

the name of CATHOLIKES.

CREDO ECCLESIAM CATHOLICAM.

CREDO ECCLESIAM CATHOLICAM.

The Protestants deride the name CATHOLIKES.

The Protestants deride the name CATHOLIKES.

Yea & some haue taken the word out of the Creed, putting Christian for it. But against these good fellows let vs follow that which S. Augustine (de vit. cred. c. 8. to 6.) giueth as a rule to direct a man the right and sure way from the diuersitie & doubt of all error saying: *If after these troubles of mind thou seeme to thy self to be easily tossed and vexed, & wilt haue an end of these molestations, follow the way of Catholike discipline, which from Christ himself by the Apostles hath proceeded even vnto vs, and shall proceed from hence to the posteritie*. See the Annotations. 1. Tim. 1. 15.

In the Catechismes of the Lutherans.

CHAP. XII.

Herod the first King that persecuted the Church, having at Hierusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed James the Apostle, 3. & to please the Jewes imprisoned Peter with the mind to kill him also, but freighted by an Angel sent of God at the continual prayers of the Church made for her chiefe Pastor, 19. being puffed up with such pride that at Casaria he refuseth not to be honoured as God, 23. & miraculously stricken of Gods Angel 24. And so after the persecutors death, the Churches preaching prospereth exceedingly.



AND at the same time Herod the King set his hands, to afflict certaine of the Church. 2. And he killed James the brother of Iohn with the sword. 3. And seeing that it pleased the Jewes, he added to apprehend Peter also. And it was the daies of the Azymes. 4. Whom when he had apprehended, he cast into prison, deliuering him to foure quaternions of souldiars to be kept, meaning after the Pasche to bring him forth to the people. 5. And Peter indeed was kept in prison. But prayer was made of the Church without intermission vnto God for him. 6. And when Herod would haue brought him forth, the same night Peter was sleeping betweene two souldiars, bound with two chaines: and the keepers before the doore kept the prison. 7. And behold an Angel of our Lord stood in presence and light shined in the house: and striking Peters side, he raised him, saying Arise quickly. And the chaines fel from his hands. 8. And the Angel said to him: Gird thee, and put on thy shoes. And he did so. And he said to him: Put thy garment about thee, & follow me. 9. And going forth he followed him, & he knew not that it was true which was done by the Angel: but he thought that he saw a vision. 10. And passing through the first & the second watch, they came to the iron gate that leadeth to the citie, which of it self opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. 11. And Peter returning to himself, said: Now I know in very deed that our Lord hath sent his Angel, and deliuered me out of Herods hand, & from all the expectation of the people of the Jewes. 12. And considering, he came to the house of Marie the mother of Iohn, who was surnamed Marke, where many were gathered and praying. 13. And when he knocked at the doore of the gate, there came forth a wench to see, named Rhode. 14. And as she knew Peters voice, forioy she opened not the gate, but running in she told that Peter stood before the gate. 15. But they said to her. Thou art mad. But she affirmed that it was so. But they said. It is his Angel. 16. And Peter continued knocking. And when they had opened, they saw him, & were astonished. 17. And beckning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, & he said. Tell these things to James & to the Brethren. And going forth

The Epistle
vpon SS Po-
ters and Paul
day Iohn 19.

As Peters
person was
more notorious
then others,
& therefore
better garded
then other, for
feare he should
escape, so Gods
prouidence in
preseruing &
deliuering him
for the longer
gouernement
of his Church,
is very marue-
lous.

It is much
for the praise
of these good
Christians that
the assemblee
to Gods service
& prayer was
kept in their
houses in the
time of perse-
cution, & that
the Apostle
came thither
straight out of
prison, as his
first refuge, as
now Christian
people doe
much to their
commendation
in places whe-
re Heresie
doth reigne.

Though God had so miraculously delivered him, yet he would not rest God by raising among his persecutors, but according to Christs commandment fled for a time. Princes that take delight in the flattery & praises of the people, so much that they forget themselves to be men, & to give the honour to God, may be warned by this example.

he went into another place. 18. And when day was come, there was no little adoe betweene the souldiars, what was become of Peter. 19 And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: & going downe from Jewrie into Cæsarea, there he abode. 20. And he was angrie with the Tyrrians and the Sidonians. But they with one accord came to him, and perswading Blastus that was cheefe of the Kings chamber, they desired peace, for that their countries were nourished by him. 21. And vpon a day appointed, Herod being arrayed with kingly attire, sate in the iudgement seate, and made an oration to them. 22. And the people made acclamation, The voices of a God, & not of a man. 23. And forthwith an Angel of our Lord strook him, because he had not giuen the honour to God: and being consumed of wormes, he gaue vp the ghost. 24. But the word of our Lord increased and multiplied. 25. And Barnabas and Saul returned from Hierusalem, hauing accomplished their ministerie, taking with them Iohn that was surnamed Marke.

Act. 11.
19.

ANNOTATIONS.

CHAP. XII.

1. *Prayer was made*) The Church prayed incessantly for her cheefe Pastour, and was heard of God and all Christian people are warned thereby to pray for their Bishops and Pastours in prison.

S. Peters chaines.

6. *Two chaines.*) These chaines are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Emperesse, wife to Theodosius the younger, where they were matched & placed with another chaine that the same Apostle was tied with by Nero, & a Church founded therevpon, named *Petri ad vincula*; where they are religiously kept and reuerenced vntil this day: & there is a Feast in the whole Church for the same, the first of August, which we call *Lammes day*.

Patronage of Angels.

11. *His Angel, Is proper Angels* (saith S. Chrysostom) be deputed by our Lord to such as haue only charge of their owne life, (as one of the 10th said, * The Angel which hath delivered me from my youth upward) much more are supernal Spirits at hand to help them vnto whom the charge and burden of the world is committed. Chrys. in laud. Pauli. ho 7 to. 1.

Gen 48.
16.

Publike prayer for S. Peter the Head.

17. *Til lammes,*) He willet them to shew this to S. Iames Bishop of Hierusalem and to the Christians, that they might see the effect of their prayers for him, & giue God thanks. For S. Iames no doubt published common prayer for S. Peter.

C H A P. XIII.

The Preachers of the Church of Antioche preparing themselves, the Holy Ghost out of The 1. part.
 them al, chooseth Saul and Barnabas 3. They being first consecrated bishops, 4. goe The taking of
 their appointed circuit ouer al the land of Cypres; the Proconsul wherof is also con- the Gospel
 uerted, seeing the miraculous excecration of a Iew by Paul. 13. Thence, into Pamphi- away from the
 lia. 14. and Pisidia, where in Antioche Paul preached to the Iewes, shewing that es, and giuing
 IESVS is Christ, 38. and that in him is saluation, and not in their Law of Moyses of it to the
 40. warning them to beware of the reprobation foretold by the Prophets. 44. But Gentils by the
 the next Sabbath, they blaspheming, he in plaine termes forsaketh them, and ministerie of
 turneth to the Gentile. Whereat the Gentils be as glad on the contrarie side, Paul and Bar-
 nabas.
 50. Finally the Iewes raising persecution, they forsake them, pronouncing them to
 be obstinate contemners.



AND there were in the Church which was at Antioche, Prophets and Doctours, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the Tetrach, and Saul. And as they were ministering to our Lord, & fasting, the Holy Ghost said: "Separate me Saul and Barnabas vnto the worke, whereto I haue taken them."

3. Then they "fasting and praying, and" imposing hands vpon them, dismissed them.

4. And they being "sent of the Holy Ghost, went to Seleucia, and thence sailed to Cypres. 5. And when they were come to Salamina, they preached the word of God in the Synagogues of the Iewes. And they had Iohn also in their ministerie. 6 And when they had walked throughout the whole island as farre as Paphos, they found a certaine man that was a magician, a false-Prophet, a Iew, whose name was Bar-iesu, 7. who was with the Proconsul Sergius Paulus a wise man. He sending for Barnabas & Saul, desired to heare the word of God. 8. But Elymas the magician (for so is his name interpreted) resisted them, seeking to auert the Proconsul from the faith. 9. But Saul, otherwise Paul, replenished with the Holy Ghost, looking vpon him, 10. said O ful al guile, and al deceit, sonne of the Diuel, enemy of al iustice, thou ceasest not to subuert the right waies of our Lord. 11. And now behold the hand of our Lord vpo thee, & thou shalt be blind, not seeing the sunne vntil a time. And forthwith there fel dinnesse and darkenesse vpon him, and going about he sought some body that would giue him his hand. 12. Then the Proconsul, when he had seen that which was done, beleued marveling at the doctrine of our Lord. 13. And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And Iohn departing from them, returned to Hierusalem. 14 But they passing through Perge, came to Antioche in Pisidia: and entering into the Synagogue on the day of the Sabbath, they sat downe. 15. And after the lesson of the Law and the Prophets, the Princes of the Synagogue

gogue sent to them, saying: Men Brethren, if there be among you any sermon of exhortation to the people, speake.

16. And Paul rising vp, and with his hand beckning for silence, said. Ye men of Israel, and you that feare God, harken. 17. The God of the people of Israel chose our Fathers, and exalted the people when they were sojourners in the land of Egypt, and in a mightie arme brought them out thereof, 18. and for the space of fourtie yeares tolerated their manners in the desert. 19. And destroying seven Nations in the land of Chanaan, by lot he deuided their land among them, 20. as it were after foure hundred and fiftie yeares, and after these things he gaue Iudges, vntil Samuel the Prophet. 21. And thenceforth they desired a King. & he gaue them * Saul the sonne of Cis, a man of the Tribe of Beniamin, fourtie yeares. 22. And remouing him he raised them vp * Dauid to be King. to whom giuing testimonie, he said. *I haue found Dauid the sonne of Iesse, a man according to my heart, who shal die at my willes.*

23. Of his seed God according to his * promise hath brought forth to Israel a Sauour Iesus. 24. Iohn * preaching before the face of his coming, Baptisme of penance to al the people of Israel. 25. And when Iohn fulfilled his course, he said: Whom doe * you thinke me to be? I am not he: but behold there cometh after me, whose shoes of his feet I am not worthie to loofe.

The Epistle
vpon Tuesday
in Easter
 weeke.

26. Men Brethren, children of the stocke of Abraham, & they among you that feare God, to you the word of this saluation was sent. 27. I or they that inhabited Hierusalem, and the Princes thereof, not knowing him, nor the voices of the Prophets that are read euery Sabboth, iudging haue fulfilled them, 28. and finding no cause of death in him, * desired of Pilate, that they might kil him. 29. And when they had consummated al things that were written of him, taking him downe from the tree, they put him in a monument. 30. But God raised him vp from the dead the third day: 31. who was * seen for many daies of them that came vp together with him from Galilee into Hierusalem, who vntil this present are his witnesses to the people. 32. And we preach vnto you that promise which was made to our Fathers: 33. that God hath fulfilled this same 'to our children', raising vp Iesus, as in the second Psalme also it is written: *My Sonne art thou, this day haue I begotten thee.* 34. And that he raised him vp from the dead, not to returne now any more into corruption, thus he said: *That I wil giue you the holy things of Dauid faithfull.* 35. And therefore in another place also he saith. *Thou shalt not giue thy holy one to see corruption.* 36. For Dauid in his generation when he had serued, according to the wil of God slept. and he was laid to his Fathers & saw corruption. 37. But he whom God hath raised vp, saw no corruption.

38. Be it knowne therefore to you, men Brethren, that through him, forgiveness of sinnes is preached to you, from al the things from the which you could not be iustified by the law of Moyses. 39. In him euery one that beleeueth, is iustified. 40. Take heed therefore lest that come vpon you which is spoken in the prophets, 41. *See ye contemners, and wonder, and perishe: because I wil ke a worke in your daies, a worke which you wil not beleeue, if any man shal tell you.*

42. And

Exod.

Isa.

Ind.

1. Reg. 9.

1. Reg.

16

2. Reg.

21.

Pf. 117

11

* Lu. 3.

4.

Lu. 1, 15

Lu. 1, 15

Act. 1, 1

* Is. 42

their

children,

Pf. 1, 7.

Esa. 11.

3.

2. Reg. 1, 15

10.

Alac.

1, 1.

the
Gentiles
desired
to devote
themselves
to the
service of
God.

2f. 46.

2u. 9, 1.

42. And they going forth, & they desired them that the Sabbath following they would speake vnto them these wordes. 43. And when the Synagogue was dimitted, many of the Iewes, and of the strangers serving God, followed Paul & Barnabas: who speaking exhorted them to continue in the grace of God. 44. But the next Sabbath the whole citie almost assembled to heare the word of God. 45. And the Iewes seeing the multitudes, were replenished with enuy, & contradicted those things which were said of Paul, blaspheming. 46. Then Paul and Barnabas constantly said: To you it behoued vs first to speake the word of God: but because you repel it, and iudge your selues vnworthie, of eternal life, behold we turne to the Gentils. 47. For so our Lord commanded vs: I haue put thee to be the light of the Gentils, that thou maiest be saluation vnto the most of the earth. 48. And the Gentils hearing it, were glad, and glorified the word of our Lord. and there beleeued as many as were preordinate to life euerlasting. 49. And the word of our Lord was spred throughout the whole countie. 50. But the Iewes stirred vp religious and honest women, and the cheefe of the citie, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coasts. 51. But they * shaking off the dust of their feet against them, came to Iconium. 52. The Disciples also were replenished with ioy and with the holy Ghost.

The Iewes of their owne free wil, repelling the truth, are vnworthy of Christ & worthily forsaken & the Gentils though they beleeued specially by Gods grace & preordination, yet they beleue also by their owne free wil, which standeth wel with Gods providence.

ANNOTATIONS.

CHAP. XIII.

Antiqui-
tates
EVT. 1.

Gal. 1.

* Leop.

11. c. 1.

Epiph.

in com-
mend.

Leop.

1. c. 1.

1. c. 1.

1. c. 1.

1. c. 1.

1. c. 1.

1. *As they were ministering.*) If we should, as our aduersaries doe, boldly turne what text we list, & fly from one language to another for the aduantage of our cause, we might haue translated for *ministering*, *sacrificing* For so * the Greeke doth signifie, and so Erasmus Malle. translated. Yea we might haue translated, *Saying Masse*, for so they did: and the Greeke Fathers hereof had their name, *Liturgie*, which Erasmus translateth *Masse*, saying, *Massa* Chrysostomus. But we keepe our text, as the translators of the Scriptures should doe most religiously.

2. *Separate me.*) Though Paul were taught by God himself and specially designed by Paul & Barnabas to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, but are con-secrated by men, yet they were to be ordered, consecrated, and admitted by men. Which wholly con-secrated by men, demereth at these new rebellious disordered spirits, that challenge and vsurpe the office of preaching and other sacred actions from heauen, without the Churches aduision.

3. *Fasting.*) Hereof the Church of God vseth and prescribeth publike fastes at the foure last daies, the solemne times of giuing holy Orders (which are our *Imber daies*) as a necessarie pre-

parative to so great a worke as S. * Leo declareth by this place, naming it also an Apo-

stolical tradition. See S. Leo Ser. 9. *de ieiunio 7 mensis*, & Calixtus 1. 10. 1. *Cont. Arianos*. Prescriptio-

ne 14. 15. 16. 3. And this fasting was not fasting from fiue, nor moral or Christian com-

me of fasts, perance, as the Protestants ridiculously asserue, for such fasting they were bound euer to

keepe: but it was abstinence for a time from all meates or from some certaine kinde of meates, which was ioyned with prayer and sacrifice, and done specially at such seasons as the Church prescribed, of all together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man list, as Arians and such Hereticks did hold. S. August. *lib. 51*

4. *Imposing hands.*) Because all blessings & consecrations were done in the Apostles times imposition of by the external ceremonie of imposition of hands, diuine Sacraments were named of the hands, same, specially Confirmation, as is noted before, and holy Ordering or consecrating Holy orders.

Bishops,

Bishops, Priests, and Deacons, and Subdeacons, as we see here and elsewhere. In which though there were many holy wordes and ceremonies and a very solemne action, yet whatsoeuer is done in those Sacraments, is altogether called *Imposition of hands*, as whatsoever was done in the whole diuine mysterie of the B. Sacrament, is named *fraction of bread*. For the Apostles (as S. Denys Ecclesiae c. 1. in fine writeth) purposely kept close in their open speeches and writings which might come to the hands or eares of Infidels, the sacred wordes & actions of the Sacraments. And S. Ambrose saith, in 1. Time 4. The imposition of the hands is mystical wordes, wherewith the elect are conformed and made apt to his function, receiving authority (his conscience bearing witness) that he may be bold in our Lordes stead to offer Sacrifice to God. And S. Hierome: The imposition of hands is the Ordering of Clerkes, which is done by prayer of the voice, & imposition of the hand. And this is in some inferiour orders also: but Paul and Barnabas were ordered to a higher function then inferiour Priests, euen to be Bishops throughout all Nations.

Spiritual officers of our soules.

4. *Sent of the Holy Ghost* Whosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinarie sort it be not done. Whereby we see how farre the Officers of our soules in the Church doe passe the temporal Magistrates, who though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

Act 6,
8.
• Act.
2. 41.

Hiero. in
c. 38.
Esa.

CHAP. XIV.

Next in Iconium they preach, where many being converted of both sortes, the obstinate Jewes raise persecution. 6. Then in the townes of Lycaonia, where the Heathen first seeing that Paul had healed one borne lame, are hardly persuaded but they are Gods. 18. But afterward, by the instigation of the malicious Jewes, they stone Paul, leaning him for dead. 20. And so hauing done their crueltie, they returne the same way confirming the Christians, and making Priests for euery Church. 25. And being come vnto Antioche in Syria, they report al to the Church there,

AND it came to passe at Iconium that they entred together into the Synagogue of the Iewes, and so spake, that a very great multitude of Iewes and of the Greekes did beleue. 2. But the Iewes that were incredulous, stirred vp and incensed the barres of the Gentils to anger against the Brethren. 3. A long time therefore they abode, dealing confidently in our Lord, who gaue testimonie to the word of his grace, granting signes and wonders to be done by their hands. 4. And the multitude of the citie was deuided: and certaine of them indeed were with the Iewes, but certaine with the Apostles. 5. And when the Gentils and the Iewes with their Princes had made an assault, to vse them contumeliously, and to stone them, 6. vnderstanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole countrie about, and there they were euangelizing.

7. And a certaine man at Lystra impotent of his feet sat there, lame from his mothers womb, that neuer had walked. 8. This same heard Paul speaking. Who looking vpon him, and seeing that he had faith for to be saued, 9. he said with a loud voice: Stand vp right on thy feet. And he leaped & walked. 10. And the multitudes when they had seen what Paul had done, lifted vp their voice in the Lycaonian tongue, saying Gods made like to men, are descended to vs. 11. And they called Barnabas, Iupiter. but Paul Mercurie, because he was the cheefe speaker

e 2 de
to 1762 Cor.
11, 15.Ad. 11,
2.

speaker. 12. The Priest also of Jupiter that was before the citie, bringing oxen and garlands before the gates, would with the people " Sacrifice. 13. Which thing when the Apostles Barnabas and Paul heard, 14. and saying: Ye men, why doe you these things? We also are mortal men like vnto you, preaching to you for to conuert from these vaine things, to the living God that made the Heauen, and the earth, and the sea, and all things that are in them: 15. who in the Generations past suffered al the Gentils to goe their owne waies. 16. Howbeit he left not himself without testimonie, being beneficial from Heauen, giving raines, and fruitful seasons, filling our hartes with food and gladnes. 17. And speaking these things, they scarce appeased the multitudes from sacrificing to them. 18. But there came in certaine Iewes from Antiochie and Iconium: and perswading the multitudes, and * stoning Paul, they drew him out of the citie, thinking him to be dead. 19. But the Disciples compassing him round about, he rising vp, entred into the citie, and the next day he went forth with Barnabas vnto Derbe.

20. And when they had euangelized to that citie, & had taught many, they returned to Lystra and Iconium, and to Antioche. 21. confirming the hartes of the Disciples, and exhorting them to continue in the faith; and that by many tribulations we must enter into the Kingdom of God. 22. And when * they had ordained to them " Priests in euery Church, and had prayed with fastings, they commended them to our Lord in whom they beleued. 23. And passing through Pisidia, they came into Pamphylia, 24. and speaking the word of our Lord in Perge, they went downe into Attalia: 25. and from thence they sailed to Antioche, * whence they had been deliuered to the grace of God vnto the worke which they accomplished. 26. And when they were come, and had assembled the Church, they reported what great things God had done with them, & that he had opened a doore of faith to the Gentils. 27. And they abode no litle time with the Disciples.

The Heathen might by the daily benefices of God haue known him at the least to haue been their Creatour and only Lord, though the mysteries of our Redemption were not opened to them.

We see by this, first that St. Paul & Barnabas were Bishops, having here authoritie to give holy Orders. secondly that there was euen then a difference betwixt Bishops and Priests, though the name in the primitive Church was often used indifferently lastly, that alwaies fasting and praying were preparatiues to the giuing of holy Orders.

ANNOTATIONS.

CHAP. XIV.

Aug. li.
10. de
Ciu. Dei
c. 1.Aug. li.
2. de Ciu
c. 17.

Latria:

Dulia.

11. They would Sacrifice.) This doe is the diuine worship, consisting in external Sacrifice, and in acknowledging the parties worshipped to be Gods which * may be done to no man nor creature. And therefore the Apostles refuse it with al possible diligence, and al the Angels and Saints in Heauen refuse that adoration by Sacrifice. The Catholike Church suffereth no Priest nor other so to worship any Saint in Heauen or earth. She hath but one external Sacrifice, which is in the holy Masse, of Christs body and blood: that she offereth to God alone, & neither to Peter nor to Paul (saith S. Augustine) though the Priest that sacrificeth, sanctifieth ouer their bodies, & offereth in their memories. But other kindes of honours and duties, inferior without al comparison (how great soeuer they be) to this, we doe, as the Scriptures & Nature teach vs, to al Superiours in Heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs owne mother, to the least seruant he hath in the world. For which he Heretikes would neuer accuse Christian people of Idolatry, if they had graue grace, learning, faith, or natural affection.

22 Hag

Heretical translation against holy orders. *2. Had ordained.* The Heretikes, to make the world beleue that al Priests ought to be chosen by the voices of the people, and that they need no other Ordering or Consecration by Bishops, pressing the profane vse of the * Greeke word more then the very natural signification requieth & Ecclesiastical vse becometh, translate thus, *Ordained by election.* Whereas indeed this word in Scripture signifieth, Ordering by imposition of hands, as is plained by other wordes equivalent, *Act 6. 1. 1. Tim. 4. 1. 1. Tim. 5.* Where the Ordering of Deacons, Priests, & others is called * Imposition of hands, not of the people, but of the Apostles. And this to be the Ecclesiastical vse of the word, appeareth by S. Hieron saying (as is before alleaged) that *χειρωνα* is the Ordering of Clerks or Clergy men by prayer of voice and imposition of hand.

Χειρωνα

192273

ἐν τῷ

τοῦ Χειρωνα

ἐστίν.

Hieron.

18. Ep.

Heretical translation against Priesthood. *as, Priests*) Ever so here also, as before, flying from the proper, apt, & known word, which is most precisely correspondent to the very Greeke in our tongue and al Nations, they translate for *Presb.* Elder, that is, for a calling of Office, a word of age for a terme of art and by consent of al the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common and profane terme. With as little grace as if they should translate *Pemificum*, a bridgemaker, the *Mayor*, of London, the *Bigger* of London. And thus you see within three wordes compasse they flye guilefully from the Latin to the Greeke, & againe guilefully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driueth the vnto. If they had translated it so when the Scriptures were first written, (at which time the word was but newly receiued into the special and Ecclesiastical signification, & when it was yet taken sometimes in common profane sort, as *1. Tim. 5.* or there only where our ancient Latin version turneth *Presbyter* into *Senior*, because the word was not yet wholly and only appropriated to holy Orders, as afterward by vse of many hundred yeares it was and is) their dealing might haue had some colour of honestie and plainesse, which now can not be but of plaine falshood and corruption, and that of further purpose then the simple can see. Which is to take away the office of Sacrificing and other functions of Priests, proper in the new Testament to such as the Apostles often, and the posteritie in manner altogether cal Priests, *Presbyteres*. Which word doth so certainly imply the authoritie of sacrificing, that it is by vse made also the only English of *Sacerdos*, the Adversaries themselves as well as we, so translating it in al the old and new Testament: though they can not be ignorant that *Priest* cometh of *Presbyter*, and not of *Sacerdos* and that antiquitie for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the new Law, that which *Sacerdos* was in the old: The Apostles abstaining from this and other like old names at the first, and rather vsing the wordes, Bishops, Pastours, and Priests, because they might be distinguished from the Governours and sacrificers of Aarons order, who as yet in the Apostles time did their old functions stil in the Temple. And this to be true, and that to be a Priest is to be a man appointed to sacrifice, the Heretikes themselves calling *Sacerdos* alwayes a Priest, must needes be driven to confesse. Although their folly is there in notorious, to apply willingly the word *Priest* to *Sacerdos*, and to take it from *Presbyter* whereof it is properly deriued, not only in English, but in other languages both French & Italian. Which is to take away the name that the Apostles and Fathers gaue to the Priests of the Church, and to giue it wholly and only to the order of Aaron, which neuer had it before our Priesthood began. Neuer did there Heretikes stand so much vpon doubtful deriuations and descant of wordes as these Protestants doe, and yet neuer men benand themselves more foodly in the same: as whosoever marketh the distinction of their Elders, Ministers, Deacons, and such like, shal perceiue.

If *Sacerdos* be
Priest, much
more *Presbyter*.

Presbyter;
Priest
Prebst e.
Priest.

CHAPTER XV.

Some of those lewes also that were Christians, doe sal and are authours of the Heresie of Iudazing. 2. They referre the matter to Council. 7. Wherein after great disputation, Peter striking the stroke, 11. and other confirming our sentence with miracles, 13. and with Scriptures. 21. the Apostles and Priests doe write and command in the name of the Holy Ghost what is to be done. 30. And the faithful thereby are straightwayes quiered in mind. 36. After which, Paul and Barnabas thinking to goe againe their alonesd circuit together, are by occasion of Marke parted, to the greater increase of the Church.

N^D certaine coming downe from Iewrie, taught the Brethren Thatⁿ vntles you be circumcised according to the manner of Moyses, you can not be saued. 2. No litle sedition therefore being risen to Paul and Barnabas against them, theyⁿ appointed that Paul and Barnabas should goe vp, & certaine others of^r the rest, to the Priests vnto Hierusalem, vpon this question.

3. They therefore being brought on their way by the Church, passed through Phœnice & Samaria, reporting the conversion of the Gentiles: and they made great joy to all the Brethren

4. And when they were come to Hierusalem, they were receiued of the Church and of the Apostles and e Ancients, declaring whatſoeuer God had done with them 5. And there aroſe certaine of the heretic of the Pharisees that beleeued, ſaying, That they muſt be circumciſed, com- manded alſo to keepe the law of Moyſes 6. And the Apostles and An- cients assembled to conſider of this word.

7. And when there was made a great disputation, Peter rising vp
said to them, Men Brethren, you know that of old daies God among
vs chose, that by my mouth the Gentils should heare the word of the
Gospel, and beleue. 8. And God which knoweth the hartes, gave testi-
monie, giuing vnto them the Holy Ghost as wel as to vs, 9. and hath
put no difference between vs and them, by faith purifying their har-
tes. 10. Now therefore why tempt you God, to put a yoke vpon the
necks of the Disciples, which neither our Fathers nor we have been able
to beare? 11. But by the grace of our Lord Iesvs Christ we beleue to
be saued, in like manner as they also.

12. And at the multitude held their peace and they heard Barnabas and Paul telling what great signs and wonders God had done among the Gentils by them.

13. And after they held their peace," James answered, saying Men Brethren, heare me. 14. Simon hath told how God first visited to take of the Gentils a people to his name. 15. And to this accord the wordes of the Prophets, as it is written 16. After these things I will reuere, and will reedifie the tabernacle of David which was fallen, and the ruines thereof I will reedifie, and set it vp 17. that the residue of men may seeke after the Lord, and at Sa-

Antients here;
& often in this
chapter are the
same that Prie-
ster 2. 24 S.
Hier. taketh it
also 1. For 1 &
the greek ap-
proach, being
alwaies one,

1. *Trichostema*
 2. *Trichostema*
 3. *Trichostema*
 4. *Trichostema*

6 See the An-
not, ver. 21, to-
ward the end
7 By that faith
which worketh
by charity. For

a dead faith can
not purify the
heart of man. See
chap. 16, 17.

[6.9]

upon whom my name is invocated, saith the Lord that doth these things.

18. To our Lord was his owne worke knowen from the beginning of the world. 19. For the which cause I iudge, that they which of the Gentils are converted to God, are not to be disquieted, 20. but to write vnto them that they refraine themselves from the contaminations of Idols, and fornication, and strangled things, and bloud. 21. For Moyses of old times hath in euery cite them that preach him in the Synagogues, where he is read euery Sabbath.

22. Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, & to send to Antioche with Paul and Barnabas, Iudas, who was surnamed Barsabas, & Silas, cheefe men among the Brethren, 23. writing by their hands.

The Apostles and Ancients, the Brethren, to the Brethren of the Gentils that are at Antioche and in Syria and Cilicia, greeting. 24. Because we haue heard that certaine going forth from vs haue troubled you with wordes subuerting your soules, to whom we gaue no commandement 25. It hath pleased vs being gathered in one, to choose out men & to send them vnto you with our dearest Barnabas and Paul, 26. men that haue given their liues for the name of our Lord IESVS CHRIST. 27. We haue sent therefore Iudas and Silas who themselves also wil in wordes report vnto you the same things. 28. For it hath seemed good to the Holy Ghost and to vs, to lay no further burden vpon you then these necessarie things: 29. That you abstaine from the things immolated to Idols, and bloud, and that which is strangled, and fornication, from the which things keeping your selues, you shal doe wel. Fare ye wel.

30. They therefore being dismissed went downe to Antioche: and gathering the multitude, deliuered the epistle. 31. Which when they had read, they reioiced vpon the consolation. 32. but Iudas and Silas, themselves also being Prophets, with many wordes comforted the Brethren, and confirmed them. 33. And hauing spent some time there, they were with peace dismissed of the Brethren vnto them that had sent them. 34. But it seemed good vnto Silas to remaine there and Iudas departed alone. 35. and Paul and Barnabas taried at Antioche, teaching and euangelizing with many others the word of our Lord.

36. And after certaine daies, Paul said to Barnabas, let vs returne and visite our Brethren in al cities wherein we haue preached the word of our Lord, how they doe. 37. And Barnabas would haue taken with them Iohn also that was surnamed Marke. 38. But Paul desired that he (as who had departed from them out of Pamphylia, & had not gone with them to the worke) might not be receiued. 39. And there rose a dissension, so that they departed one from another, & that, Barnabas indeed taking Marke sailed to Cypers. 40. But Paul choosing Silas departed, being deliuered of the Brethren to the grace of God.

41. And he walked through Syria and Cilicia, confirming the Churches & commanding them to keepe the precepts of the Apostles & the Ancients.

Other Latin copies and the grecke read thus writing by their hands as if concerning these things.

A likewise our Catholike Bishops tooke up the necessarie vse of othe visiting them doe les & cures committed to their charge, for confirmation of faith & vertue, & reformation of manners both of clergie and laitie.

Not only the things commanded by Christ express word, or writen in the Scriptures (as our Heretikes hold) but whatsoever the Apostles and Rulers of the Church command, is to be kept & obeyed. See it else word repeated againe 16, 4 & that is the grecke text any man can see, because here the grecke hath them not.

Act. 13, 24.

Act. 13, 13.

ANNOTATIONS.

CHAP. XV.

1. *Appointed*) We learn by this example, what is to be done when any controverſie ariſeth in religion between the teachers or other Chriſtian people. We ſee it is not enough to contend by allegations of Scriptures or other proofes ſeeming to make for either part, for ſo of contentious part-taking there ſhould be no end, but the more wringing, wrangling, ſtriving there were, every one for his owne ſanie, cloking it with the title of Gods word and Scripture, the more Schiſmes, Sectes, and diſuſions would fall: as we ſee ſpecially in the reſtleſe Hereties of our time. Whoſe ſauours admitting no iudges, ſtand to no trial of mortal men, to no tribunal of Pope, Councels, Biſhops, Synodes, but eek man to his owne phantaſtical ſpirit, his owne ſenſe of Scriptures, and his owne wilful obdurate rebellio againſt Gods Church and his Superiours in the ſame. But here we ſee S Paul and Barnabas, men that were Apoſtles and full of the ſpirit of God, & the other parties, though neuer ſo much partial to the ceremonies of their Law by their former long uſe and education therein, yet not to ſtand ſtiffly to their owne opinion on either ſide, but to condeſcend to referre the whole controverſie and the determination thereof to the Apoſtles, Priests or Ancients of Hieruſalem, that is to ſay, to commit the matter to be tried by the Heads and Biſhops, and their determination in Councel. This is Gods holy and wiſe providence among other iudgements in his Church, to keepe the Chriſtian people in truth & vnitie, and to condemne ſectes and falſe teachers and troublers of the Church. By which iudgements and order, whoſoever wil not or dare not be tried in al their doctrine and doings, they ſhew themſelves to miſtruſt their owne cauſe, and to flye from the light, & ordinance of God. Without which order of appealing al differences in faith and conſtructions of the Scriptures, the Church had bene more defectual and inſufficient, then any Commonwealth or Societie of men in the world: none of which ever waiteth good meanes to decide al diſcordes and diſſenſion ariſing among the ſubjects & citizens of the ſame.

The way to end diſſenſion in religion, is to commit it to a Councel.

6. *Apoſtles and Ancients*) The Hereties of our Proteſtants which would haue al men to giue voice, or to be preſent in Councels, and of others that would haue none but the holy or elect to be admitted, are refuted by this example, where we ſee none but Apoſtles & Priests or ancients aſſembled to diſpute of the matter though many deuoute people were in the citie the ſame time. Neither did ever any other in the ancient Councels of the Church aſſemble to debate and define the matter, but ſuch, though many other for other cauſes be ever preſent. Secular men or women, be their gifts neuer ſo great, can not be

Of what perſons a Councel conſiſteth.

Deut. 17. Iudges in cauſes of faith and religion. *If any thing, ſaith God, be hard and doubtfull, thou ſhalt conſult the Priests of the Leuitical ſtocke, and thou ſhalt follow their ſentence.* Again, *The Lipper of the Priests ſhall keepe knowledge, and it ſhall be the Law thou ſhalt require of him much.* Again, *At the Law of the Priests.* Much more muſt we referre al to our Biſhops and Paſtours, whom God hath placed in the regiment of the Church with much larger priuiledge, then ever he did the old Priests over the Synagogue to whom it is ſaid, *He that diſſeſſe you diſſeſſeth me.* A general And it is to be noted that the Biſhops ſo gathered in Councel, repreſent the whole Church Councel repreſent the authority of the whole Church, & the Spirit of God to protect them from error, ſenſeth the as the whole Church. S. Paul and Barnabas come hither for the determination of the whole Church Church. *The ſentence of a private or general Councel* (ſaith S. Auguſtine) *is the conſent of the whole Church.* And ſo it muſt needs be in the Church, becauſe the Magiſtrates, Senter, Councel or deputies of al common wealthes, repreſent the whole body and to liue it otherwiſe (as the Churches Rebels wiſh) were to bring al to hel and honour, and the miſeries, or perpetually, by the ſeditious and popular perſons reprodden againſt Law, reaſon, and religion, with wickednes.

• *Aſſembled*) A Councel was called to diſcuſſe the matter which Councel was the 6. Councel more eaſily gathered, becauſe the Chriſtian Biſhops and countries were not yet ſo many as now. But that the principal Governers of the Church being not ſo well ſcattered, and ſo many by landmen as were neceſſary, they were in Hieruſalem more eaſily called together. A. d. 48

was not a Provincial Council or Synode only, but a general Council, consisting of the chiefe Apostles & Bishops that then were, though the number was nothing so great as afterward used to assemble, when the Church was spread into all Nations.

Peter Head of the Council, & haue ever had, not only in their personal presence, but in their absence by their Legates his Successours and Substitutes, the cheefe voice in all Councils general, none ever received into authoritie & credit in the Church without their Confirmation. And therefore the Councils of the Arians and of other Heretikes, were they neuer so great, wanting the Popes assent, assistance, or confirmation, did shamefully erre, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, & such like condemned Assemblies.

7. Confession by my mouth) Though Paul were called and appointed specially to be the Apostle of the Gentils, yet that was S. Peters special privilege by Gods owne choise, that the first Gentils should be called by his mouth, and that he first should utter to the Church that truth of the admission of the Gentils himself, for that he was Christs Vicar, being notwithstanding (as his Master was, *Minister Circumcisionis*, that is, Apostle of the Iewes, Christ deferring all preeminence vnto him in that sort, *ca. 10.*

Peters preeminence both toward Iewes & Gentils, *11. James.*) S. James because he was an Apostle and also Bishop of Hierusalem, gaue his sentence next, For the speech interposed of SS Paul & Barnabas, was but for their better information in the decision of the matter, & for confirmation of S. Peters sentence, though they being Apostles, & Bishops, had voices in the Council also, as many more had, though their sentences be not here reported. And where S. James in his speech saith, *Unge*, it is not meant that he gaue the principall definitive sentence for he (as all the rest) followed and allowed the sentence of S. Peter, as it is plaine in the text, the whole assembly for reuerence of his person & approbation of his sentence, holding their peace. *At the multitude saith S. Hierom, held their peace, and into his sentence James the Apostle & all the Presbiteri passe together.* For though S. James did particularly examine points incident to the question debated, as of eating strangled meates &c. yet the proper controuerbie for which the Council assembled, was, Whether the Gentils converted were bound to obserue the Law of Moyses & it was concluded that they were not bound, nor ought not to be charged with Moyses Law or the Sacraments & ceremonies of the same. This is the substance and principal purpose of this Councils decree, which doth bind for ever, and Peter saith S. Hierom in the same place) was *Princeps* or *Author* of this decree the matter of fornication & Idolatry being but incident to the question, or resolutions; & the forbidding of eating strangled & blood, but a temporal prohibition, which by the consent of the Church or otherwise afterward was abrogated, the Church of God hauing the true sense of difference of times, places, & persons, when and how farre such things are to be obserued, and when not. And in such things as these, and in other like which according to circumstances require alteration, it is, that S. Augustine saith, *li. 2. de Bapt. c. 10. 7. The former genera' or plenary Councils may be amended by the later.*

S. James and the rest follow S. Peters sentence, *10. Fornication*) Fornication and contamination with Idols, are of themselves mortal finnes, and therefore can neuer be lawful: yet because the Gentils by custome were prone to both, and of fornication made very small account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from blood & stifled meates, they were things of their owne nature indifferent, in which for a time the Iewes were to be borne withal, and the Gentils to be a litle exercised in obedience. By which we may see the great authoritie of Gods Church and Councils, which may command for ever, or for a time, such things as befit for the state of times and Nations, without any expresse Scriptures at all, and so by commandement make things necessarie that were before indifferent.

The principal question, *14. Going forth from vs*) A proper description or note of Heretikes, Schismatikes, and seditious Teachers to goe out from their spiritual Pastours and Governours, & to teach without their commission and approbation, to discomet the Catholike people with multitude of wordes and sweet speeches, and finally to overthrow their souls.

Incident questions, *15. To the Holy Ghost and to vs*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioine God and his creatures, as the principal cause and the secondarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both God and you, say good people commonly *God our Lord, Christ and S. Iohn* We confesse to God & to Peter & Paul, as * God & his Angel, To a say Lord & Queen, The word of our Lord & of Gods, Our

How later Councils alter the former, *16. Going forth from vs*) A proper description or note of Heretikes, Schismatikes, and seditious Teachers to goe out from their spiritual Pastours and Governours, & to teach without their commission and approbation, to discomet the Catholike people with multitude of wordes and sweet speeches, and finally to overthrow their souls.

The Churches authoritie in making Decrees, *17. To the Holy Ghost and to vs*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioine God and his creatures, as the principal cause and the secondarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both God and you, say good people commonly *God our Lord, Christ and S. Iohn* We confesse to God & to Peter & Paul, as * God & his Angel, To a say Lord & Queen, The word of our Lord & of Gods, Our

Going out a marke of heretikes, *18. To the Holy Ghost and to vs*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioine God and his creatures, as the principal cause and the secondarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both God and you, say good people commonly *God our Lord, Christ and S. Iohn* We confesse to God & to Peter & Paul, as * God & his Angel, To a say Lord & Queen, The word of our Lord & of Gods, Our

God & our Lord, and the like speeches, *19. To the Holy Ghost and to vs*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioine God and his creatures, as the principal cause and the secondarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both God and you, say good people commonly *God our Lord, Christ and S. Iohn* We confesse to God & to Peter & Paul, as * God & his Angel, To a say Lord & Queen, The word of our Lord & of Gods, Our

Going out a marke of heretikes, *20. To the Holy Ghost and to vs*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioine God and his creatures, as the principal cause and the secondarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both God and you, say good people commonly *God our Lord, Christ and S. Iohn* We confesse to God & to Peter & Paul, as * God & his Angel, To a say Lord & Queen, The word of our Lord & of Gods, Our

God & our Lord, and the like speeches, *21. To the Holy Ghost and to vs*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioine God and his creatures, as the principal cause and the secondarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both God and you, say good people commonly *God our Lord, Christ and S. Iohn* We confesse to God & to Peter & Paul, as * God & his Angel, To a say Lord & Queen, The word of our Lord & of Gods, Our

Going out a marke of heretikes, *22. To the Holy Ghost and to vs*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioine God and his creatures, as the principal cause and the secondarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both God and you, say good people commonly *God our Lord, Christ and S. Iohn* We confesse to God & to Peter & Paul, as * God & his Angel, To a say Lord & Queen, The word of our Lord & of Gods, Our

God & our Lord, and the like speeches, *23. To the Holy Ghost and to vs*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioine God and his creatures, as the principal cause and the secondarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both God and you, say good people commonly *God our Lord, Christ and S. Iohn* We confesse to God & to Peter & Paul, as * God & his Angel, To a say Lord & Queen, The word of our Lord & of Gods, Our

Going out a marke of heretikes, *24. To the Holy Ghost and to vs*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioine God and his creatures, as the principal cause and the secondarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both God and you, say good people commonly *God our Lord, Christ and S. Iohn* We confesse to God & to Peter & Paul, as * God & his Angel, To a say Lord & Queen, The word of our Lord & of Gods, Our

God & our Lord, and the like speeches, *25. To the Holy Ghost and to vs*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioine God and his creatures, as the principal cause and the secondarie, in one speech, & to attribute that to both, which though diuersly, yet proceedeth of both God and you, say good people commonly *God our Lord, Christ and S. Iohn* We confesse to God & to Peter & Paul, as * God & his Angel, To a say Lord & Queen, The word of our Lord & of Gods, Our

Ro. 15, 8
Gal. 2, 7.

Hier 10:
2 ep 89.
ad Aug:
6. 2.

* Gra:
48, 15
16.



Ind. 7. Our Lord and Master, Christ and his Angels, Our Lord and all Saints, ep. ad Philem. S. Paul VISVM EST
18. 20. an our Lord, 1. Thes. 1, 6. All little speeches being partly Scriptures, partly like unto SPIRITV
Exo 14, the Scriptures speeches, are warranted also by this Council, which saith boldly, & SANCTO
3. hath given the forme thereof to another Council lawfully called and confirmed, to say ET NOBIS.
1 Tim the like. It hath pleased the Holy Ghost and we S. Cyprian ep. 54. no. 2. reporting the like of
3. 21. a Synode holden in Afrike, saith It hath pleased us by the suggestion of the Holy Ghost.

Secondly we note, that the holy Councils lawfully kept for determination or elec- The Holy
 ting of doubts, or condemning of errors & Heresies, or appealing of Schismes & Ghosts Assi-
 troubles, or reformation of life, and such like important matters, haue ever the assistance in al-
 ce of Gods Spirit, & therefore can not erre in their Sentences & determinations concer-
 ning the same, because the Holy Ghost cannot erre, from whom (as you see here) lawful
Jo. 16, jointly with the Council the resolution proceedeth.
31.

Thirdly we learne, that in the Holy Councils specially (though otherwise & in other Councils, to
 Tribunals of the Church it be also verified) Christs promise is fulfilled, * that the the worlds
 Holy Ghost should suggest them and teach them all truth, & that not in the Apostles end, and that
 time only, but to the worldes end For so long shal Councils, the Church, & her Pastours by Christs pro-
 have this priuiledge of Gods assistance, as there be either doubts to resolve, or Here-
 misme,
 likes to condemn, or truths to be opened, or euil men to be reformed, or Schismes to
 be appealed. For which cause S. Gregorie li. 1. ep. 24. sub fin. reuerenceth the soure ge- S. Gregories
 neral Councils (Nicen. Constantinop. Ephes. Chalced.) as the soure books of the ho- reuerence of
 ly Ghost, alluding to the number 4. and of the 6th also he saith that he doth reue- General Coun-
 rence it alike: and so would he haue done more, if they had been before his time, who cils.
 saith of them thus. *Whales they are conuicted and made by vniversal consent, himself doth he
 destroy, and not them, whoeuer presumeth either to loose whom they bind, or to bind whom they
 loose.*

S. Gregorie therefore reuerencing all fine alike, it may be manueled whence the He-
 retikes haue their fond difference betwixt those soure first and other later: attributing
 much to them, and nothing to the rest. Whereas indeed the later can erre no more
 then the first soure, being holden & approued as they were, and hauing the Holy Ghost
 as they had. But in those first also when an an fideth any thing against their Here-
 (as there be diuers things) then they say plainly that they also may erre, and that the
 Holy Ghost is not tied to mens voices, nor to the number of sentences. Which is di-
 rectly to reprove this 6th Council also of the Apostles, and Christs promise of the
 Holy Ghosts assistance to teach all truth. Yea that you may know and abhorre these
 Heretikes thoroughly, heare ye what a principal Self-Master with his blasphemous

The Protest
 fond distinction
 between the 4.
 first & the later
 Councils.

Beza. in mouth or penne uttereth, saying, that in the very best times such was partly the ambition of
prof. Bishops, partly their foolishness and ignorance, that the very Lord mayest y perpetue, Satan verily as
Tist. haue been president of their assemblies. Good Lord deliuer the people and the world from
No an, such blasphemous tongues and bookes, and giue men grace to attend to the holy Scrip-
2363. tures and Doctours that they may see how much, not only S. Augustine and other
 Fathers attribute to all general Councils specially, to which they referre themselves
 in all doubts among themselves and in all their controversies with Heretikes - but to
 which even S. Paul himself (so specially taught by God) and others also yealded
 themselves. Notorious is the saying of S. Augustine concerning S. Cyprian, who
 being a blessed Catholike Bishop and Martyr, veterred about the rebaptizing of such
 as were Christned by Heretikes. If he had heard S. Augustine li. 2. de bapt. c. 4.
 to haue seen the determination of a p'uarie Council, which he saw not in his life time, he would
 for his great humilitie and charitable straggle way haue yealded, and preferred the general Council
 before his owne iudgements and his fellow Bishops in a Prouincial Council only. Whereby also we
 learne, that Prouincial Councils may erre, though many times they doe not, and
 being conformable to the general Councils, or confirmed and allowed by them or the
 See Apostolike, their solutions be infallible as the others are.

Beza's blasphe-
 mie against the
 first general
 Councils.

What the Fa-
 thers attribute
 to Councils, &
 namely S. Au-
 gustine.

If any here aske, what need so much disputing, stryde, and travail in Councils to find out and determine the truth, if the Holy Ghost infallibly guide them? We answer ding the Holy
 that such is the ordinarie prouidence of God in this case, to assist them when they doe Ghosts assi-
 their endeaour, and vse all humane meanes of industrie, and notels. And so (though stance, yet ha-
 somewhat otherwise) God assisted the Euangelistes & other Writers of the holy Scrip- more meanes
 tures, that they could not erre in penning the same, but yet they did and ought to use all be-
 al possible humane diligence to know and learne out the histories and truth of matters, search the
 26. truth.

as is plain in the beginning of S. Lukes Gospell, els the Holy Ghost would not have filled them. Even so in this Council of the Apostles, though they had the Holy Ghost Alisstant, yet the text saith, *cum magna conquisus fuerit*, when there was great disputation, search and examination of the case, then Peter spake &c. If againe it be demanded, what need is there to expect the Councils determination, if the Popes or See Apostolike judgement be infallible and have the assistance of God also, as the Catholikes affirme? We answer, that for the Catholike and peaceable obedient children of the Church it is a comfort to have such various meanes of determination, trial, and declaration of the truth; and that it is necessarie for the recovery of Heretikes, and for the contentation of the weak, who not alwayes giuing ouer to one mans determination, yet will either yeald to the iudgement of al the learned men & Bishops of al Nations, or els remaine desperate and condemned before God and man for euer. And as I said before, this assistance of the Holy Ghost promised to Peters See, presupposeth humane meanes of searching out the truth, which the Pope alwayes hath vsed, & will, & must vse in matters of great importance, by calling Councils, euen as here you see S. Peter & Paul themselves and al the Apostles, though indowed with the Holy Ghost, yet thought it notwithstanding necessarie for further trial & clearing of truth and maintenance of vnitie, to keepe a Council.

Though the See Apostolike itself haue the same assistance, yet Councils are necessarie for many causes.

Heretical or Schismatical assemblies.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promise, to al such assemblies as gather in the obedience & vnitie of the Church, with full mind to obey whatsoever shall be determined, whereby the assembled though of diuers iudgements before, doe most peaceably yeald to much, and agree in one vni forme determination of the same. So al such as gather out of the Church, without humilitie or intention to yeald one to another, or to any Superiour, man or Council, or what els soeuer, but challenge to themselves learning, spirit, &c. we can not tel what, such, how many meetings soeuer they make, being destitute of the Holy Ghost the Authour of truth and concord, are further off & further out, then euer before, as God hath shewed by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in Saint Cyprian, that the promise of Christ, that he would be in the middes of two or three gathered in his name, *de unit. Ec. nu. 7* pertaileth not to them that assemble out of the Church.

Al good Christians rest vpon the determination of a general Council.

11. *Rejoiced vpon the conclusion*) Straight vpon the intelligence of the Councils determination, not only the Gentiles, but euen the Masters of the former troubles and dissension, were at rest, & alooke great comfort that the controuersie was so ended. And so should al Christian men doe, when they see the Sectes of our time condemned by the like authoritie and most graue iudgement of the holy Council of Trent. Against which the Heretikes of our time make the like frivolous exceptions and faile cassations, as did the old Heretikes heretofore against those Councils that specialy condemned their errors. The Pope and Bishops (say they) are a partie, and they ought not to be our iudges: they are partial and come with preiudicate mindes to condemn vs; and we accuse them al of Idolatrie and other crimes, and we will be tried by Gods word only, and we will expound it according to anothers rule, that is to say, as we list.

Al Heretikes make exceptions against the Councils that condemn them.

12. *They say*) They say against this Council, and the like said the Ariens against the first Nicene Council, and al such like against those Councils namely that condemned their heresies. And so say al theenes against their correctours and punishers, & would both say and doe more against temporal tribunals, Iudges, Iustices, and the like, if they had as much licence and libertie in those matters, as men haue now in religion.

13. *Dissension*) Such occasion of differences fall out euen among the perfect men oftentimes, without any great offence. And this their departing f. lout to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the Heretikes among themselves in the principal pointes of religion, namely the Sacrament.

CHAP.



CHAP. XVI.

Paul having for his part visited the Churches of Syria, Cilicia, and Lycaonia, delivering unto them what he kept the Decrees of the Council, 6. Legneth a new journey, over Phrygia, Galatia, Mysia: 8. Yea into Europe also he passeth, admonished by a vision, and cometh into Macedonia, 12. and there he beginneth the Church of the Philippians, working miracles, and suffering persecution.



AND he came to Derbe and Lystra. And behold, there was a certaine Disciple there named Timothee, the sonne of a widow woman that beleued, of a father a Gentile. 2. To this man the Brethren that were in Lystra and Iconum, gaue a good testimonie. 3. Him Paul would haue to goe forth with him: and taking him he circumcised him because of the Jewes that were in those places. For they all knew that his father was a Gentile.

4. And when they passed through the cities, they deliuered vnto them to keepe the decrees that were decreed of the Apostles and Ancients which were at Hierusalem, 5. And the Churches were confirmed in faith, and did abound in number daily.

6. And passing through Phrygia and the countie of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. 7. And when they were come into Mysia, they attempted to goe into Bithynia, and the Spirit of Iesus permitted them not.

8. And when they had passed through Mysia, they went downe to Troas 9. and a vision by night was shewed to Paul. There was a certaine man of Macedonia standing and beseeching him, and saying: Passe into Macedonia, and help vs. 10. And as soone as he had seen the vision, forthwith we sought to goe into Macedonia, being assured that God had called vs to euangelize to them. 11. And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis: 12. and from thence to Philippi, which is the first citie of the part of Macedonia, a *Colonia*. And we were in this citie certaine daies abiding. 13. And vpon the day of the Sabboths, we went forth without the gate beside a river, where it seemed that there was prayer: & sitting we spake to the women that were assembled. 14. And a certaine woman named Lydia, a seller of purple of the citie of the Thyatirians, one that worshipped God, did heare: whose hart our Lord opened to attend to those things which were said of Paul. 15. And when she was baptized, & her house, she besought vs, saying: if you haue iudged me to be faithful to our Lord, enter into my house & tarry. And she constrained vs. 16. And it came to passe as we went to prayer, a certaine wench naming a Pythical spirit, met vs, that brought great gaine to her Masters by divining. 17. This same following Paul & vs, cried saying: These men are the seruants of the high God, which preach vnto you the way of saluation. 18. And

Here again they take order that the decrees and articles of faith agreed vpon in the Council of Hierusalem, should be executed & observed. Whereby we see both the great authority of Councils, & the danger that all relates ought to haue to see the Decrees & Canons of the Councils put in execution. b This people had not the Gospel deliuered vnto them altogether, but for a time because (as Venerable Bede thinketh) God foresaw they would not beleue, & so should haue been more grievously damned. c *Colonia*, is such a citie where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romanes. d Either the Diuel was compelled by the veritie of Paul's presence to say truth, or els (as such doe oftentimes) he spake truth now, that they might the more trust him, and be better beguiled them at this other times.

this she did many daies. And Paul being sore, and turning, said to the spirit: I command thee in the name of IESVS CHRIST to goe out from her. And he went out the same houre. 19. But her Masters seeing that the hope of their gaine was gone, apprehending Paul and Silas, brought them into the market place to the Princes: 20. and presenting them to the Magistrates, they said: These men trouble our citie, being Iewes. 21. and they preach a fashion which it is not lawful for vs to receiue, nor doe, being Romanes. 22. And the people ranne against them: and the Magistrates tearing their coates, commanded them to be beaten with roades. 23. And when they had laid * many stripes vpon them, they did cast them into prison, commanding the keeper that he should keep them diligently. 24. Who when he had receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks. 25. And at mid night Paul and Silas praying, did praise God. And they that were in prison, heard them. 26. But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith al the doores were opened: and the bands of al were loosed. 27. And the keeper of the prison waked out of his sleep, and seeing the doores of the prison opened, drawing out his sword, would haue killed himself, supposing that the prisoners had been fled. 28. But Paul cried with a loud voice, saying: Doe thy self no harme, for we are al here. 29. And calling for light, he went in, and trembling fell downe to Paul and Silas at their feet. 30. and bringing them forth, he said: Masters, what must I doe that I may be saued? 31. But they said: Beleeue in our Lord IESVS; and thou shalt be saued and thy house. 32. And they preached the word of our Lord to him with al that were in his house. 33. And he taking them in the same houre of the night, washed their wounds: and himself was baptized and al his house incontinent. 34. And when he had brought them into his own house, he laid the table for them, and reioyced with al his house, beleeuing God. 35. And when day was come, the Magistrates sent the Sergeants, saying. Let those men goe. 36. And the keeper of the prison told these words to Paul, That the Magistrates haue sent that you should be let goe. Now therefore departing, goe ye in peace. 37. But Paul said to them: Being whipped openly, vncondemned, men that are Romanes, they haue cast vs into prison: & now doe they send vs out secretly? Not so, but let them come, & let vs out ourselves. 38. And the Sergeants reported these wordes to the Magistrates. And they were afraid hearing that they were Romanes: 39. and comming they besought them, & bringing the forth they desired the to depart out of the citie. 40. And going out of the prison, they entered in vnto Lydia: and hauing seen the Brethren, they comforted them, and departed.

* It is no other faith that sauereth but that which worketh by Charitie Aug. Enchirid. c. 87. e. Happie Galliers that doe meritt toward their godly prisoners, and receiue againe by them such spiritual benefites.

1. Cor.
11.

CHAP. XVII.

Now in other parts of Macedonia he planted the Church, and namely at Thessalonica: 5. where the obstinate Iewes are so malicious, that they pursue him also vnto Berœa. 14. From whence being conducted into Greece, he preacheth at Athens both to the Iewes and Gentils disputing with the Philosophers, 19. and in Areopagus, perswading them from their Idols vnto one God and IESVS CHRIST raised from the dead.



AND when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a Synagogue of the Iewes. 2. And Paul according to his custome entred in vnto them, & thre Sabboths he discoursed to them out of the Scriptures, 3. declaring and insinuating that it behoued CHRIST to suffer and to rise againe from the dead: & that this is IESVS CHRIST, whom I preach to you. 4. And certaine of them beleened, and were ioyned to Paul and Silas, and of the Gentils that serued God a great multitude, and noble *Zelotes*. This women not a few. 5. But the Iewes *the zeale of Heretikes, and a liuely patience of their dealing at this day against Catholike Priests & Preachers, and the good Iesues that receiue* envying, & taking vnto them of the rascal sort certaine naughty men, and making a tumult, stirred the citie: and besetting Iasons house, sought to bring them forth vnto the people. 6. And not finding them, they drew Iason and certaine Brethren to the Princes of the citie crying, That these are they that stirre vp the world, and are come hither, 7. whom Iason hath receiued, and al these doe against the decrees of Cæsar, saying that there is another King, IESVS. 8. And they moued the people, and the Princes of the citie hearing these things 9. And taking a satisfaction of Iason and of the rest, they dismissed them. 10. But the Brethren forthwith by night sent away Paul and Silas vnto Berœa.

Who when they were come, entred into the Synagogue of the Iewes. 11. (And these were more noble then they that are at Thessalonica, who receiued the word with al greedines, daily searching the scriptures, if these things were so. 12. And many surely of them beleened, and of honest women Gentils, and men not a few.) 13. And when the Iewes in Thessalonica vnderstood, that at Berœa also the word of God was preached by Paul, they came thither also, mouing and troubling the multitude. 14. And then immediately the Brethren sent away Paul, to goe vnto the sea: but Silas and Timothee remained there. 15. And they that conducted Paul, brought him as farre as Athens, and receiuing commandement of him to Silas and Timothee, that they should come to him very speedily, they departed.

16. And when Paul expected them at Athens, his spirit was incensed within him, seeing the citie giuen to Idolatrie. 17. He disputed therefore in the Synagogue with the Iewes, & them that serued God, and in the market-place, every day with them that were there. 18. And certaine Philosophers of the Epicures and the Stoikes disputed with him, and

certaine said, what is it that this Word lower would say? But others: He seemeth to be a Preacher of new Gods: because he preached to them Iesus and the resurrection. 19. And apprehending him, they led him to Arcopagus, saying: May we know what this new doctrine is that thou speakest of? 20. for thou bringest in certaine new things to our eares. We wil know therefore what these things may meane. (21. And al the Athenians, and the strangers sejourning there, employed themselves to nothing els but either to speake, or to heare some newes.)

The Epistle for
S. Dionysius
Arcopagita,
Octob. 9.

The Adversaries (in the new Test 1580) translate, your devotions most corruptly against the nature of the Greeke word (1. Thes 2, 4) and most wickedly, against the laudable devotion of good Christians, calling the Pagans idolatrie and superstition their devotion. And God is not concluded in Temples, nor needeth them for his need, nor of dwelling or other uses of indigence. See

Annot c 7.

AA. v. 11.

e Dionysius Arcopagita.

But Paul standing in the middes of Arcopagus, said:

Ye men of Athens, in al things I perceiue you as it were superstitious. 23. For passing by and seeing your Idols, I found an altar also where vpon was written To the vnknowen God: That therefore which you worship, not knowing it, the same doe I preach to you. 24. The God that made the world and al things that are in it, he being Lord of Heauen & earth dwelleth not in Temples made with hand, 25. neither is he serued with mens hands, needing any thing, whereas himself giueth life vnto all, and breathing, and al things. 26. and he made of one, al mankind, to inhabite vpon the whole face of the earth, assigning set times, and the limits of their habitation, 27. for to seek God, it happily they may feeie or find him; although he be not farre from euery one of vs: 28. For in him we liue and moue and be, as certaine also of your owne Poetes said, For of him kind a fewe are. 29. Being therefore of Gods kind, we may not suppose, the Diuinitie to be like vnto gold or silver, or stone, the grauing of art and deuise of man. 30. And the times truly of this ignorance whereas God dispised, now he denounceth vnto men that al euery where doe penance, 31. for that he hath appointed a day wherein he wil iudge the world in equitie, by a man whom he hath appointed, giuing al men faith, raising him vp from the dead.

32. And whē they had heard the resurrection of the dead, certaine indeed mocked, but certaine said: We wil heare thee againe concerning this point. 33. So Paul went forth out of the middes of them. 34. But certaine men ioyning vnto him, did beleue: among whom was also Dionysius Arcopagita, and a woman named Damaris, and others with them. ¶

ANNOTATIONS.

CHAP. XVII.

The people may not iudge of the sense of Scripture.

11. Searching the Scriptures) The Heretikes use this place to proue that the heares must trie & iudge by the Scriptures, whether their Teachers & Preachers doctrine be true, & so resist that that they find not in the Scriptures: As though here the they were made iudges of their Pastours, the people of the Priests, & men and woman of al sort, even of S. Pauls doctrine itself which were the most foolish disorder in the world. And they did not therefore read the Scriptures of the old Testament (for none of the new were yet extant commonly) to dispute with the Apostle, or to trie and iudge of his doctrine, or whether they should beleue him or no: for they were bound to beleue him and obey his word, whether he alleged Scripture or no, and whether they could read or vnderstand the Scriptures or no: but it was a great comfort and confirmation for the Iewes that had the Scriptures, to find such as S. Paul said, that Christ was God, crucified, &c.

The comfort of the Iewes men by hearing or reading the Scriptures.

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c 100
G 100

100 70
100

100

and ascended to Heaven, which by his preaching and expounding they understood, and never before, though they read them, and heard them read every Sabbath: And it is a great comfort to a Catholike man, to heare the Scriptures declared & alledged most evidently for the Churches truth against Heretikes, in Sermons or otherwise. And it doth the Catholikes good & much confirmeth them, to view diligently the places alledged by the Catholike Preachers. Yet they must not be iudges for al that, over their owne Pastours, whom Christ commaundeth them to heare and obey, and by whom they heare the true sense of Scriptures.

18. *Superstitious*) S. Paul calleth not them superstitious for adoring the true and only God with much devotion or many ceremonies or in comely preserved order, or for doing due reverence to holy Sacraments, to Saines and their memories, Images, or Monuments or for keeping the prescribed lawes, daies, & fastes of the Church, or for fulfilling vows made to God, or for blessing with the signe of the Crosse, or for capping and kneeling at the name of I E S V S, or for religiously vsing creatures sanctified in the same name, or any other Christian obseruation, for which our new Masters condemne the Catholike people of Superstition (themselves wholly void of that vice by al wise mens iudgement, because they haue in a manner taken away al religion, and are become Epicureans and Atheists, who are neuer troubled with superstition, because it is a vice consisting in excess of worship or religion, whereof they are void) but the Apostle calleth them superstitious for worshipping the Idols and Gods of the Heathen, and " for the feare that they had, lest they should leaue out any God that was vnknown to them for that their Altar was inscribed. *Vni Asia, Europe, & Libia, Deo ignoto & peregrino* that is, To the Gods, of Asia, Europe, and Lybia, to the vnknewen & strange God. This superstition (saith S. Augustine) is wholly taken away from the Church by Christs incarnation, and by the Apostles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kind of superstitious obseruation. Only we must take heed: that we beleeue not her Aduersaries definition of superstition, for they would imply therein al true religion.

The Pretence of cal deuotion, superstition.

The Apostle speaketh of the Heathens superstition.

The Catholike Church alloweth no superstition.

19. *The Diuinitie to be like*) Nothing can be made by mans hand of what forme or sort soeuer, that is like to Gods essence, or to the forme or shape of his Godhead or Diuinitie. Therefore howsoeuer the Heathens did paint or graue their Idols, they were nothing like to God. And this also is impertinently alledged by Heretikes against the Churches images which are not made, either to be adored with godly honour, or to be any resemblance of the Diuinitie or an- of the three Persons in Godhead, but only of Christ as he was in forme of man, who in that respect may be truly expressed, as other men by their portraictes: and of the Holy Ghost, not as he is in him self, but as he appeared in fire tongues or in the similitude of a dove, or suchlike. And so to paint or graue any of the three Persons as they appeared visibly and corporally, is no more inconuenient or vnlawful, then it was vndeceit for them to appeare in such formes. And therefore to paint or portraict the Father also being the first Person, as he hath shewed himself in vision to any of the Prophets of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that waisting with Iacob bare our Lords Person, no such thing is any where forbidden, but is very agreeable to the peoples instruction. In which sort the Angels were commonly portraictes (and namely the Cherubims ouer the Propitiatorie) as they be now in the Church, not in their natural forme, but with corporal wings (as the Seraphims appeared to Esay the Prophet) to expresse their qualitie and office of being Gods Angels, that is, *Messengers*: and God the Father with the world in his hand, to signifie his creation and gouernement of the same, and suchlike: whereof the people being wel instructed may take much good, and no harme in the world. being now through their faith in Christ free from al fond imagination of the false Gods of the Pagans. And therefore S. Gregorie saith of the Churches Images: *That which scripture or writing doth to the readers, the same doth the picture to the people that looke thereupon for instruction* in it euen the ignorant see what they ought to follow: in it they decrease, that know no letter. Where he calleth it a matter of au- requisite and very conuenient, that in holy places Images were painted to the peoples instruction, so they be taught that they may not be adored with diuine honour. And he in the same place sharply rebuketh Serenus the Bishop of Malsilia, that of indiscrete zeale he would take away Images, rather then teach the people how to vse them.

How there may be Images or resemblances of the three Persons in Trinitie and of Angels.

Images are for the peoples instruction.

20. *Dionysius Areopagita*) This is that famous Denys that first conuerted France, and

S. Dionysius
Areopagita
al so the Ca-
boliker.

wrote those notable & diuine workes *De Fide, & de Religione* & *de diuinitatibus*, & other, in which he containeth and proueth plainly almost al things that the Church now useth in the ministratio of the holy Sacraments, & affirmeth that he learned them of the Apostles, giuing alio testimony for the Catholike faith in most things now controuersed so plainly, that our Aduersaries haue no shift but to deny this Dervs to haue been the authour of them, feyning that they be an others of later age Which is an old flight of Heretikes, but most proper to these of al others. Who seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

CHAP. XVIII.

At Corinthia Achaia, he worketh with his owne hands, preaching IESVS to be CHRIST, vnto the Iewes upon their Sabbathes 6 But they being obstinate and blaspheming, he in plaine termes forsoketh them, and turneth to the Gentils, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12. the obstinate Iewes in vaine soliciting the Proconsul against him. 18. From thence at length departing he returneth by Ephesus (where he promiseth the Iewes to returne to them) 12. and so to Antioch in Syria (from whence he began his journey Act. 15.) 23 but not resting, by and by he goeth againe to visite the new Churches that he planted Act. 16. in Galatia and Phrygia: 24. Apollos in his absence mightily confounding the Iewes at Ephesus, 27. and afterward at Corinth.



AFTER these things, departing from Athens, he came to Corinth. 2. and finding a certaine Iew, named Aquila, borne in Pontus, who of late was come out of Italia, & Priscilla his wife (because Claudius had commanded al Iewes to depart from Rome,) he came to them. 3. And because he was of the same craft, he remained with them, and wrought, (and they were tent-makers by their craft.) 4. And he disputed in the Synagogue euery Sabbath, interposing the name of our Lord IESVS, and he exhorted the Iewes and the Greekes. 5. And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Iewes that IESVS is CHRIST. 6. But they contradicting and blaspheming, he shaking his garments, said to them, Your blood vpon your owne head: I being cleane, from henceforth wil goe to the Gentils. 7. And departing thence, he entred into the house of a certaine man, named Titus Iustus, one that serued God, whose house was adioyning to the Synagogue. 8. And Crispus the Prince of the Synagogue beleued our Lord, with al his house & many of the Corinthians hearing beleued, and were baptized. 9. And our Lord said in the night by a vision to Paul: Doe not feare, but speake, and hold not thy peace, 10. for-because I am with thee: and no man shal set vpon thee to hurt thee for I haue much people in this citie. 11. And he sate there a yere & six moneths, teaching among them the word of God.

12. But Gallio being Proconsul of Achaia, the Iewes with one accord rose vp against Paul, and brought him to the iudgement seat, 13. saying: That this man contrarie to the Law perswadeth men to worship God. 14. And

14. And Paul beginning to open his mouth, Gallio said to the Jewes: If it were some must thing, or an heinous fact, O you men Jewes, I should by reason tolerate you. 15. But if they be questions of word and names, and of your law, your selves looke vnto it. I wil not be iudge of these things. 16. And he drone them from the iudgement seat. 17. And at apprehending Sosthenes the Prince of the Synagogue, strook him before the iudgement seat, and Gallio cared for none of those things.

20. 4.
21. 18.
21. 24.

18. But Paul when he had staid yet many daies, taking his leaue of the Brethren, sailed to Syria, (and with him Priscilla and Aquila,) who had shorne his head in Cenchris. For he had * a vow. 19. And he came vnto Ephesus, and there he left there. But himself entring into the Synagogue, disputed with the Jewes. 20. And when they desired him, that he would tarie a longer time, he consented not, 21. but taking his leaue, and saying: I wil retorne to you againe God willing, he departed from Ephesus. 22. And going downe to Caesarea, he went vp, and saluted the Church, and came downe to Antioche.

23. And hauing taried there a certaine time, he departed, walking in order through the countrie of Galatia and Phrygia, confirming al the Disciples.

24. And a certaine Jew, named Apollo, borne at Alexandria, an elo- Apollo. quent man, came to Ephesus, mighty in the Scriptures. 25. This man was taught the way of our Lord: and being seruent in spirit he spake, & taught diligently those things that pertaine to Iesus, knowing only the Baptisme of Iohn. 26. This man therefore began to deale confidently in the Synagogue. Whom when Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the way of our Lord more diligently. 27. And whereas he was desirous to go to Achaia, the Brethren exhorting wrote to the Disciples to receiue him. Who, when he was come, profited them much that had beleued. 28. For he with vehemencie conuincd the Jewes openly, shewing by the Scriptures, that IESVS IS CHRIST.

CHAP. XIX.

Now Paul beg in the Church of Ephesus, first in twelve that were baptized with Iohns Baptisme, & then preaching three moneths in the Synagogue of the Jewes, until for their obstinate & blaspheming, he forsooke them, disputing afterward in a certaine schoole for two yeeres space to the maruelous increase of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling Devils, 13. who yet continued the Exorcists of the Jewes. 18. How the Christians there confesse their altes, and burne their vnlawful bookes. 21. and how he foretold that after he had been at Iherusalem, he must see Rome. 23. And what a great sedition was raised against him at Ephesus, by them that got their living by working to the idolatrous Temple of Diana.

AND it came to passe when Apollo was at Corinth, that Paul The Epistle hauing gone through the higher parts came to Ephesus, and vpon what loc-
cued.
round certaine Disciples: 2. and he said to them: Haue
you receiued the Holy Ghost, beleeuing? But they said to him;
Nay,

e To his Baptis-
 me not suffi-
 cient
 e Christ's Bap-
 tisme need-
 ed.
 e S Paul mini-
 stred the Sacra-
 ment of Con-
 munion. See
 anno: c. 1, 17.

Nay, neither have we heard whether there be a Holy Ghost. 3. But he said In what then were you baptized? Who said e In Iohns Baptisme. 4. And Paul said * Iohn baptized the people with the Baptisme of pen-
 nance, saying, That they should beleue in him that was to come after him, that is to say, e in Iesvs. 5. Hearing these things, they were baptized in the name of our Lord Iesvs. 6. And when Paul had imposed hands on them, the Holy Ghost came vpon them, & they spake with tongues, and prophecied. 7. And al the men were about twelue.

8. And entring into the Synagogue, he spake confidently for three moeths, disputing & exhorting of the Kingdom of God. ¶ 9. But when certaine were iudicate, and beleued not, il-speaking the way of our Lord before the multitude, departing from them, he separated the Disciples, daily disputing in the schoole of one Tyrannus. 10. And this was done for the space of two yeares, so that al which dwelt in Asia, heard the word of our Lord, Iewes and Gentils.

11. And God wrought by the hand of Paul miracles not common: 12. so that there were also brought from his body " napkins or handkerchefs vpon the sicke, and the diseases departed from them, and the wicked spirits went out. 13. And certaine also of the Iudaical Exorcists that went about, assaied to invoke vpon them that had euil Spirits, the name of our Lord Iesvs, saying. I adiure you by Iesvs whom Paul preacheth. 14. And there were certaine sonnes of Sceua a Iewe, cheefe Prielt, seuen, that did this. 15. But the wicked Spirit answering, said to them: Iesvs I know, and " Paul I know: but you, what are ye? 16. And the man in whom the wicked Spirit was leaping vpon them, and ma-
 string both, preuailed against them, so that they fled out of that house naked and wounded. 17. And this was made notorious to al the Iewes and the Gentils that dwelt at Ephesus: and feare fel vpon al them, and the name of our Lord Iesvs was magnified. 18. And many of them that beleued, came confessing & declaring " their deeds. 19. And many of them that had followed " curious things, brought together their " booke-
 kes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence. 20. So mightily increased the word of God and was confirmed.

e They made
 not only a ge-
 neral confessio
 wherein al men
 shew theselues
 alike to be sin-
 ners, as our
 Protestacion do,
 but every one
 confessed his
 owne proper
 deeds & faults.

The 6 part.

b Of taking
 away the
 Gospell from
 Ierusalem the
 head cite of
 the Iewes, and
 giuing it to
 Rome the head
 cite of the
 Gentils
 e The Prote-
 stant translation,
 shewing, in the
 Bible an 1577.
 to make the
 people thinke
 that it cou-

21. And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to goe to Hierusa-
 lem, saying: After I shal haue been there I must see " Rome also. 22. And sending into Macedonia two of them that ministered
 vnto him, Timothee and Erastus, himself remained for a time in Asia.

23. And at that time there was made no litle trouble about the way of our Lord. 24. For one named Demetrius, a siluer-smith, that made siluer " Temples of Diana, procured to the artificers no smal game: 27. whom calling together and them that were the same kind of worke-
 men, he said: Sirs, you know that our game is of this occupation, and you see, and heare that this same Paul by persuation hath auerted a great multitude not only of Ephesus, but almost of al Asia, saying: That they are not Gods which be made by hands. 27. And not only vnto

Mr 1.
 11. Mr.
 1. 8.
 (10. 1, 16

cross.

vs is this part in danger to be reptoned, but also the Temple of great Diana shal be reputed for nothing, yea & her maiestie shal begin to be destroyed, whom al Asia & the world worshipping. 28. Hearing these things they were replenished with anger, and cried out saying: Great is Diana of the Ephesians. 29. And the whole citie was filled with confusion, and they ranne violently with one accord into the theater, catching Gaius & Aristarchus Macedonians, Pauls companions. 30. And when Paul would haue entred into the people, the Disciples did not permit him. 31. And certaine also of the Princes of Asia that were his freinds, sent vnto him, desyring that he would not aduenture himself into the theater. 32. and others cried another thing. For the assemblie was confuse, & the more part knew not for what cause they were assembled. 33. And of the multitude they drew forth Alexander, the Iewes thrusting him forward. But Alexander with his hand desiring silence, would haue giuen the people satisfaction. 34. Whom as soone as they perceiued to be a Iewe, there was made one voice of al, almost for the space of two houres crying out: Great is Diana of the Ephesians. 35. And when the scribe had appeased the multitudes, he saith Ye men of Ephesus, for what man is there that knoweth not the citie of the Ephesians to be a worshipper of great Diana, and Iupiters child? 36. For asmuch therefore as these things can not be gain said, you must be quieted, and doe nothing rashly. 37. For you haue brought these men, being neither sacrilegious, nor blaspheming your Goddesse. 38. But if Demetrius & the artificers that are with him, haue matter to say against any man, there are Courts kept in the common place, & there are Proconsuls, let them accuse one another. 39. And if you aske any other matter, it may be resolved in a lawfull assemblie. 40. For we are in danger also to be accused for this daies sedition: whereas there is no man guilty by whom we may giue an account of this concourse. And when he had said these things he dismissed the assemblie.

cherh the holy shirnes of Sainrs, most corruptly, the grecke signifying p' a nly, sep'at, & that of heathē Gods.

enter the heretikes adde to the text: this word, image, more then is to the Greeke, to put a scruple into the peoples mind concerning holy images.

ANNOTATIONS.

CHAP. XIX.

22. *Napkins.*) The napkins that had touched S. Pauls body, wroughte miracles, and it was no superstition to attribute that vertue to them which God gave to them indeed: not to seeke to touch them for health, was any dishonour to God, but it much proued Christs religion to be true, and him to be the only God, whose seruants, yea whose seruants & shadows and napkins could doe such wonders, as S. Chrysostom (19.1. cont. Genes, quod Christus sit Deus, in vita Babylae.) sheweth in a whole booke to that purpose, against the Pagans: prouing hereby and by the like vertue of other Sainrs and their Reliques, that Christ their Lord and Master is God. For it is al one concerning the bodies of Sainrs, reliques, garmets, flaves, bookes, or any thing that belonged to them, al which may & haue done & yet doe (when it is necessarie to our edification) the like wonders to Gods great honour, not only in their life time, but after their death much more, for S. Pauls napkins had as great force when he was dead, as when he liued, and

Touching of Reliques, & miracles done by the same.

so much

so much more, as his grace and diguise with God is greater then before Which S. Chrysostom in the place alleged proueth at large by the shewing of S. Babylas the Martyr and to thinke the contrarie, is the Heresie of Vigilantius, condemned so long since as S. Hieromys time, and by him related abundantly.

The name, or
presence, or
Reliques of
Saints & holy
men, confound
the Diuel,

16. *Paul I know*) Both the said napkins taken from S. Pauls body, and his name also, were dreadful and able to expel Diuels. Whereby we learne that not only Christs name, which is the principal, but his seruants names also invocated vpon the possessed, haue power ouer Diuels which is a maruelous honour to Saints, and nothing diminisheth the glorie of God, but exceedingly increaseth the same, not only himself, but his seruants also being able to doe such things, and to be stronger then any Diuel in hel. So we read in S. Hierom, that many did inuocate the name of S. Hilariu vpon the possessed, and the Diuels straight departed So did the Diuel know S. Babylas & other Saints, euen after they were dead, when they could not speake for the presence of their Reliques, and when they were tormented & expelled by them: whereof al antiquities full of testimonies But our heretikes, Luther and Caluin and their Schollers attempting to cast out Diuels, sped much like as these good fellows did.

In re.
Hilario-
nis.
Crisp.
1000 ca.
1412.

Superstitious,
heretical, & al
harmful bookes
must be made
away.

19. *Curious things*) Curious and vniuersal sciences, as Witchcraft, Necromancie, and other meanes of diuination by soothsaying, figure casting, interpretation of dreames, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately conuerced were so zealous and diligent to leaue them. And by this example al that are newly reconciled to the Church, are taught, the first thing they doe, to burne their heretical and naughty bookes.

Decrees & pe-
nal lawes a-
gainst heretical
bookes.

29. *Bookes*) A Christian man is bound to burne or deface al wicked bookes of what sort so euer, specially Heretical bookes Which though they infect not him alwaies that keepeth them, yet being forth-coming, they may be noisome & pernicious to others that shal haue them & read them after his death, or otherwise. Therefore hath the Church taken order for condemning al such bookes, & against the reading of them, where danger may ensue: & the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian. Iustinian, made penal lawes for the burning or defacing of them. Sozom. l. 1. c. 30. li 2. c. 31. Conc. Chalced. act. 3. in fine, cap. Amplia & in fine vnde Conc. c. Imperator, Con. Constantinop. 2. canes 3. cap. De vniu & Act 1. cap. 2 & cap. Rom. See Eusebius li 1. de vita Constant. c. 61. 62. 63. 64. The danger of reading them, as it is manifest, so it is signified by Euseb. li 7. c. 6. 5. Augustin li 3. de bapt. c. 14. S. Greg li 3. ep. 64.

CHAP. XX.

Having visited the Churches of Macedonia and Achaia (as he purposed Act. 19.) and now about to saile from Corinth toward Hierusalem, because of the Iewes lying in wait for him, he is constrained to returne into Macedonia. 6. And so at Philippis taking boat, cometh to Troas, where vpon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13. Thence coming to Miletum, 17. he sendeth to Ephesus for the Clergie of those partes: to whom he maketh a Pastoral sermon, committing vnto their charge the flocke begun by him there, and now like to be seen of him no more, considering the troubles that by reuelation he looketh for at Hierusalem.



AND after that the tumult was ceased, Paul calling the Disciples, and exhorting them, tooke his leaue, and set forward to goe into Macedonia. 2. And when he had walked through those parts, & had exhorted the with much speech, he came to Greece: where where he had spent three moneths, the Iewes laid wait for him as he was about to saile into Syria. and he had counsel to returne through

through Macedonia 4. And there accompanied him Sopater of Pyrrhus, of Berea and of Thessalonians, Aristarchus, and Secundus and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. 5. These going before, staid for vs at Troas 6. But we sailed after the dates of Azymes from Philippi, and came to them vnto Troas in five daies where we abode seven daies.

7. And in the first of the Sabbath when we were assembled to breake bread, Paul disputed with them, being to depart on the morow: and he continued the sermon vntil mid-night. 8. And there were a great number of lampes in the vpper chamber where we were assembled. 9. And a certaine young man named Eutychus, sitting vpon the window, whereas he was oppressed with heavy sleep: (Paul disputing long) driuen by sleep, fel from the third loft downe, and was taken vp dead. 10. To whom when Paul was gone downe, he lay vpon him, and embracing him he said: Be not troubled, for his soule is in him. 11. And going vp and breaking bread and tasting, and hauing talked sufficiently to them vntil day light, so he departed. 12. And they brought the youth aliue, & were not a litle comforted.

S. Paul did
here break
bread on the
Sunday as it is
broken in the
Sacrament of the
body of Christ
and had both
before & after
the celebrating
of the Sacra-
ment a sermon
to the people.
Aug 19 18. ad
Casu'anni 1807.
Beda, in 20. A. 17.

13. But we going vp into the Ship, sailed to Asson, from thence meaning to receiue Paul, for so he had obtained, himself purposing to iourney by land. 14. And when he had found vs in Asson, taking him with vs we came to Mitylene. 15. And sailing thence, the day following we came ouer against Chios: and the other day we arrived at Samos: and the day following we came to Miletum. 16. For Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he hastned, if it were possible for him, to keep the day of Pentecost at Hierusalem.

The Epistle for
St. Stephen's Day
Aug. 2.

17. And sending from Miletum to Ephesus, he called the Ancients of the Church. 18. Who being come to him, and assembled together, he said to them: You know * from the first day that I entred into Asia, in what manner I haue been with you al the time, 19. seruing our Lord with al humilitie and teares, and tentations that did chance to me by the conspiracies of the Iewes: 20. How I haue withdrawen nothing that was profitable, but that I preached it to you, and taught you openly and from house to house, 21. testifying to Iewes and Gentils penance toward God, and faith in our Lord IESVS CHRIST. ¶ 22. And now behold, being bound by the Spirit, I goe to Hierusalem, not knowing what things shal befall me in it, 23. but that the Holy Ghost thoroughout al cities doth protest to me saying, that bands and tribulations abide me at Hierusalem. 24. But I feare none of these things, neither doe I make my life more pretious then my self, so that I may consummat my course & ministerie which I receiued of our Lord IESVS, to testifie the Gospel of the grace of God. 25. And now behold I doe know, that you shal no more see my face al you, through whom I haue passed preaching the Kingdom of God. 26. Wherefore I take you to witnesse this present day that I am cleere from the bloud of al. 27. For I haue not spared to declare vnto you al the counsel of God. 28. Take heed to your selues and to the whole flocke wherein the Holy Ghost

c That is,
Prigra Aff.
11,4 See the
marginal an-
not there.

Apostle
preaching cō-
mendereth not
faith only, but
penance also to
the people.

a Bishop or
Priest, for tho
these names
were some-
times used indif-
ferently by govern-
ours of the
Church of
God, & placed
in that room
& high honour
by the Holy
Ghost.

hath placed you Bishops, to rule the Church of God which he hath purchased with his owne blood. 29. I know that after my departure there wil^l rauening wolues enter in among you, not sparing the flocke. 30. And out of your owne selues shal arise men speaking peruerse things, to draw away Disciples after themselves. 31. For the which cause be vigilant, keeping in memorie that for three yeares night & day I ceased not with teares to admonish euery one of you. 32. And now I commend you to God and to the word of his grace, who is able to edifie, and to giue inheritance in al the sanctified. 33. No mans siluer and gold or garment haue I coveted. 34. Your selues know that for such things as were needful for me and them that are with me, these hands haue ministered. 35. I haue shewed you al things, that so labouring, you must receiue the weake, and remember the word of our Lord Iesus, because he said. " It is a more blessed thing to giue rather then to take.

36. And when he had said these things, falling on his knees he praied with al them. 37. And there was great weeping made of al, and falling vpon the necke of Paul, they kised him, 38. being forie most of al for the word which he had said, that they should see his face no more. And they brought him going vnto the ship.

ANNOTATIONS.

CHAP. XX.

The Christian
Pentecost.

Sunday.

Rauening wol-
ues are the He-
retikes of al
Ages.

Christs spea-
ches not writtē
in the Gospell

Great almost
man blessed.

26. *Pentecost.*) Though the Apostles might desire to come to the Iewes Festiuities, by reason of the general concourse of people to the same, the better to deale for their saluation & to spread the Gospell of Christ, yet it is like that they now kept solemnly the Christian Pentecost or whitsuntide, for memorie of the Holy Ghost, and that S. Paul went to that Feast of the Christians rather then the other of the Iewes. And Ven. Bede saith here: *The Apostle maketh haste to keepe the fiftieth day, that is, of remission and of the holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lodes day, & had altered already the ordinarie Sabbath into the same, it is plaine by the Scriptures (1. Cor. 16. 2. Apoc. 1. 10 & by antiquitie. In *Sancti Martini Apologia ad Anton. Primum sine*) And it is as like that they changed the Iewes Pasche and Pentecost as that, specially when it is euident that these Festiuities be kept by Apostolike tradition, and approved by the vse of al ancient Churches and Councils.

29. *Rauening woluer*) The Governours of the Church are foretold of the great danger that should fall to the people by wolues, that is to say, by Heretikes whose cruelty toward the Catholikes is noted by this terme. They be known by the forsaking the vnicie of the Church wherof they were before, by going out and drawing many Disciples after them, and by their peruerse doctrine. Such wolues came afterward indeed in diuers Ages. Arius, Macedonius, Nestorius, Eutyches, Luther, Calvin, great bloud-sucking wolues, & waiters of the Flocke of Christ.

31. *More blessed*) Among many other infinite goodly things and speeches which Christ spake and be not written in the Gospell, this sentence is one which S. Paul heard of some of his Apostles daily conuersant with him, or els learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly connecth him happlie that receiue many benefit, as almes either temporal or spiritual, yet indeed he that giveth or bestoweth, is more happlie. Which if the world did well consider, men would be almost faster then they doe, if it were but for their owne benefit.

Aug.
ep 118.
c. 1.

CHAP.

C H A P. XXI.

From Miletum going on his journey, 4. he can not be dissuaded neither at Tyre, 8. nor at Casarea (in both which places the Holy Ghost revealed how he should be handled in Hierusalem, 10. the Prophet Agabus expressly foretelling that the Iewes there should deliuer him to the Gentils) 15. but to Hierusalem he cometh: where being welcome to the Christians, and namely to James the Bishop, and to the Priests, while he goeth about to satisfie the Christian Iewes there, who had been misinformed of him as if he had taught it to be vnlawful for the Iewes to keepe Moyses Law; 17. he is innaded by the infidel Iewes, and ready to be murdered by them, vntil the Romane soldiers doe rescue him.



AND when it came to passe that we sailed, being caried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Patara. 2. And when we had found a ship that passed ouer to Phœnice, going vp into it we sailed. 3. And when we were in the sight of Cypres, leaning it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her load. 4. And finding Disciples, we taried there seuen daies. who said to Paul by the Spirit, that he should not goe vp to Hierusalem. 5. And the dayes being expired, departing we went forward, al bringing vs on the way, with their wives and children, til we were out of the citie: and falling vpon our knees on the shore, we prayed. 6. And when we had bid one another farewell, we went vp into the ship; and they returned vnto their owne. 7. But we hauing ended the nauigation, from Tyre came downe to Ptolomais and saluting the Brethren, we taried one day with them. 8. And the next day departing, we came to Casarea. And entering into the house of * Philip the Euangelist, who was one of the seuen, we taried with him. 9. And he had foure daughters virgins, that did propheticie.

As S. Peter had a wife, but vfed her not after his calling, as it is noted elsewhere one of S. Hierom. l. 4. c. 18. so may it be said of S. Philip being Deaco.

10. And as we abode there for certaine daies, there came a certaine Prophet from Iewrie, named Agabus. 11. He, when he was come to vs, tooke Pauls girdle and binding his owne feet & handes, he said: Thus saith the Holy Ghost: The man whose girdle this is, so shal the Iewes bind in Hierusalem, and shal deliuer him into the handes of the Gentils. 12. Which when we had heard, we and they that were of the same place, desired him that he would not goe vp to Hierusalem. 13. Then Paul answered, and said, What doe you, weeping and afflictung my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord Iesus. 14. And when we could not persuaade him, we ceased, saying The wil of our Lord be done.

15. And after these daies, being prepared, we went vp to Hierusalem. 16. And there came also of the Disciples from Casarea with vs, bringing with them one Iason a Cyprian (with whom we should lodge) an old Disciple. 17. And when we were come to Hierusalem, the Brethren

Brethren

Brethren received vs gladly. 18. And the day following Paul went in with vs to Iames, and al the Ancients were assembled. 19. Whom when he had saluted, he told particularly what God had done among the Gentils by his ministerie. 20. But they hearing it, magnified God, and said to him: Thou seest (Brother) how many thousands there are among the Iewes that haue beleeued: and al are Zelatours of the Law. 21. But they haue heard of thee that thou doest teach those Iewes that are among the Gentils, to depart from Moyles saying that they ought not to circumcise their children, nor walke according to the custome. 22. What is it then? needes must the multitude assemble. for they wil heare that thou art come. 23. Doe this therfore which we tel thee. There are with vs foure men, that haue a vowe on them. 24. Taking these vnto thee, sanctifie thy self with them, and bestow on them, that they may " shawe their heads: and al shal know that the things which they heard of thee, are false but that thy self also walkest " keeping the Law. 25. But concerning them that beleue of the Gentils, * we haue written, decreeing that they should refraine themselves from the immolated to idols, and bloud, and suffocated, and fornication. 26. Then Paul taking the men vnto him, the next day being purified with them entered into the Temple, shewing the accomplishment of the * daies of the purification, vntil an oblation was offered for euery one of them.

27. But whiles the seven daies were a finishing, those Iewes that were of Asia, when they had seen him in the Temple, stirred vp al the people, and laid haundes vpon him, 28. crying: Ye men of Israel, help this is the man that against the people and the Law and this place teaching al men euery where, hath also moreouer brought in Gentils into the Temple, and hath violated this holy place. (29. For they had seen Trophimus the Ephesian in the citie with him, whom they supposed that Paul had brought into the temple.) 30. And the whole citie was in an uproare: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the Temple: and immediatly the doores were shut. 31. And as they sought to kil him, it was told the Tribune of the band, That al Hierusalem is in a confusion.

32. Who forthwith taking vnto him souldiars and Centurions, ranne downe to them. Who, when they had seen the Tribune and the souldiars, ceased to strike Paul. 33. Then the Tribune comming neer apprehended him, and commanded him to be bound with two chaines: and he demanded who he was, and what he had done. 34. And some cried one thing, some another, in the multitude. And whereas he could not know the certaintie for the tumult, he commanded him to be led e into the castel. 35. And when he was come to the staires, it chanced that he was caried of the souldiars because of the violence of the people. 36. For the multitude of the people followed, crying: Away with him. 37. And when Paul began to be brought into the castel, he saith to the Tribune. Is it lawfull for me to speake some thing to thee? Who said: Canst thou speake Greeke? 38. Art not thou the Egyptian that before these daies did raise a tumult, and didst lead forth into the desert foure

Act 6.
18.
Act 15.
10.

Act 6.
11.

Act 22.
30.
in the
pacer
following.

four thousand men that were murderers 39. And Paul said to him: * I am a man truly a Jewe of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. 40. And when he had permitted him, Paul standing on the stairs, beckned with his hand to the people. And great silence being made, he spake vnto them in the Hebrew tongue, saying.

ANNOTATIONS.

CHAP. XXI.

9 *Virgins.*) S. Luke noteth specially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginity, not only that they were yong maides unmarried; and that they were the rather for that, indowed with the gift of prophetic, as S. Hierom saith *h. 1. adu. Iovin. c. 24. See Decem c. 29. in hunc locum.*

Virgins.

24 *Keeping the Law*) All the obseruations of the Law were now in themselves dead & unprofitable, yet til further propagation of the Gospell, they were not damnable to the keepers, nor offensive to God, but might be obserued even of the Christian Jewes. And for feare of scandalizing the weak of that Nation, newly converted, or prone to receive the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

Avoiding of scandal in things not lawful.

CHAP. XXII.

Being licensed by the Tribune to speake to the people, he sheweth them that he was once as earnest on that side as they now be. 6. and how strange and miraculous his conversion was 17. They heare him quietly until he began to make mention of a vision that sent him away from them to the Gentils 22. Then they cry out vpon him so, 23. that for their crying the Tribune commandeth him to be scourged. 25. Which yet by his wisdom he escapeth.



EN Brethren and Fathers, heare what account I doe tender now vnto you. 2. (And when they had heard that he spake to them in the Hebrew tongue, they did the more keep silence. 3. And he saith:) * I am a man a Jewe, borne at Tarsus in Cilicia, but brought vp in this citie, at the feet of Gamaliel instructed according

to the veritie of the law of the Fathers, an emulatour of the Law as also al you are this day: 4. who * persecuted this way vnto death, binding & deliuering into custodies men & women, 5. as the high Priest doth giue me testimonie, and al the Ancients. 6. Of whom * receiuing letters also to the Brethren, I went to Damascus, that I might bring them thence bound to Hierusalem, to be punished. 7. And it came to passe as I was going, and drawing nigh to Damascus at mid-day, suddenly from Heauen there shone round about me much light: 8. and falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? 9. And I answered: Who art thou Lord? And he said to me: I am Iesus of Nazareth, whom thou persecutest. 10. And they that were with me, saw

2 The Sacrament of Baptisme doth it self wash away sinnes as here is plaine, & therefore doth not only signify (as the Hereticks affirme) that our sinnes be forgiven before, or otherwise by faith only remitted. Whereby the Churches doctrine is proved to be fully agreeable to the Scriptures, that the Sacraments give grace & operate, that is, by the force & vertue of the worke and word, done & said in the Sacrament.

3 Not only the Principals, but al that consent to the death or vexation of Christian men for the Catholike faith, doe highly offend which the Apostle confesseth here, that Gods mercie may be more notoriously glorified in him hereby.

the light indeed, but the voice they heard not of him that spake with me. 11. And I said: What shal I doe Lord? And our Lord said to me: Arise and goe to Damascus, and there it shal be told thee of al things that thou must doe. 12. And whereas I did not see for the brightnesse of that light, being led of my companions by the hand, I came to Damascus. 13. And one Ananias, a man according to the Law, hauing testimonie of al the Iewes inhabitants, 14. comming to me, and standing by me, said to me: Brother Saul, looke vp. And I the self same houre looked vpon him. 15. But he said: The God of our Fathers hath preordained thee, that thou shouldest know his wil, and see the Iust one, and heare a voice from his mouth: 16. because thou shalt be his witnes to al men, of those things which thou hast seen and heard. 17. And now what tarrest thou? Rise vp, and be baptized, and wash away thy sinnes inuocating his name. 18. And it betel me returning into Hierusalem, and praying in the Temple, that I was in a trance, 19. and saw him saying vnto me: Make hast, and depart quickly out of Hierusalem, because they wil not receiue thy testimony of me. 20. And I said, Lord, they know that I did cast into prison and beat in euery Synagogue them that beleued in thee. 21. And when the blood of Stephen thy Witnes was shed, I stood by and consented, and kept the garments of them that killed him. 22. And he said to me: Goe, for into the Gentils a farre wil I send thee.

23. And they heard him vntil this word, and they lifted vp their voice, saying: Away with such an one from the earth: for it is not meet he should liue. 24. And when they cried out, and threw of their garments, and cast dust into the aire, 25. the Tribune commanded him to be caried into the castel, and to be beaten with whips, & that he should be tormented: to know for what cause they did so crie at him. 26. And when they had bound him very straight with thongs, Paul saith to the Centurion standing by him: Is it lawfull for you to whip a man that is a Roman and vncoldeined? 27. Which the Centurion hearing, went to the Tribune, and told him, saying: What wilt thou doe? for this man is a citizen of Rome. 28. And the Tribune comming, said to him: Tel me, art thou a Roman? But he said: Yea. 29. And the Tribune answered: I obtained this citie with a great summe. And Paul said: But I was also borne to it. 30. Immediately therefore they departed from him that were to torment him. The Tribune also feared after he vnderstood that he was a citizen of Rome, and because he had bound him. 31. But the next day meaning to know more diligently for what cause he was accused of the Iewes, he loosed him, and commanded the Priests to come together and al the Council: & bringing forth Paul, he set him among them.

c. 12.
7016.
Act 7.
18.

c. 12.
7016.

C H A P. XXIII.

As the people in the tumult, so also the very cheefe of the Jewes in their Councel shew themselves obstinate, and wilful persecutors of the truth in S. Pauls person. Whose behauiour towards them is full of constancie, modestie, and wisdom. 11. (Christ also by a vision encouraging him & foretelling that he shal goe to Rome) 12. Tea they conspire with 40 men to kill him traitterously. 16. But the matter being detected, the Roman Tribune conueigheth him strongly to Caesarea.



AND Paul looking vpon the Councel, said: Men Brethren, I with al good conference haue conuersed before God, vntil this present day. 2. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. 3. Then Paul said to him: A God shal strike thee, thou whited wal. And thou sitting iudgeth me according to the law, and contrarie to law dost thou command me to be smitten? 4. And they that stood by, said: Dost thou reuile the high Priest of God? 5. And Paul said: " I knew not, Brethren, that he is the high Priest. For it is written. The Prince of thy people thou shalt not reuile. 6. And Paul knowing that the one part was of Sadducees, and the other of Pharisees, he cried out in the Councel. Men Brethren, I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I iudged. 7. And when he had said these things, there rose dissention between the Pharisees and Sadducees, and the multitude was deuided. 8. For the Sadducees say: there is no resurrection, nor Angel, nor spirit. But the Pharisees confesse both. 9. And there was made a great crye. And certaine of the Pharisees rising vp, stroue saying: We find no euill in this man. What if a spirit hath spoken to him, or an Angel? 10. And when there was risen great dissention, the Tribune fearing lest Paul should be torne in peeces by them, commanded the souldiars to goe downe, and to take him out of the middles of them, and to bring him into the castel. 11. And the night following our Lord standing by him, said Be constant, for as thou hast testified of me in Hierusalem, so must thou testifie at Rome also. 12. And when day was come, certaine of the Jewes gathered themselves together, & vowed themselves, saying: that they would neither eate nor drinke til they killed Paul. 13. And they were more then fourtie men that had made this conspiracie. 14. who came to the cheefe Priests and the Ancients, and said: By execration we haue vowed our selves, that we wil eate nothing, til we kil Paul. 15. Now therefore giue you knowledge to the Tribune with the Councel, that he bring him forth to you, as if you meant to know some more certaintie touching him. But we, before he come neere, are ready for to kil him. 16. Which when Pauls sisters sonne had heard, of their lying in wait, he came and entered into the castel and told Paul. 17. And Paul calling to him one of the Centurions, said: Bring this yong man to the Tribune.

He said not this through perturbation of mind, or of a passion, but by way of propheticie, that this figuratiue high priesthood the whited wal, was to be destroyed, whereas now the true priesthood of Christ was coe. Bede in hunc lo. touch prudent euasions from danger are lawfull. Which S. Chrysostome calicth (specially in this Apostle) the wisdom of the serpent. 21. otherwise in his teaching and patience he vsed the simplicity of a doue. Though God who could not lie, had promised Paul that he should goe to Rome, yet the Apostle omitted not humane meanes to defend himself from his enemies & others. Neither said he as the heretikes called Predestinates, Let the doe what they wil, they can not hurt me, for I am predestinate to goe to Rome. See his doings and sayings so saue himself in the chap. following.

See the courage & equitie of the men officers toward their prisoners, to save them from all iniurie & villanie,

for he hath some thing to tel him. 18. And he taking him, brought him to the Tribune, and said. The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. 19. And the Tribune taking him by the hand, went aside with him apart, and asked him: What is it that thou hast to tel me? 10. And he said: The Jewes haue agreed to desire thee, that to morow thou wilt bring forth Paul into the Councel, as though they meant to inquire some more certaintie touching him. 21. But doe not thou credit them; for there lie in wait for him more then fourtie men of them, which haue vowed neither to eate nor to drinke, til they kil him: and they are now ready, expecting thy promise. 22. The Tribune therefore dismissed the yong man, commanding that he should speake to no man that he had notified these things vnto him. 23. And calling two Centurions, he said to them: Make ready two hundred souldiars, to goe as farre as Cæsarea, and seuentie horsemen, and lances two hundred, from the third houre of the night: 24. and prepare beasts: that setting Paul on, they might bring him safe to Felix the President. (25. For he feared lest perhaps the Jewes might take him away, and kil him, and himself afterward should sustaine reproch, as though he would haue taken money) 26. writing a letter concerning thus much:

Claudius Lysias to the most excellent President Felix, greeting. 27. This man being apprehended of the Jewes, and ready to be killed of them, I coming in with the band deliuered him, vnderstanding that he is a Roman: 28. and meaning to know the cause that they objected vnto him, I brought him downe into their Councel. 29. Whom I found to be accused concerning questions of their law: but hauing no crime worthe of death or of bands. 30. And when it was told me of ambushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare-wel. 31. And the souldiars according as it was commanded them, taking Paul, brought him by night to Antipatris. 32. And the next day sending away the horse-men to goe with him, they returned to the castel. 33. Who when they were come to Cæsarea, and had deliuered the letter to the President, they did set Paul also before him. 34. And when he had read, and had asked of what province he was and vnderstanding that of Cilicia. 35. I wil heare the, said he, when thy accusers are come. And he commanded him to be kept in Herods palace.

ANNOTATIONS.

CHAP. XXIII.

The honour of
Priesthood.

5. I knew not) Our Lord (saith S Cyprian) in the Gospel, when it was said to him Answerst thou the high Priest for teaching that the honour of Priesthood must be kept said nothing to the high Priest, but only purging his innocencie, saide: If I haue spoken euill, beare witness of euill; but if not, why search ye me? Also the blessed Apostle when it was said to him Doe thou offende the high Priest so with thy wordes? spake not any thing contumeliously against the Priest, whereas he might haue put forth him self strictly against them which had thus crucified our Lord, and which had now also

also, their God and Christ, Temple and Priesthood. But though in false & spoiled Priests, yet considering the very bare shadow of the name of Priests, he said I knew not, Brethren, that he was high Priest. By which wordes of the Apostle, either it may be thought he knew not indeed that he was in that function, because he had not been of long time in those partes, or else that he so said in respect of the abrogation of the high Priesthood of the Jewes, whereby he knew this man not to be truly any Priest: as also because at this time they came not orderly to it by succession of Aaron and Law of Moyses, but by the Roman Emperours favour as is said before though (as it is lawful in such a case) the like to irritate them, he frameth his speech so as they might not take occasion of further accusation against him.

6 The Sadducees) This was the worst Heresie among the Jewes, denying that there be any Angels, or spirits, the Resurrection also of the bodies & consequently (as it may (as it seemeth) very well be gathered by the booke of the Machabees) they denied prayer for the dead. denied prayer For to offer or pray for the dead, & to thinke rightly & religiously of the Resurrection, for the dead, are made there sequels one of another. Of this sect of Sadducees was (as Eusebius writeth *l. 1. c. 11. Et h. 1.*) that Ananias the high Priest, that caused Paul to be smitten. For their Priesthood had now no more the protection of God to preserve it in truth and right judgement, the Christian Priesthood being then established.

11. Vowed themselves) Such vowes, othes, or execrations as this, bind no man before God, yea they must in no wise be observed. It is a great offence either to vow voluntarily, or to take any such thing vpon a man, for feare or by commandement. For example, if thou haue rashly by promise, or othe, appointed to be reuenged vpon any man, thou bindest not thy self therewith, neither must thou keepe thy promise. If thou be put to an othe to accuse Catholikes for serving God as they ought to doe, or to utter any innocent man to Gods enemies and his, thou oughtest first to refuse such vnlawful othes: but if thou haue not constancie and courage so to doe, yet know thou that such othes bind not at al in conscience & Law of God, but may and must be broken vnder paine of damnation. For to make or take such vowes or othes is one sinne, and to keep them, is another farre greater: as when Herode, to keep his othe, killed Iohn Baptist. And such vowes and othes to God as these, are vnlawful & must be broken: and not the vowes of Chastite and Religion, as our new Ministers teach by their wordes and workes.

vnlawful othes
& vowes must
not be kept.

CHAP. XXIII.

They prosecute him to Casarea, bringing with them an Oratour, who before the President Felix accuseth him. 10. He answereth, defending himself from the crimes they charged him with, but confessing his religion plainly. 21. The Iudge perceiving his religion to be irreprehensible, yealdeth not to condemn him at their pleasure: 24. yea he ofentimes with his wife heareth his preaching, 27. but yet doeth not his dutie to deliuer him out of prison.



AND after five daies the high Priest Ananias descended, with certaine Ancients and one Tertullus an Oratour, who went to the President against Paul. 1. And Paul being cited, Tertullus began to accuse, saying:

Whereas we live in much peace by thee, & many things are corrected by thy prouidence, 3. we doe alwaies & in al places receiue it, most excellent Felix, with al thanks-giving. 4. But lest I hinder thee any longer, I desire thee of thy clemencie breisely to heare vs. 5. We haue found this man pestiferous, & raising seditions to al the Iewes in the whole world, and author of the sedition of the sect of the Nazarenes. 6. Who also hath attempted to violate the

Temple, whom also being apprehended we would haue iudged according to our law. 7. But Lysias the Tribune comming in, with great force tooke him away out of our hands, 8. commanding his accusers to come to thee, of whom thou maiest thyself iudging, vnderstand of al these things, whereof we accuse him. 9. And the Iewes also added, saying that these things were so.

10. But Paul answered: (the President making a signe vnto him for to speake)

Knowing that of many yeares thou art iudge ouer this Nation, I wil with good courage answer for my self. 11. For thou maiest vnderstand that it is not aboute twelue daies to me, since I went vp to adore in Hierusalem. 12. And neither in the Temple did they find me disputing with any man, or causing concourse of the multitude, neither in the synagogues, nor in the citie: 13. neither can they proue vnto thee the things whereof they now accuse me. 14. But this I confesse to thee, that according to the sect, which they cal heresie, I doe so serue the Father my God, beleeuing al things that are written in the Law & the Prophets. 15. hauing hope in God, the which these also themselves expect, that there shall be a resurrection of iust and vniust. 16. In this my self also doe studie to haue a conscience without offense toward God and toward men alwaies. 17. And after many yeares * I came to bestow almes vpon my Nation, & oblations, and vov'es. 18. In the which they found me * purified in the Temple: not with multitude nor with tumult. 19. But certaine Iewes of Asia, who ought to be present before thee and to accuse, if they had any thing against me. 20. or let these men themselves say, if they haue found in me any iniquitie, forasmuch as I stand in the Councel, 21. but of this one voice only that I cried standing among them, That * of the resurrection of the dead am I iudged this day of you. 22. And Felix deferred them, knowing most certainly of this way, saying: When Lysias the Tribune is come downe, I wil heare you. 23. And he commanded the Centurion to keep him, and that he should haue rest neither to prohibit any of his to minister vnto him.

24. And after some daies, Felix conning with Drusilla his wife, which was a Iew, called Paul, and heard of him the faith that is in Christ Iesus. 25. And he disputing of * b iustice and chastitie, and of the iudgement to come, Felix being terrified, answered: For this time, goe thy way: but in time convenient I wil send for thee. 26. hoping also withal, that money would be giuen him of Paul; for the which cause also oftentimes sending for him, he spake with him. 27. But when two yeares were ended, Felix had a successour Portius Festus. And Felix being willing to shew the Iewes a pleasure, left Paul in prison.

CHAP.

Because the full is the law, and about called Christian religion the sect is (as it is there vnto 1. in the Greeke) the heresie of the Nazarenes. S Paul answered and sheweth that it is no heresie. And as for the word, sect, in this place, it is in the Greeke *ecclēsiastē* the way, which they call heresie, as also Act 9, 24, 28. And therefore the word *sect* here is so taken. See *Ann. 12, 21.* * b The Apostolike teaching was not of only, or special faith, but of iustice, & chastitie, & iudgement: that is to say, of the terrour of Hel and other Gods iudgements in the next life answerable to our deeds in this world: by which the hearers were first terrified, and so induced to penance. How say Heresies then that such things make men hypocrites.

c. 12. 2. 2. Tim. 2. 2. 2. the God of my Fathers, (or) the Father, and my God, Rom. 1. 8. 18. Act. 17, 26.

Act. 17, 6.

CHAP. XXV.

After two yeares imprisonment the Jewes continue their sute against him, solliciting the new President Festus, 6. first at Hierusalem, then at Casarea: 9. where through the Jewes partialitie he is faine to appeale vnto the Emperour: 13. and is in the meane time brought forth by Festus (giuing him good testimony, notwithstanding the exclamations of the Jewes against him) vnto King Agrippa and his Queene Bernice.



PESTVS therefore when he was come into the prouince, after three daies went vp to Hierusalem from Casarea. 2. And the cheefe Priests, and principal men of the Jewes went vnto him against Paul: and they desired him, 3. requesting fauour against him, that he would command him to be brought to Hierusalem, laying wait for to kil him in the way. 4. But Festus answered, that Paul is kept in Casarea: and that he would very shortly goe thither. 5. They therefore, saith he, that are of abilitie among you, going downe with me, if there be any crime in the man, let them accuse him.

6. And hauing taried among them not about eight or ten daies, he went downe to Casarea, and the next day he sate in the iudgement seat: and he commanded Paul to be brought. 7. Who being brought, there stood about him the Jewes that were come downe from Hierusalem, objecting many and greuous causes which they could not proue; 8. Paul making answer, That neither against the law of the Jewes, nor against the Temple, nor against Cesar haue I any thing offended. 9. But Festus willing to shew the Jewes a pleasure, answering Paul, said: Wilt thou goe vp to Hierusalem, and there be iudged of these things before me? 10. And Paul said. At Cesar's iudgement seat doe I stand, where I ought to be iudged: the Jewes I haue not hurt, as thou very wel knowest. 11. For if I haue hurt them, or done any thing worthy of death, I refuse not to die. But if none of those things be, whereof these accuse me, no man can giue me to them. I appeale to Cesar. 12. Then Festus hauing conferred with the Councel, answered. Hast thou appealed to Cesar? to Cesar shalt thou goe.

If S. Paul both to saue himself from whipping and from death sought by the Jewes, doubted not to crie for succour of the Roman lawes, and to appeale to Cesar the Prince of the Roman's not yet Christened: how much more may we call for aide of Christ's Princes and their lawes, for the punishment of Heretikes, and for the Churches defense against them? S. whom Augustine 19. 30

13. And when certainedaies were passed, King Agrippa & Bernice came downe to Casarea to salute Festus. 14. And as they taried there a good many daies, Festus signified to the King, of Paul saying: A certaine person was left prisoner by Felix, 15. concerning whom, when I was at Hierusalem, the cheefe Priests and the Ancients of the Jewes came vnto me, desiring condemnation against him. 16. To whom I answered: That it is not the Romanes custome to yeald vp any man before that he which is accused haue his accusers present, and take place to make his answer for to cleere himself of the crimes. 17. When they therefore were assembled hither, without any delaine, the day following, sitting in the iudgement seat, I commanded the man to be brought. 18. Of

∴ This whom
he termeth by
contempt, one
IESVS, hath
now made al
the Romane
Emperours &
Princes of the
world to know
him, and ha h
giuen the seat
of the Cæsars
to his poore
seruants, Peter
& his Succel-
sours.

whom, when the accusers stood vp, they brought no cause which I thought of. 19. but certaine questions of their owne superstition they had against him, and of one IESVS deceased, whom Paul affirmed to liue. 20. Doubting therefore of this kind of question, I said, whether he would goe to Hierusalem, & there be iudged of these things. 21. But Paul appealing to be kept vnto the knowledge of Augustus, I commanded him to be kept, till I send him to Cæsar. 22. And Agrippa said to Festus: My self also would heare the man. To morow, said he, thou shalt heare him.

23. And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hal of audience with the Tribunes and principal men of the citie, at Festus commandement Paul was brought. 24. And Festus saith: King Agrippa, and al ye men that are present together with vs, you see this man, concerning whom al the multitude of the Iewes called vpon me at Hierusalem, requesting and crying out that he ought not to liue any longer. 25. Yet haue I found nothing that he hath committed worthe of death. But foras much as he himself appealed to Augustus, I haue determined to send him. 26. Of whom what to write for certaintie to my Lord, I haue not. For the which cause I haue brought him forth to you, and especially to thee, King Agrippa, that examination being made, I may haue what to write. 27. For it seemeth to me without reason, to send a prisoner, & not to signifie his causes.

εἰς τὸ
κερ' αὐτοῦ
τοῦ κί-
τιος.

CHAP. XXVI.

In that honorable Audience being permitted to speake, 1. he declareth to the King what he first was, 11. and how miraculously he was conuerced, 19. and that he hath preached since, as he was commaunded from Heaven, and as the Prophets had foretold of Christ. 24. Which strange tale Festus the Heathen President hearing, saith that he is mad. 25. But Paul answereth, & exhorteth them al to be Christians as he is. 32. They finally pronounce that he might be set at libertie, but only for his appeal.



VT Agrippa said to Paul: Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer:

1. Touching al things whereof I am accused of the Iewes, King Agrippa, I account my self happie for that I am to defend my self this day before thee, 3. especially whereas thou knowest al things that are among the Iewes, customes and questions: for the which cause I beseech thee, heare me patiently. 4. And my life truely from my youth, which was from the beginning in my Nation in Hierusalem, al the Iewes doe know: 5. knowing me before from the beginning (if they wil giue testimonie) that according to the most sure sect of our religion I liued a Pharisee.

εἰς τὸν
φάρισαν.

6 in qm
e lxxv
67

Act 8,
1.

e deus
finitu-
nam.

Act 9,
3.

Act 9,
30.

Act 11,
30.

rise. 6. And now for the hope of the promise that was made of God to our Fathers, doe I stand subject to iudgement. 7. & the which, our twelue Tribes & seruing night and day, hope to come vnto. Of the which hope, o King, I am accused of the Iewes. 8. What incredible thing is it iudged with you, if God raise the dead? 9. And my self truly had thought that I ought to doe against the name of IESVS of Nazareth many contrarie things. 10. Which also I^{*} did at Hierusalem, and many of the Saints did I shut vp in prisons, hauing receiued authoritie of the cheefe Priests: and when they were put to death, & I brought the sentence. 11. And throughout al the Synagogues oftentimes punishing them, I compelled them to blasphemie: and yet more mad against them I persecuted them even vnto forraine cities. 12. Among which things whiles^{*} I went to Damascus with authoritie and permission of the cheefe Priests, 13. at mid-day, in the way, I saw (o King) from Heauen a light to haue shined round about me and them that were in companie with me, about the brightnes of the sunne. 14. And when al we were fallen downe on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kicke against the pricke. 15. And I said: Who art thou Lord? And our Lord answered I am IESVS whom thou dost persecute. 16. But rise vp and stand vpon thy feet: for to this end haue I appeared to thee, that I may ordaine thee a Minister and witnes of those things which thou hast seen, and of those things wherein I wil appeare to thee, 17. deliuering thee out of the peoples and Nations vnto the which now I send thee, 18. to open their eyes, that they may be conuerted from darkenes to light, and from the power of Satan to God, that they may receiue remission of sinnes, and lot among the Saints by the faith that is in me. 19. Whereupon, King Agrippa, I was not incredulous to the heauenly vision: 20. but to them first that are at Damascus, and at Hierusalem, and vnto al the countrie of Iewrie, and to the Gentils^{*} did I preach that they should doe penance, & turne to God, doing workes worthe^{*} of penance. 21. For this cause the Iewes, when I was in the Temple, apprehending me, attempted meaning to kil me. 22. But aided by the help of God, I stand vntil this day, testifying to small & to great, saying nothing beside those things which the Prophets did speake should come to passe, & Moyses, 23. if CHRIST were possible, if the first of the resurrection from the dead, he were to shew light to the people and to the Gentils.

* Penace often
inculcated, and
workes agreea-
ble to the same

24. As he spake these things and made his answer, Festus with a loud voice said. Thou art mad, Paul; much learning turneth thee to madnesse. 25. And Paul said: I am not mad, most excellent Festus, but I speake words of veritie & sobrietie. 26. For the King knoweth of these things, to whom also I speake constantly. For I thinke none of these things to be vnknownen to him. For neither was any of these things done in a corner. 27. Beleeuest thou the Prophets, King Agrippa? I know that thou beleeuest. 28. And Agrippa said to Paul. A little thou persuadest me to become a CHRISTIAN. 29. And Paul said. I wish of God, both in little,

and

and in much, not only thee, but also all that heare this day, to become such as I am also, except these bands. 30. And the King rose vp, and the President, and Bernice, and they that sate by them. 31. And going aside, they spake among themselves, saying, That this man hath done nothing worthe of death or bands. 32. And Agrippa said to Festus: This man might be released, if he had not appealed to Cesar.

CHAP. XXVII.

What a dangerous navigation he had towards Rome: and that by his prediction and counsel the ship might have been saved And for his sake (as God also revealed to him before) all the company was preserved, being 276 persons.



AND after it was decreed that he should saile into Italie, and that Paul with other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta, 2. we going vp into a ship of Adrumetum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with vs. 3. And the day following we came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his friends, and to take care of himself. 4. And when we had loosed thence we sailed vnder Cypres because the winds were contrarie. 5. And sailing the sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia: 6. and there the Centurion finding a ship of Alexandria sailing into Italie, remoued vs into it. 7. And whereas many daies we sailed slowly, and were scarce come ouer against Gnidus, the wind hindring vs, we sailed neere Crete by Salmone: 8. and with much adoe sailing by it, we came into a certaine place that is called Good-hauens, nigh to the which was a citie Thallassa.

It may signifye the length of the seventh month September, after which the navigation was perillous, winter approaching.

9. And when much time was spent, and whereas now it was not safe sailing, because the fast now was past, Paul comforted them, 10. saying to them: Ye men, I see that the sailing beginneth to be with hurt and much damage, not only of the lading and the ship, but also of our liues. 11. But the Centurion beleued the Gouvernour and Maister of the ship, more then those things which were said of Paul. 12. And whereas it was not a commodious haven to winter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phœnice, winter there, a haven of Crete looking toward the Atrike and the Choro. 13. And the south-wind blowing, they thinking that they had obtained their purpose, when they had parted from Asion, sailed along by Crete. 14. But not long after, a tempestuous wind that is called Euro-aquilo, droue against it. 15. And when the ship was caught and could not make way against the wind, giuing vp the ship to the winds, we were driuen. 16. And running vpon a certaine Island, that is called Cauda, we could scarce get the cock-boate. 17. Which being taken vp, they vsed helps, girding the ship, and

names of winds.

Crete: Cauda

fearing

capti-
ce of
quicks-
sander

fearing lest they should fall into the Sytte, letting downe the vessel, so were they caried. 18. And when we were mightily tossed with the tempest, the next day they cast forth. 19. And the third day with their owne hands they threw forth the tacklings of the ship. 20. And neither sunne, nor starres appearing for many daies, and no small storme being toward, all hope was now taken away of our saving.

the
trav-
els.

21. And when there had been long fasting, then Paul standing in the middes of them, said. You should indeed, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and losse. 22. And now I exhort you to be of good cheere. For there shal be no losse of any soule among you, but of the ship. 23. For "an Angel of the God whose I am, and whom I serue, stood by me this night, 24. saying: Feare not Paul, thou must appeare before Cesar: and behold God hath " giuen thee al that saile with thee. 25. For the which cause be of good cheere ye men: for I beleue God, that it shal so be, as it hath been said to me. 26. And we must come vnto a certaine land. 27. But after the fourteenth night was come on vs, as we were sailing in Adria about mid-night, the ship-men deemed that there appeared some countrie to them. 28. Who also sounding, found twentie fadomes: and being parted a litle from thence, they found sitteene fadomes. 29. And fearing lest we should fall into rough places, casting out of the sterne foure ankers, they wished that day were come. 30. But as the ship-men sought to fly out of the ship, hauing let downe the cock-boat into the sea, pretending as if they were about to cast out ankers out of the fore-part of the ship, 31. Paul said to the Centurion and to the souldiars: " Vntles these tarry in the ship you cannot be saued. 32. Then the souldiars cut of the ropes of the cock-boat, and suffered it to fall away.

Paul (saith S. Hierom) had so many soules in the ship giuen him, that is, so many men saued for his sake & after he is with Christ, shal he shut his mouth, & not be able once to speake for the that haue beleued in his Gospell here, ad. vigil. Whereby he proueth that if God doe much for the merits of Saints in this life, much more at their intercession and prayer in heauen.

33. And when it began to be light, Paul desired al to take meat, saying: This day is the fourteenth day that you expect and remaine fasting, taking nothing. 34. For the which cause I desire you to take meat for your health sake. for there shal not an haire of the head perish of any of you. 35. And when he had said these things, taking bread he gaue thanks to God in the sight of them al: and when he had broken it, he began to eat. 36. And being al made of better cheere, they also tooke meat. 37. And we were in al in the ship, soules two hundred seuentie six. 38. And being filled with meat, they lighted the ship, casting the wheat into the sea. 39. And when day was come, they knew not the land: but they spied a certaine creeke that had a shore, into the which they minded, if they could, to cast al and the ship. 40. And when they had taken vp the ankers, they committed themselves to the sea, loosing withal the rudder bands: and hoising vp the maine saile according as the wind blew, they went on toward the shore. 41. And when we were fallen into a place between two seas, they graued the ship: and the fore-part truly sticking fast remained vnmouable: but the hinder-part was broken by the violence of the sea. 42. And the counsel of the souldiars was, that they should kill the prisoners: lest any swimming out, might runne away. 43. But the Centurion willing

to saue

to save Paul, forbad it to be done: & he commanded them that could swimme, to cast out themselves first, and escape, and goe forth to land. 44. and the rest, some they caried on bordes, & some vpon those things that were of the ship. And so it came to passe, that al the soules escaped to land.

ANNOTATIONS.

CHAP. XXVII.

Gods prouidence to the see of ROME.

vs. *An Angel.* S. Paul had many visions, specially to assure him that he should to Rome & stand before Cesar, our Lord himself before (23, 11) appearing to him, & here an Angel, for that purpose. Whereby we plainly see the special prouidence of God toward that see, where his two principal Apostles were designed to preach, plant the faith, live, die, be buried, and honoured til the worldes end.

Gods predestination and appointment to mans free-wil & endeauours.

31. *Protestants same.* When God revealeth to vs any thing, or assureth vs of any euent to come, he dischargeth vs not thereby of our requisite endeauours and labours for attaining the same; not executing ordinarily his disignements toward men otherwise then by their owne free-wil and actions. S. Paul said not here: Let vs doe what we list, worke we keth not away or sit we still, whether the mariners goe out or tarry within, we are assured to be saved, for so God hath revealed to me, and he can not lie, neither can it fall otherwise, but contrariwise saith he: If these mariners leaue the ship, you cannot be saved. So say al true Catholike Preachers to Christian people. What prouidence, predestination, or foresight soeuer God haue of your saluation you are not thereby constrained any way; you haue free-wil still, and cannot be saved (though you be predestinate) except you keep Gods commandments, repent you of your sinnes, beleue, live & die wel. And if it were revealed to any man, that he were one of Gods elect, & that he should finally die in grace and be saved, yet he were bound to worke his saluation with feare & trembling, as S. Paul both did, and taught, lest he become reprobate no lesse then the same Apostle here and his fellowes, though they had their life promised to them of God, yet were bound to labour and vse al possible diligence that they might not be drowned.

1. Cor.
9, 17.
Philip.
2, 16.

This Island (now Malta) is the seat of the Knights of the Rhodes the inhabitants whereof haue a special deuotion to S. Paul to whom both the cheefe Church (being the Bishops seat) is dedicated, and the whole Island (as they count it) consecrated. Where the people shew yet to this day, his prison and other monuments of his miracles.

CHAP. XXVIII.

After their shipwracke hauing wintered in the Island (now named Malta) where many miracles were wrought by Paul, they take ship againe, and so by Ciusie they come to Puteoli in Italie, the Christian Romans conuincing a great way to meet him, to his great joy. 16. Finally being come to Rome, in his lodging he declareth to the Iewes his cause. 23. And on a day appointed preacheth he vnto them 24. And seeing their incredulitie, he sheweth how it was foretold by Esay: 28. but that the Gentiles wil not be incredulous 30. To whom he there preacheth two whole yeares without prohibition.



AND when we had escaped, then we knew that the Island was called' Mithlene. But the Barbarous shewed vs no smal courtesie. 2. For, kindling a fire they refreshed vs al, because of the imminent raine and the cold. 3. And when Paul had gathered together some number of Ritches, and had laid them on the fire, a viper issuing out of the heat, invaded his hand. 4. But as the Barbarous saw the beast hanging on his hand, they said one to another: Vndoubtedly this man is a murde-

Malta

murderer, who being escaped out of the sea, vengeance doth not suffer him to live. 5. And he indeed" shaking off the beast into the fire, suffered no harme. 6. But they supposed that he should be turned into a swelling, and that he would suddenly fall and die. But expecting long and seeing that there was no harme done on him, being changed they said, that he was a God. 7. And in those places were land of the Prince of the Ile, named Publius, who receiving vs, for three daies intreated vs courteously. 8. And it chanced that the father of Publius lay vexed with fevers and the bloudy fluxe. Vnto whom Paul entred: and when he had prayed, and imposed hands on him, he healed him. 9. Which being done, al in the Ile also that had infirmities, came, and were cured. 10. who also honoured vs with many honours, and when we were sailing away, laden vs with necessaries.

Miraculous
healing by im-
position of the
Apostles hands.

11. And after three moneths, we sailed in a ship of Alexandria, that had wintered in the Island, whose signe was the Castors. 12. And when we were come to Syracuse, we taried there three daies. 13. Thence compassing by the shore, we came to Rhegium: and after one day the South-wind blowing, we came the second day to Puteoli. 14. where finding Brethren, we were desired to tarry with them seven daies: and so we came to Rome. 15. And from thence, when the Brethren had heard, they came to meet vs vnto *Aprij-forum*, and the Three-taverns, whom when Paul had seen, giuing thanks to God, he tooke courage. 16. And when we were come to Rome, Paul was permitted to remaine to himself with a souldiar that kept him. 17. And after the third day he called together the cheefe of the Iewes. And when they were assembled, he said to them:

Men Brethren, I doing nothing against the people, or the custome of the Fathers, was deliuered prisoner from Hierusalem into the hands of the Romanes, 18. who when they had examined me, would haue released me, for that there was no cause of death in me. 19. But the Iewes contradicting it, I was compelled to appeale vnto Caesar, not as hauing any thing to accuse my Nation. 20. For this cause therefore I desired to see you and to speake to you. For, because of the hope of Israel, am I compassed with this" chaine.

21. But they said to him: We neither received letters concerning thee from Iewrie, neither did any of the Brethren that came hither, report or speake any euil of thee. 22. But we desire of thee to heare what thou thinkest: for" concerning this" Sect, it is knowne to vs that it is gaine said every where. 23. And when they had appointed him a day, they came to him vnto his lodging very many: to whom he expounded, testifying the Kingdom of God, and vsing persuation to them of Iesus, out of the Law of Moyses and the Prophets, from morning vntil evening. 24. And certaine beleeued those things that were said: but certaine beleeued not. 25. And whereas they did not agree among themselves, they departed, Paul saying one word: That wel did the Holy Ghost speake by Esai the Prophet to our Fathers, 26. saying: Gee to this people, and say to them: With the eare you shall heare, and shall not vnderstand: and seeing you shall see and shall not perceiue. 27. For the heart of this people is waxen grosse, and

with

more also (as
Mat 13) it is
plaine that
they would not
see, nor heare,
and that their
excusacion is to
be attributed
to themselves
& not to God.
See Annotations
40.

with their eyes have they heavily heard, and their eyes they have shut: lest perhaps they may see with their eyes, and heare with their eares, and understand with their heart, and be converted, and I heale them. 26. Be it knowne therefore to you, that this Salvation of God is sent to the Gentils, and they wil heare.

29. And when he had said these things the Jewes went out from him, having much questioning among themselves. 30. And he taried full two yeares in his hired lodging: and he received al that came into him, 31. preaching the Kingdom of God, and teaching the things that concerne our Lord IESVS CHRIST with al confidence, without prohibition.

170 4,
12.
14 B.
10.
16 12,
42. Ro.
11, 8.

ANNO TATIONS.

CHAP. XXVIII.

Miles hath S.
Pauls blessing
and grace until
this day.

Gods miracu-
lous vertue in
certaine coun-
tries and crea-
tures, by his
Saints,

S Pauls chain-
es honoured.

The name of
Sect is wel gi-
ven to al here-
sies, though
the Christian
religion at the
first was falsely
so called

(*Shaking of the brail*) The promise of Christ, *Mat 16*) that venomous serpents should not haue in that beleue in him, is fulfilled, not in al beleuers, but in such as had the gift of miracles, as S. Paul had: whom here a viper, by nature so venomous that the people thought he should haue died out of hand, did no whit amney, he extinguishing by the power of Christ al the poison of the beast. Yea and (as the Christian people there in this day beleue) by S. Pauls prayers the Island was deliuered for ever from al such venomous serpents, in so much that children there play with scorpions ever since that time: and Pilgrimes daily carie with them peeces of stones out of the place where S. Paul abode, by which they asseme that they heale them which in other countries adoyning are bitten of scorpions, the medicine therefore being called, *S. Pauls grace*. The Heretikes that know not the power of God, nor the miraculous vertues giuen to his Saints, maruel and blasphemie, when they heare such things as be proper to certaine countries, attributed sometimes to Gods miracles done by his Saints as though that were not possible, or were not as much to Gods honour, and more then things proceeding only of natural causes. Such profane men would not haue attributed the hottonnes of the waters of Iericho to Eliseus his vertue and miracles, amending them by casting salt into them, al the Scripture had not expressely testified the same. It is the part of al faithful men to referre such things to God, when any iust occasion is giuen therunto, rather then to nature: though the incredulous doe alwaies contrarie, for feare of superstition & dishonouring God. As though this escape of drowning, might be better and more to Gods glorie, be referred to chance and the mariners industrie, then to S. Pauls prayers and extraordinarie working.

20. *Chaines*) I would wish now (saith S. Chrysostome) to be for a time in the place where these chaines remaine, and to see the letters which Diocles feare, and Angels reuerence him. *1. a populum Amiskenum*. See also S. Gregorius lib. 1. epist 10 of the miracles done by S. Pauls chaines, and that he sendeth to the Emperresse Constantia some dust thereof filed off, for a great Relike and holy gift.

21. *Concerning this sect*) The Heretikes of al sortes comfort themselves much, when they find here or elsewhere the Christian faith called of the Jewes or incredulous persons, a Sect or an heresie, & sometimes in contempt of Christs person the Master of the same, the Sect of the Nazarenes as though the Church of God might as well use in naming their doctrine Heresie, as the Jewes and Pagans might and did make in condemning Christian religion for an heresie or as though the Protestants doctrine were as well proved & tried to be no heresie, by the Prophets and other Scriptures, miracles, and consent of al Nations and Ages, as Christs blisfed doctrine is. Whereas indeed the Protestants doctrine is currently conuicted to be heretical, by the same arguments that Christs religion is proved to be the only true doctrine of saluation, and not an heresie.

And

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re the de-
reline Si-
cu'n de-
cad. 1. la.
16. c. 1.

4. Reg.
2, 19.

And whosoever can deduce the Christian faith from Adam to this day, throughout all the Fathers, Patriarchs, Prophets, Priests, Apostles, & Bishops, by descent and succession of all Lawes and States of true worshippers and beleeuers (which is the only or special way to prove that the Christian faith is no heresie) he shall by the same meanes also be able to prove the Protestants doctrine to be an heresie & a false Sect. That the Jewes therefore and all men in all places contradicted the Christian religion, calling it an heresie or a Sect, as though it had a beginning of some certaine Sect Master other then God himselfe, they were deceived and the Church of God neuertheless calling the Protestants doctrine heresie in the worst part that can be, and in the worst sort that ever was, doeth right and most iustly.

THE END OF THE ACTES OF THE APOSTLES.

Whereto we adioyne for the Readers behalfe, two Tables of the two cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.



The summe of the actes of the Apostles, containing specially the gestes of the two principal Apostles, SS Peter & Paul, in such order of time & yeares of the Emperours, & from Christ's Nativity, and Ascension, as they were done so farre as by holy Scriptures or Ecclesiastical Writers may be gathered. Wherein though it be not possible to set downe the precise and undoubted time or yeare of every thing, because neither S. Luke nor others doe note particularly & orderly the moments of every action of the said Apostles yet we follow the most probable and plaine place that we find in the holy Scriptures and ancient Writers. Whereby the studious Reader may easily discover the folly of our Protestants, that can find no time when " Peter might possibly come to Rome, be Bishop, & doe there divers things in S. Paul's actes being no lesse hard to reconcile to the course of S. Luke's narration, then any thing touching the historie of S. Peter, namely his " three yeares preaching in Arabia " which must needs be true, whether or not it be the very instance or no, & how many Authors differ about the same.

See the annot.
Rom 16, 15.
Gal 1.

A TABLE OF S. PETER.

Tiboy. Nat Dñi Asf.

15.	34	1
19	35	2
20	36	3
23	37	6
Clau. 15.	44	11
2	51	22
10	70	37

PETER causeth the Disciples to proceed to the election of another Apostle in Judas roome. *Act. 1.*
 Receiving with the rest the gifts of the Holy Ghost on Whit-sunday, he made the first Sermon, and converted 3000. *Act. 2.*
 He cureth one borne lame, preacheth Christ and penance to the Jewes so that 3000 believed. *Act. 3. & 4.*
 He is imprisoned, released againe, threatened, & comanded to preach no more. but he with John answereth, that they must obey God more then man. *Act. 4.*
 He striketh to death with a word, Ananias and Saphira, for facitledge. *Act. 5.*
 He is sent with John to Samaria, to confirme the newly baptized, where he reproveth Simon Magus. *Act. 8.*
 He healeth Aeneas at Lydda, and raiseth Tabitha from death at Ioppe. *Act. 9.*
 He is warned and taught by a vision, to preach to Cornelius a Gentil, *Act. 10.* He defendeth his receiving of the Gentils. *Act. 11.* and recordeth (*Act. 15.*) that God called the first Gentils by his ministerie. So that Paul's first preaching to them, & his going to Arabia, must be after this. See *Chrysostom Act. 13. Ensb. li. 1. c. 3.*
 He continueth preaching in divers partes of Iurie and the provinces adioyning. About two yeares after this, S. Paul visiteth him at Hierusalem. *Gal. 1.*
 He preacheth in Syria and the Provinces of Asia minor, Bythynia, Pontus, Galatia, Cappadocia, ordaining Bishops & Priests in divers places. *1. Pet. 1. Nicoph. li. 26. 35. Platina in Petro.*
 He goeth to Antioch, preaching there, & making that his Seat; yet not remaining there continually, but for the affaires of Church, departing thence sometime to Hierusalem, sometime to other places. Here in Cataloge Ignat. ad Magn. sanctos
 At Hierusalem he is cast into prison after the putting of S. James to death, by the commandement of Herod. He is prayed for by the whole Church, & deliuered out of prison by an Angel. *Act. 12.*
 Avoiding the fure of Herod he leaueth Iurie againe. He appointeth Euodius Bishop in Antioche. *Ensb. in Chron. & li. 3. c. 16. Suidas, Ignat. ad Antiochen. And passing by Corinth, HE CAME TO ROME, to conuince Simon Magus. Hieron. in Cataloge Ensb. li. 1. c. 13. 14. Concl. 10. c.*
 He approveth & declareth the Gospell of S. Marke to be Canonical, *Hieron. in Cataloge Ensb. li. 1. c. 14.*
 Having founded the Church at Rome and planted his Apostolical Seat there, afterward absent from the citie (either expelled thence with other Jewes, *Cornel. Tacit. in Claudio* or rather according to the office of his Apostleship leaving (for a time) he visited other Churches, and came to Hierusalem againe, vising both his absence and presence, Linus and Cletus his Coadjutors. *To 1. Concl. p. 365 & 1. p. 371. 12. 1. Hieron. 17.*
 He holdeth the first Council *Act. 15.* He is reprehended at Antioch by S. Paul. *Galat. 1.* except that difference fell before the Council, as some thinke. *August. ep. 19.*
 He returneth to Rome againe, the Roman faith by his diligence now made famous through the world. *Re. & 11. This' verum. 16. Re. Thence he writeth his first epistle, 1. Pet. 1. Ensb. li. 1. c. 14. Hieron. in Cataloge.*
 He sendeth S. Marke to Alexandria, and others to plant the faith in divers partes of the world. *Grego. li. 3. ep. 60 & li. 4. ep. 7. Ensb. li. 2. c. 31.*
 He writeth his second epistle a litle before his death which Christ revealed to him to be at hand. *1. Pet. 1.* He taketh order for his Successor.

He was finally crucified at Rome, See *the last Annot. 1. c. 21.*

FOLLIX

FORTIS ECCLESIA, cuius in solium Apostolicum suo sanguine profuderunt ubi PETRUS possedit Dominum ad equatur, ubi PAULUS IOHANNES (BAPTISTA) eam coronant. Testul. de Præf. 17.

Numerus annis splendens, quod radios sol demittit, quemadmodum ROMANORUM VAS duarum lampades ubique terrarum effundens, Chrys. in ep. Ro. hom. 32. in moral.

Mensa PAULI & PAULI propter eundem Passionis diem celebrata & solenniter Roma commendat. S. Aug. de conf. Evan. l. 1. c. 10.

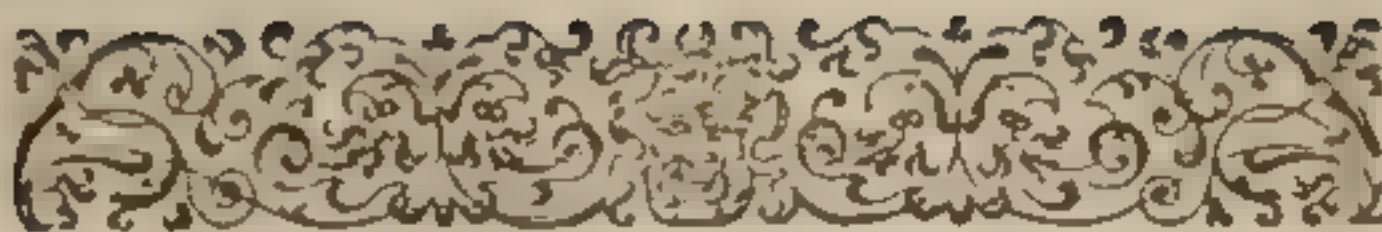
Prudent in
Hymn ode
S. Laurent

Hic nempotam regnant duo
Apostolorum Principes
Alter vultu Genium,

Alter Cathedrali presidens
Primam, reclusit credulas
Astruunt iocundus.

A TABLE OF S. PAUL.

Taber.	Natus.	Ascen.	Text
16.	14	1	E VEN Deacons are elected and ordered by imposition of hands. <i>Act 6.</i> S icut the principal of them maketh a blessed sermon, for which he was stoned to death, Saul, afterward Paul) consenting and aiding therunto. <i>Act 7.</i> S aul by commission persecuteth. <i>Act 9.</i>
29	11	2	In his journey to Damascus he is converted <i>Ibid.</i> He goeth into Arabia and preacheth there. <i>Galat 1.</i>
21	11	3	Paul returneth to Damascus, where being in danger he escapeth, let downe in a basket by the wal. <i>Act 9.</i> Thence he cometh to Hierusalem to see Peter <i>Galat 1.</i> Where being in danger of his life, the Brethren convey him out of the cite to Cesarea, and thence to Tarsus <i>Act 9.</i> He preacheth in the parts of Syria and Cilicia. <i>Galat 1.</i> and at Antioche, where the Christians were first called by that name. <i>Act 11.</i> He and Barnabas being severed from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cypres, where he converted the Proconsul <i>Act 13.</i> He preacheth in Lycania, and at Lystra is almost stoned to death. He appointeth Priests in every Church, & returning by Pisidia, came againe to Antioche whence they first departed. <i>Act 14.</i>
9	11	4	At Antioche and there about he remaineth (<i>Act 14</i>) until the controuersie touching the obseruation of Moyses Law. For resolution whereof he & Barnabas ascend to Hierusalem. Where they are appointed to bring the determination of the Council to Antioche and from thence passing through Syria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Ancients <i>Act 15.</i> Doing the same in the cities of Lycania & others adjoining, by a vision he is warned to passe ouer the sea, & so cometh into Macedonia, where he placeth the Gospel <i>Act 16.</i> Hence forward S. Luke pursueth S. Pauls storie, chapter by chapter, until his apprehension in Hierusalem, and arrival at Rome, in this order. He returneth from Macedonia by Thessalonica to Athens, where he converteth many, namely S. Denys Areopagita <i>Act 17.</i> From Athens he cometh to Corinth, where he remaineth 18 moneths <i>Act 18.</i> and having visited the Churches of Asia <i>Act 19.</i> he cometh backe to Corinth. <i>Act 20.</i> Whence he writeth his Epistle to the Romanes <i>Ro 15.</i> From Corinth he saileth to Troas in Asia, where upon a Sunday he raised Eutychus from death, preaching til mid night. From Troas he cometh to Milecum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them <i>Act 20.</i> Thence coming to Hierusalem he is taken, <i>Act 21</i> and from the Tribune Lyfias deliuered to Felix the Governour. <i>Act 24</i> and by him left to Festus <i>Act 26</i> he appeareth to Cesar, <i>Act 25</i> and so is SENT TO ROME, <i>Act 27</i> ; where he arriveth. <i>Act 28.</i> At Rome he remaineth in free prison two yeares, <i>Act 28.</i> and then is deliuered, <i>2 Tim 1.</i> After his deliuerie he preached in sundrie countreies of the west, namely in Spaine <i>Hierm in Cataloge. Epiph 11. vel 12.</i> Himself writeth that he purposed so to doe <i>Rom 15.</i> In his epistle to the Philippians (<i>c. 1</i>) he minded to visit the Churches of Asia, which also he did, <i>Genebrat. in Chrem.</i> He writeth last of al, his second epistle to Timothee a litle before his death <i>2 Tim 4.</i> being now the second time apprehended and in bands at Rome <i>Theodoret.</i> He was beheaded at Rome, the same day that Peter was crucified. S. Amb. <i>ser. 46. et 3.</i> Maurice.
5	70	17	



OF THE OTHER APOSTLES.

Genes. out of
duers au-
thours.



HE Actes of the rest of the twelve Apostles be not much written of in this booke. But as * other Ecclesiastical Writers doe testifie, they preached specially in these Nations, as foloweth: Andrew in Achaea, Iohn in Asia, Philip in Phrygia, James in Iewrie, Bartholomew in Scythia, Thomas in India. Matthew in Ethiopia, Simon in Persia, Thaddaeus in Mesopotamia, the other James in Spaine, Mattheas in Palestine. So distributing themselves throughout the world, to gather one Catholike Church of all Nations, according as Christ gaue them commission Mat 28. 19 and as it was prophesied of them before, Psal. 18. Their sound is gone forth into euery countrey, and their words into the ends of the whole world. But before they departed one from another (the time whereof is not certainly knowne) * all Twelve assembling together, and full of the Holy Ghost, each laying downe his sentence, agreed vpon twelve principal Articles of the Christian faith, & appointed them for a rule to all Believers: which is therefore called and is THE APOSTLES CREED: Not written in paper, as the Scripture, but from the Apostles deliuered by tradition. Ruff. & Hiero. locis citatis. Which, as of old (Hier. cont. I. i. i. ser.) so at this day all solemnely professe in their Baptisme, either by themselves or by others: and all that be of age and capacitie, are bound to know and beleue euery Article of the same. Which are these that folow.

Ruff in expos.
Symb. Apost.
Ambr. ser. 38
Hiero. ep. 61. c.
2. aduers. erro.
Iou. Hiero.

THE APOSTLES CREED; OR SYMBOLVM APOSTOLORVM.

- | | |
|--|--|
| 1. I Beleue in God the Father Almighty, Creatour of Heauen and earth. | 6. Ascended into Heauen: sitteth at the right hand of God the Father Almighty. |
| 2. And in IESVS CHRIST, his only Sonne, our Lord. | 7. From thence he shal come to iudge the quicke and the dead. |
| 3. Who was conceived by the Holy Ghost, borne of the Virgin MARIE. | 8. I beleuech in the Holy Ghost. |
| 4. Suffered vnder Pontius Pilate, was crucified, dead, and buried. Descended into hel. | 9. The holy Catholike Church: the Communion of Saints. |
| 5. The third day he rose againe from the dead. | 10. Remission of sinnes. |
| | 11. Resurrection of the flesh. |
| | 12. Life euermoring. Amen. |

THE



THE ARGUMENT OF THE EPISTLES IN GENERAL.

AFTER the Gospels, which is a storie of Christ himselfe, and after the Actes of the Apostles, which is a storie of Christes Church: now follow the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the Founders and the Doctours of the Church, they did in that time, as the Doctours that succeeded them, did after them: who from the beginning vnto this day, haue written Epistles & booke[s] against heresies, euer as they arose, and of al other Ecclesiastical matters, as they had occasion ministered vnto them. Of which euen the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the way to al the Writers of the Ecclesiastical Historie after him. For although there be no comparison between them for authoritie, forasmuch as these are Canonical Scripture, and so are not any writings of their Successors, yet the occasions and matters (as I haue said) are like.

Most of the Epistles are S. Pauls Epistles: the rest are called *Catholick Epistles, Euseb. l. 2. Eccl. the Epistles Catholike. For S. Paul writeth not any Epistle to al (howbeit euerie one hath 22 of them is for al the Church) but some to particular Churches of the Gentils, as to the Romanes, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular Persons, as to Timothee, to Tite (who were Bishops among the Gentils, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Iewes of Hierusalem & Iurie. But the Epistles of the other Apostles, that is, of S. James, S. Peter, S. Iohn, and S. Iude, are not so intitled to any one Church or person (except S. Iohns two later short Epistles, which yet might not be separated from his first, because they were al of one Author) and therefore they are termed Catholike, that is vniuersal. For so writeth S. James. To the twelue Tribes that are in dispersion, greeting. And S. Peter in his first Epistle, thus. To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, & Bithynia, in his second, thus: To them that haue obtained equal faith with vs. Likewise S. Iude: To them that are in God the Father beloued, & in Iesus Christ preserued, & called. S. Iohns first is without title.

Now, for the occasions of their writing, whereby we shal perceiue the matters or arguments that they handle; it must be remembered (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not only in the Iewes, but also in the Gentils: yea and specially in the Gentils. Which thing offended the Iewes many waies. For, they could not abide to

see so much at their owne Countrye to receiue him for CHRIST, whom they had reiected and crucified; much lesse, to see them preach him to the Gentils also: that offended euen those Iewes also, that beleeued him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinate, were satisfied when they vnderstood by the Apostles that it was Gods pleasure, as Act. 11. we read. But others of them became heretikes, & preached to the Christian Gentils, that it was necessary for them to receiue also the Iewes religion. Of such we read Act. 15. Vnles you be circumcised, you cannot be saued. And as these did so preach against the truth, so did the vnchristened Iewes not only themselves persecute, but also stirre vp the Idolatrous Gentils euery where to persecute the Christians; by such obstinacie prouoking God to reprobate their Nation: which yet they thought vnpossible to be done, because they were the seed of Abraham, and were circumcised, and had receiued the Law by Moyse. For such carnal respects they trusted in themselves, as though God and Christ were vnseparably bound vnto them. Attributing also so much to their owne workes, (which they thought they did of themselves, being helpen with the knowledge of their law,) that they would not acknowledge the death of Christ to be necessarie for their saluation: but looked for such a Christ, as should be like other Princes of this world, and make them great men temporally.

Heretupon did S. Paul write his Epistles, to shew both the vocation of the Gentils, and the reprobation of the Iewes. Moreover, to admonish both the Christian Gentils, not to receiue Circumcision and other ceremonies of Moses law, in no wise. and the Iewes also, not to put their trust in the same, but rather to vnderstand, that now Christ being come, they must cease. Againe, to shew the necessitie of Christs coming and of his death, that without it neither the Gentils could be saued; no nor the Iewes, by no workes that they could doe of themselves, although they were also helpen by the Law: telling them what was good & what bad. for so much as al were sinners, and therefore also impotent or infirme, and the law could not take away sinne and infirmities, and giue strength to fulfil that which it gaue knowledge of. But this was God only able to doe, and for Christs sake only would he doe it. Therefore it is necessarie for al to beleene in Christ, and to be made his members, being incorporate into his Body which is his Catholike Church. For so (although they neuer yet did good worke, but al ill) they shal haue remission of their sinnes, and new strength withal, to make them able to fulfil the commandments of Gods law, yea & their workes after this shal be so gracious in Gods sight, that for them he wil giue them life euertlasting. This is the necessitie, this is also the fruit of Christian Religion. And therefore he exhorteth al, both Gentils and Iewes, as to receiue it humbly, so also to perseuer in it constantly vnto the end, against al seduction of heresie, and against al terror of persecution: and to walke al their time in good workes, as now God had made them able to doe.

The doctrine
of the Cath.
Church concern-
ing good
workes,

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no workes of the vnbeleeuing or vn baptized, whether they be Iewes or Gentils, can saue them: no nor of any Heretike, or Schismatike, although he be baptized, because he is not a member of Christ. Yea more then that, no worke of any that is not a liuely member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sinne, no worke that he doth, is meritorious or able to saue him.

S Pauls doctrine concern-
ing faith and
good workes.

This very same is S. Pauls doctrine: he demeth to the workes of such as haue not the Spirit of Christ, al verue to iustifie or to saue, neither requireth he a mā to haue had knowledge of the Law, or to haue kept it as a law, as though otherwise he might not be saued by

by Christ: but yet when he is Christened, he requireth of necessity, that he keep Gods commandements, by avoiding of all sinne, and doing good workes: and to such a mans good workes be attributeth as much vertue as any Catholike of this time.

Nevertheless there were certaine at that time (as also at the Heretikes of this our time) whom S. Peter termeth vnlerned and vnstable, who reading S. Pauls Epistles, did misinterpret his meaning, as though he required not good workes no more after Baptisme, then before Baptisme; but held that only Faith did iustifie and save a man. Thereupon the other Apostles wrote their Epistles, as S. Augustin noteth in these wordes: Therefore because this opinion (*Ad salutem obtinendam sufficere solum fidem*, that only faith is sufficient to obteine saluation) was then risen, the other Apostolical Epistles, of Peter, Iohn, Iames, Iude, doe against it specially direct their intention: to auouch vehemently, *fidem sine operibus nihil prodesse*, that faith without workes proueth nothing. As also Paul himself did not define it to be *quasi uersum, qua in Deum creditur*, whatsoeuer manner of faith wherewith we beleue in God, but that wholesome & expresse Euangelical faith, whose workes proceed from loue, and the faith (quoth he) that worketh by loue. Wherevpon that faith, which some thinke to be sufficient to saluation, he so affirmeth to profit nothing, that he saith: *If I should haue all faith, so that I could remoue mountes, and haue not charitie, I am nothing.*

He therefore that wil not erre in this point, nor in any other, reading either S. Pauls Epistles, or the rest of the holy Scriptures, must stick fast to the doctrine of the Catholike Church, which Church S. Paul termeth the pillar & ground of the truth: Assuring himself that if any thing there sound to him as contrarie herunto, he saileth of the right sense, and bearing alwaies in his mind the admonition of S. Peter, saying: As also our most deare brother Paul according to the wisdom giuen to him, hath written to you: as also in his Epistles, speaking in them of these things, in the which are certaine things hard to vnderstand, which the vnlerned and vnstable depraue, as also the rest of the Scriptures, to their owne perdition. You therefore, Brethren, foreknowing, take heed lest ye be led amisse by the errour of the vnwise, and fall away from your owne stedfastnes.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITTEN, and the Argument thereof.

THE historie of S. Paul, until he came to Rome, S. Luke in the Actes of the Apostles wrote exactly: and though without any mention of his Epistles, yet certaine it is, that some of them he wrote before he came there; to wit, the two vnto the Corinthians, and this to the Romanes: & (* as it seemeth) before them all, the Epistle to the Galatians. Wherein yet because he maketh mention of the foureteenth yeare after his conuersion, it appeareth, that he preached so long without any writing.

And this order may thus briefly be gathered. First he preached to the Galatians Act. 16. and passing through Phrygia and the countrey of Galatia. Wherof he maketh mention himselfe also, Gal. 1. We euangelized to you. Gal. 4. : I euangelized to you heretofore. After which the false Apostles came and persuaded

them to receive Circumcision Whereupon he saith Gal. 1. I marvel that thus so soone you are transferred from him that called you to the grace of Christ, vnto another Gospell: and rebuketh therefore Gal. 4. saying. And I would I were with you now. And accordingly he came vnto them after ward, as we read Act. 18. Walking in order through the countie of Galatia and Phrygia, confirming al the Disciples. At which time also it seemeth, that he took order with them about those contributions to help the need of the Christians in Hierusalem, whereof he speaketh 1. Cor. 16 And concerning the collections that are made for the Saints, as I haue ordeined to the Churches of Galatia, so doe you also. By which words also it is euident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the 11. chapter he maketh mention of 14. yeares, not only after his Conuersion, as to the Galatians, but also after his Rapte, which seemeth to haue been when he was at Hierusalem Act. 9. four yeares after his Conuersion, in a trance, as he calleth it. Act. 22. 17.) then were they ready. For so he saith 2. Cor. 8. You haue begun from the yeare past, and 2. Co. 9. For the which I doe glorie of you to the Macedonians; that also Achaia is ready from the yeare past: Howbeit it followeth there: But I haue sent the Brethren, that (as I haue said) you may be ready: lest when the Macedonians come with me, and find you vntready, we be ashamed. But when he wrote to the Romanes, then was he now come to Corinth for the purpose, and had received their contribution, and was ready to goe with it vnto Hierusalem. For so he saith Rom. 15. Now therefore I wil goe vnto Hierusalem to minister to the Saints. For Macedonia and Achaia haue liked wel to make some contribution vpon the poore Saints that are in Hierusalem.

The argument
of the Epistle
to the Roma-
nes

Epiph. Her.
41. Marcion.
Aug. in Expos.
incho. Ep. ad
Rom.
21. Cor. 8.
b. Ephes. 1.

The workes of
the Law.

So then, the Epistle to the Romanes was not the first that he wrote. But yet it is
and alwaies was first, because of the primacie of that Church. For which cause
also he handleth in it such matters as pertained not to them alone, but to the vniuersal
Church, and specially to al the Gentils: to wit, the very frame (as it were) of the
Church of Christ. Tanquam enim a proprio Domino legatione fungens,
hoc est, pro lapide angulari, utrumque populum tam ex Iudæis quam
ex Gentibus connectit in Christo per vinculum gratiæ. so saith s. Angu-
stin, giuing valiantly the argument; in english thus: As being a Legate for our
Lord himself, that is, for the corner-stone, he knitteth together in
Christ by the band of Grace, both peoples, as wel of the Iewes as of
the Gentils. shewing, that neither of them had in their Gentilitie or Iudaisme any
workes to brag of, or to challenge to themselves iustification or salvation thereby, but
rather feared they had to be sore for, and to humble themselves to the saue of Christ,
that so they might haue remission of them, and strength to doe meritorious workes
afterward. In which sort because the Gentils did humble themselves, therefore had they
found mercy though they neuer wast of the Law of Moyses: but the Iewes, because they
stood vpon their owne workes, which they did by their owne strength, with the know-
ledge of the Law (being therefore also called the workes of the Law,) & so
would not humble themselves to beleeue in Christ: conceived, they wast of mercy, and
became reprobate, excepting a few Reliquæ that God of his goodnes had reserved to
himself. Howbeit in the end, when the sinner of the Gentils is come into the Church,
then shall the sinner of the Iewes also open their eyes, acknowledge their error,
and submit themselves to Christ and his Church, in like manner. In the meane
time,

time, those that haue found the grace to be Christians, be exhorted to perseuerance (as it was specially needful in those times of persecutions) and to lead their whole life now after Baptisme in good works: and to be careful of vniue, leaving this eue one with another, both Iew and Gentil, at that they may, and giuing no offence to them that are weak. Thus he disputeth, and thus he exhorteth through the whole Epistle. though, if we wil diuide it by that which is principal in each part, we may say, that vnto the 12. chapter is his disputation: and from thence to the end, his exhortation.

Now in these points of faith, and in al others (as also in example of life) the commendation that be giueth to the Church of Rome, is much to be noted. Your faith is renowned in the whole world; and your obedience is published into euery place. I reioyce therefore in you. And againe: you haue obeyed from the hart vnto that forme of doctrine, which had been deliuered to you. And thereupon againe. I desire you, Brethren, to marke them that make dissensions and scandals contrarie to the doctrine which you haue learned, and auoid them. For such doe not serue Christ our Lord, but their owne belly. and by sweet speeches and benedictions seduce the harts of innocents. Therefore to shun Luther and Caluin, and al their errors, we haue iust reason and good warrant. They make dissensions and scandals against the doctrine of the Romane Church. Let no man therefore be seduced by their sugred wordes.

Rom. i.
Rom. 16.

Rom. 6.

Rom. 16.

Y iij





Michel van Lochon fecit.

*In medio Ecclesie aperiat os eius, et impleat eum
Dominus spiritus, scientiae et intellectus.*

He meaneth
not God's owne
iustice in him-
self, but that
iustice wher-
with God in-
deweth man
when he iustifi-
eth him. *Ag.
de Sp & li. 4. 9.*
Wherby you
may gather the
vaine of the
Heretical im-
putative iusti-
ce.
e Loe these &
the like are the
Images or
Idols so often
condemned in
the scriptures,
& not the holy
Images of
Christ and his
Saints.
e Eph 4. 19 he
saith, *They haue
deuoured or giuen
vp themselves in
all uncleannesse.*
By which col-
lece of scrip-
tures we learne
that their lues
are the cause
of their owne
sinne and dam-
nation, God of
his iustice per-
mitting & lea-
uing them to
their owne wil,
and so giuing
them vp into
passions &c.

unto you (and haue been stated hitherto) that I may have some fruit
in you, as also in the other Gentils. 14. To the Greeks & the Barbarous,
to the wise and the vnwise I am debter. 15. So (as much as is in me) I am
ready" to euangelize to you also that are at Rome.

16. For I am not ashamed of the Gospel, For it is the power of God,
vnto saluation to euery one that beleeueth, to the Iewes first and to the
Greeke. 17. For the iustice of God is revealed therein by faith, into
faith, as it is written: *And the iust" lieth by faith.*

18. For the wrath of God from Heaven" is revealed, vpon all impie-
tie and iniustice of those men that deteine the veritie of God in iniu-
stice: 19. because, that of God which is knowen, is manifest in them.
For God hath manifested it vnto them. 20. For his inuisible things, from
the creation of the world are seen, being vnderstood by those things
that are made, his eternal power also and Diuinitie. so that they are
inexcusable, 21. Because whereas they knew God, they haue not glori-
fied him as God, or giuen thanks but are become vaine in their cogita-
tions, and their foolish hart hath been darkned. 22. For, saying them-
selues to be wise, they became fooles. 23. And they changed the glorie
of the incorruptible God, into a similitude of the image of a corrup-
tible man, and of foules and foure-footed beasts and of them that creep.
24. (For the which cause God hath deliuered them vp vnto the desires
of their hart, into uncleannesse, for to abuse their owne bodies among
themselves ignominiously.) 25. Who haue changed the veritie of God
into lying; and haue worshipped & serued the creature rather then the
Creatour, who is blessed for euer. Amen. 26. I herfore "God hath deliue-
red them into passions of ignomine. For their women haue changed the
natural vse, into that vse that is contrarie to nature. 27. And in like
manner the men also, leauing the natural vse of the woman, haue bur-
ned in their desires one toward another, men vpon men working turpi-
tude, & the reward of their errour (which they should) receauing in
themselves. 28. And as they liked not to haue God in knowledge;
God deliuered them vp into a reprobate sense, to doe those things that
are not conuenient 29. replenished with all iniquitie, malice, fornication,
auarice, wickednes, full of enuie, murder, contention, guile, mali-
gnitie, whisperers, 30. detractours, odible to God, contumelious, proud,
hawtic, inuentours of euil things, disobedient to parents, 31. foolish,
dissolute, without affection, without fidelitie, without mercie. 32. Who
whereas they knew the iustice of God, did not vnderstand that they
which doe such things, are "worthie of death: not only they that doe
them, but they also that consent to the doers.

also

Abac.
1, 4e iust-
Tegum

ANNOTATIONS.

CHAP. I.

Apostolical sal- 7 *Grate you & peace* It is a kind of blessing rather then a prophane salutation, proper
salutatio or bles- to the Apostles, of greater vertue then the benedictio of the Fathers in the old Testament.
sing. The

The holy Fathers of the Church seemed to abstaine from it for their reuerence to the Apostles. * The Manichees (August cons. ep. fund. c. 16.) and other Heretikes (as also these of our time) because they would be counted Apostles, & hence it.

The same used of Heretikes.

8. *To it faith renowned*) The holy Doctors upon these words of the Apostle, and specially by our Masters promise * made to Peter, that his faith should not faile, give great testimony for the providence of God in the preservation of the Romane faith. 5. The Romane Cyprian thus ep. 11. nu. 6. They are so bold to carry letters from prop'ane schismatikes to the chaire of Peter and the principal Church whence Peter's y^e must rise, not considering the Romane is commended. be them whose faith (the Apostle being the commendee), was praised, to whom misbe'esse can not haue access. So S. H. from Apolog. adu. Hatt. li. 3. c. 4. 10. 2. Know you that the Romane faith is commended by the Apstle's name's, will receive no such deceit, nor can be possibly changed, though an Angel taught it otherwise being sealed by S. Peter's authenticke. Againe ep. 63 ad Pannachi & Occanum c. 4. 10. 2. Whatsoeuer thou be that knowest new feller, I pray thee haue respect to the Romane eares, spare the faith which was praised by the Apostles voice. And in another place. Wil ye know, o Pan's, and Eustochium, how the Apostle hath named every promise with these promises the faith of the people of Rome is praised. We here as here so great concourse to Churches and Martyrs sepulchres? We here foundeth, Awen, like shinner from heauen, or where are the temples (void of idols) so shak'n as theret. Not that the Romanes haue another faith then the rest of Christians Churches, but that there is in them more deuotion and simplicitie of faith. In another place the same Holy Doctor signifieth that it is alone to say, the Romane faith, and the Catholike. Apolog. 1. adu. Hatt. c. 1. So doth S. Cyprian. ep. 12. num. 1. ad Antonianum and S. Ambrose de uisitatione, in med. Whereupon, this word, Romane, is added to Catholike, in many countries where S. Peter doth abound, for the better distinction of true beleeuers from Heretikes which in all Ages did hate and abhorre the Romane faith and Church, as all malefactours doe their Iudges and correctours.

The Romane faith is highly commended.

It cannot faile nor be corrupted

The Romane Nations, a robe of greater faith and deuotion.

The Catholike and Romane faith is alone.

9. *Serue in spirit*) Diuerse Heretikes when they heare that God is a spirit, and must be serued and adored in spirit, imagin that he must be honored only inwardly, without ceremonies & external workes which you see is otherwise, for that the Apostle serued God in spirit, by preaching the Gospel. To serue God then in spirit, is to serue him with faith, hope, and charitie, and with al wo^rkes proceeding of them as to serue him carnally, is, with workes external, without the said internal vertues.

How God is serued in spirit.

9. *Remember of you*) A great example of charitie for al men, specially for Prelates & Pastours, not only to preach, but to pray continually for the conuersion of people to Christi faith: Which the Apostle did for them whom he neuer knew, in respect of God's honour only and the zeale of soules.

Prayer for conuersion of soules.

11. *To euangelize*) The Gospel is not only the life of our Saviour written by the four re Euangelists, nor only that which is written in the new Testament but their whole course is not only the life of preaching & teaching the faith, which faith cometh ordinarily of preaching & hearing, and not of writing or reading. And the fore S. Paul thought not himself discharged by writing to the Romanes, but his desire was to preach vnto them for that was the proper commission giuen to the Apostles, * to preach to all Nations. The writing of the bookes of the Testament, is another part of God's providence, necessarie for the Church in general, but not necessarie for every man particular. as to be taught and preached vnto, is for every one of age and understanding. And therefore S. Peter (who was the cheife of the Commission) wrote little, many of them wrote nothing at all, and S. Paul that wrote most, wrote but little in comparison of his preaching; not to any but how, such as were converted to the faith by preaching before.

The Gospel is not only the life of our Saviour written by the four

The Apostles writing, and preaching,

whether more necessarie, and

17. *Unle by faith*) In the 10. to the Hebrewes, he sheweth by this place of the Prophet (Abraham.) that he wast though he liue here in peregrination, and seeth not presently nor enioyeth the life euerlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applyeth the Prophet's words further to this sente, That it is our faith, that is to say, the Catholike beleefe (saith S. Augustine li. 1. cont. 2. de Christian. ep. Pelag.) which maketh a iust man, and distinguisheth between the iust and vniu's, and faith which is that by the law of faith, and not by the law of workes. Whereof it inteth, that the law, workes is fit the Iudaean Philosopher, and the Heretike, though they be called in al workes of moral fact, & in vertues, could not yet be iust. and a Catholike Christian man liuing but an ordinate for the faith, he is iust, either for sinning greatly, or supplying his faults by penance it is iust. And that workes do not reuerend thby faith. Not that faith can save any man without workes, for it is not a whateuer, reprobate faith that we speake of, (as the holy Doctor saith) but that which worketh by charite,

charitie, and therefore remitteth finnes and maketh one iust See S. Augustines place.

Not on'ly faith.

11 is remitted) By al the passage following you may see, that the Gospell and Christ's law consisteth not only in preaching faith (though that be the ground, & is first alway to be done) but to reach vertuous life and good workes, and to denounce damnation to al them that commit deadly finnes & repent not. And againe we see that not only lacke of faith is a sinne, but al other actes done against God's commandements.

God is not the author of sinne.

26 Hath delivered them vp) As he saith here, God delivered them vp, so to the Ephesians (c. 4, 19.) he saith of the same persons and things: They delivered themselves vp to al uncleannesse So that it is not mea here that God doth drue, force, or cause any man to sinne, as diuers blasphemous Heretikes doe hold, but only that by his iust iudgement, for their owne deservings, and for due punishment of their former grievous offences, he withholdeth his grace from them, and so suffreth them to fall further into other finnes. As, for their crime of Idolatrie, to suffer them to fall into vnnatural abominations: as now for heresie, he taketh his grace and mercie from many, and so they fall headlong into al kind of impietie as contrarie wise, for his life, he suffreth many to fall into heresie. And for Christ's sake let every one that is entangled with the Idolatrie of this time, that is to say, with these new Sectes, locke wel into his owne conscience, whether his forsaking the true God, may not come vnto him for a punishment of his former or present ill life which he liueth.

God punisheth sinne by permitting men to fall further and further.

Sinnes mortal and venial.

31 Worthie of death.) Here you see why the Church taketh some finnes to be deadly, and calleth them mortal to wit, because al that doe them, are worthy of damnation: others be venial, that is to say, pardonable of their owne nature and not worthe of eternal damnation.

CHAP. II.

Now also he sheweth that neither the Iewes could be saved by the knowledge of the Law, of the which they did, so much brag against the Gentils, seeing they did not withstand sinne as the Gentils did. 14. And therefore that the true Iew is the Christian (though he be a Gentil) who by grace in his hart doeth the good workes that the Law commandeth.



OR the which cause thou art inexcusable, o man, whosoever thou be that iudgeth. For wherein thou iudgeth another, thou condemnest thyself For thou doest the same things which thou iudgeth. 2. For we know that the iudgement of God is according to veritie vpon them that doe such things. 3. And doest thou suppose this, o man, that iudgeth them which doe such

things, and doest the same, that thou shalt escape the iudgement of God? 4. Or "doest thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? 5. But according to thy hardnes and impenitent hart, thou heapest to thy self wrath, in the day of wrath and of the reuelation of the iust iudgement of God, 6. who wil render to every man" according to his workes: 7. to them truly that according to patience in good worke, seeke glorie and honour and incorruption, life eternal, 8. but to them that are of contention, and that obey not the truth, but giue credit to iniquitie, wrath and indignation. 9. Tribulation and anguish vpon every soul of man that worketh euil, of the Iew first and of the Greek: 10. but glorie and honour and peace to every one that worketh good, to the Iew

Good me also according to the merits of their good wil shall haue their reward. Aug. ep. 47. That is, the Iew.

ps 66, 13.

Deu 10,
17. A. 11.
10, 14.
Nu 7, 21
Leu 1, 11.

and to the Greek. 11. For^a there is no acception of persons with God, 12. For whosoever haue sinned without the Law, without the Law shal perish: and whosoever haue sinned in the Law, by the Law shal be iudged. 13. For^a "not the hearers of the Law are iust with God: but the doers of the Law" shal be iustified. 14. For when the Gentils which haue not the Law, naturally doe those things that are of the Law, the same not hauing the Law, themselves are a law to themselves: 15. who shew the workes of the Law written in their hearts, their conscience giuing testimonie to them, and among themselves mutually their thoughts accusing, or also defending, 16. in the day when God shal iudge the secrets of men, according to my Gospel, by IESVS CHRIST.

17. But if thou be surnamed a Jew, and retest in the Law, and doest glorie in God, 18. and knowest his wil, and approvest the more profitable things, instructed by the Law, 19. presamest that thyself art a leader of the blind, a light of them that are in darknes, 20. a teacher of the foolish, a master of infants, hauing the forme of sciēce & of veritie in the Law. 21. Thou therefore that teachest another, teachest not thyself: that preachest, men ought not to steale, thou stealest. 22. that sayest men should not commit adoutrie, thou committest adoutrie: that abhorrest idols, thou doest sacrifice. 23. that doest glorie in the Law, thou by preuariance of the Law doest dishonour God. (24. For^a the name of God through you is blasphemed among the Gentils, as it is written.) 25. Circumcision indeed profiteth, if thou obserue the Law: but if thou be a preuicator of the Law, thy circumcision is become prepuce. 26. If then the prepuce^b keepe the iustices of the Law, shal not his prepuce be reputed for circumcision? 27. and shal not that which of nature is prepuce, fulfilling the Law, iudge thee, that by the letter and circumcision art a preuicator of the Law? 28. For not he that is in open shew, is a Jew, nor that which is in open shew in the flesh, is circumcision: 29. but he that is in secret is a Jew; and the Circumcision of the hart, in spirit, not in the letter: whose praise is not of men, but of God.

It is a shameful and damnable thing for Preachers, Teachers, or other guides of mens life, to commit the same things themselves, which they reprove in other.

It is a great sinne that by the life of the faithful, our Lords name should be ill spoken of among the misbelievers, and many withdrawn from the true religion thereby. Prepuce is the foreskin not circumcised, & therefore signifieth the Gentils, or the state and condition of the Gentils: as circumcision, the Jewes and their state.

Esai. 1,
Ex 36,
10.

ANNOTATIONS.

CHAP. II.

^a *Them that iudge*) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenses, though themselves be sometimes guilty in their conscience of the same or greater. yet may it be matter of aggravating sinnes before God, when they wil not repent of those offenses themselves, for the which they punish others: but if they be open offenders themselves, in the same sort for which they iudge other, they giue scandal, and thereby aggravate their sinnes very much. Properly here he forbiddeth to charge another falsely or truly with these crimes whereof himself is as far equall or more then the other, as the Jewes specially did the Gentils, to whom he speaketh here.

Iudging other men.

^b *Doest thou circumcise*) This preacheth hat God offereth his grace & mercie to many, & by long patience & sufferance expected their repentance, differing their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is he

God's long suffering is for our repentance.

cause

cause of their sinne but contrariwise that they harden their owne hearts, and of their owne free-will reject his grace and contemne his benigneitie.

Good workes
meritorious.

6. *According to his workes.*) Though the holy Apostles special purpose be in this Epistle, to commend unto the Gentils that trusted so much in their moral workes, the faith in Christ; yet lest any man should thinke or gather vntuly of his wordes, that Christian mens workes were not meritorious or the cause of saluation, he expressly writeth, that God giueth as wel euertlasting life and glorie to men, for and according to their good workes, as he giueth damnation for the contrarie workes. And howsoever Heretikes sandly fly from the euidence of these places, yet S. Augustine saith, *Life euertlasting to be rendred for good workes according to this manifest Scripture. God shal reward every man according to his workes.* 21. de
grat &
lib arb.
c. 18.

The first iustifi-
cation with
out workes;
the second by
workes
S. Paul spea-
keth of the first
specially, S.
James of the
second.

13. *Not by hearre.*) This same sentence agreeable also to Christes wordes (*Mat. 7. 21*) is the very ground of S. James disputation, that not faith alone, but good workes also doe iustifie. Therefore S. Paul (howsoever some perversely contest his wordes in other places) meaneth the same that S. James. And here he speaketh not properly of the first iustification, when an infidel or il man is made iust, who had no acceptable workes before to be iustified by (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, which hath that is in Gods grace, daily proceedeth in, by doing al kind of good workes, which be iustices, and for doing of which, he is iust indeed before God. And of this kind doth S. James namely treat. Which is directly against the Heretikes of this time, who not only attribute nothing to the workes done in faine and schelmitie, but esteeme nothing at all of a Christian mens workes toward iustification & saluation, condemning the as vncleane, sinful, hypocritical, Pharisical which is directly against these & other Scriptures, and plaine blaspheming of Christ and his grace, by whose spirit and cooperation we doe them.

Against impu-
tation of iustice.

14. *Shal be iustified.*) Of al other Articles decentfully handled by Heretikes, they vse most guile in this of Iustification; & specially by the equiuocation of certaine wordes; which is proper to contentious wranglers, and namely in this word, *Iustifie* Which because they find sometime to signifie the acquitting of a guilty man of some crime whereof he is indeed guilty, & for which he ought to be condemned, (as by mans iudgement either of ignorance or of purpote often a very manifest fault is deemed or declared & pronounced innocent) they falsly make it so signifie in this place & the like, wheretoeuer man is said to be iustified of God for his workes or otherwise as though it were said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ though he be not indeed iust. or of fauour reputeth him as iust, when indeed he is wicked, impious, and vnjust. Which is a most blasphemous doctrine against God, making him either ignorant who is iust, & so to erre in his iudgement, or not good, that

The inherent
iustice more
for Gods glo-
rie, & for the
commendation
of Christ's me-
rites.

can loue and saue him whom he knoweth to be euil. And a maruelous pitiful blindness it is in the Churches Adversaries, that they should thinke it more to Gods glorie, and more to the commendation of Christes iustice, merites, and mercede, to call and count an il man so continuing, for iust, then by his grace and mercede to make him of an il one, iust indeed, and so truly to iustifie him, or as the word doth here signifie, to esteeme and approve for iust indeed, him that by his grace keepeth his law and commandements. For, that the keeper or doer of the commandements be iust and so reputed, it is plaine by the correspondence to the former wordes. *Not the hearers are iust, but the doers.* Whereupon S. Augustine de Sp. & in c. 26. 103 hath these wordes: *When it is said, The doers of the Law shal be iustified, w^{ch} a. other thing is said, than, The iust shal be iustified? for the doers of the Law verily are iust.*

True iustice
both in Jew
and Gentile
by keeping the
Law.

14. *Keepeth himselfe.*) If a Gentil either now since Christ, by his grace and faith, or any other before Christ, not of the stocke of Abraham, through the Spirit of God keep the iustices of the Law, he is iust no lesse then if he had been outwardly circumcised, and shal condemn the circumcised Jew not keeping the Law, without which, his outward Sacrament cannot serue him, but hath be much to his condemnation, that hauing the law and peculiar Sacraments of God, he did not keepe the Law, nor inwardly exercise that in his hart which the outward signed import. And al this is no more but to insinuate that true iustice is not in faith only or knowledge of the Law or in the name either of Jew or Christian, but in doing good workes and keeping the Law by Gods grace.

The letter, and
the spirit.

19. *In spirit, not letter.*) The outward ceremonies, Sacraments, threatnes, and commande-
ments

ments of God in the Law, are called the *letter*, the inward working of God in man hath & in dawning him with faith, hope, and charitie, and with love, liking, will, & abilitie to keepe his commandements by the grace and merites of Christ, are called the *spirit*. In which sense, the carnal Jew was a Jew according to the letter, and he was circumcised after the letter, but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods sight that which was meant by that carnal signe, is a Jew according to the spirit, & iustified by God. Of the spirit and letter S. Augulline made a famous worke, very necessarie for the understanding of this Epistle.

The carnal, & spiritual Jew.

CHAP. III.

He granteth that the Jewes did passe the Heathen Gentils, in Gods benefites, 9 but not in their owne workes: concluding, that he hath shewed both Jew and Gentil to be sinners: 18. and therefore (inferring) that there must be some other way to saluation indifferent to both; which is to beleene in IESVS CHRIST, that for his sake their sinnes may be forgiven them.

WHAT preeminence then hath the Jew, or what is the profit of circumcision? 2 Much by al meanes. First surely because the wordes of God were committed to them 3. For what if certaine of them haue not beleueed? Hath their incredulitie made the faith of God frustrate? 4. God forbid. But * God is true, & * every man a lyer, as it is written That thou maest be iustified in my wordes, and overcome when thou art iudged 5. But if our iniquitie commend the iustice of God, what shal we say? Is God vnjust that executeth wrath? (I speake according to man) 6. God forbid, otherwise how shal God iudge this world? 7. For if the veritie of God hath abounded in my lie, vnto his glorie, why am I also yet iudged as a sinner, 8. and not (as we are blasphemed, and as some report vs to say) let vs doc euil, that there may come good? whose damnation is iust.

God only by nature is true, al mere men by nature may lie, deceiue & be deceiued. yet God by his grace & spirit may & doth professe the most ex and principal Gouerners of his people & the Church and Councells of al truth, though they were and are mere men. *Apptum.* A kind of liell serpents.

9. What then? doe we excel them? No, not so. For we haue argued the Jewes and the Greeks, al to be vnder sinne, 10. as it is written. That there is not any man iust, 11. there is not that understandeth, there is not that seeketh after God, 12. Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not so much as one. 13. Their throte is an open sepulchre, with their tongues they deale deceitfully. The venime of aspes vnder their lippes 14. Whose mouth is full of malediction and bitterness: 15. Their feet swift to shed blood. 16. Destruction & miserie in their waies. 17. And the way of peace they haue not known. 18. There is no feare of God before their eyes. 19. And we know that whatsoever the Law speaketh, to them it speaketh that are in the Law, that euery mouth may be stopped, & al the world may be made subiect to God so because * by the workes of the Law no flesh shal be iustified before him For by the Law is the knowledge of sinne.

To beleene in him, here cometh not only the act of faith, but of hope & charitie, as the Apostle teacheth himself Gal. 1, 6

20. But now without the Law the iustice of God is manifested, testified by the Law and the Prophets. 21. And the iustice of God by faith of IESVS CHRIST, vnto al and vpon al that beleue in him. For there is no distinction 22. For al haue sinned, and doe need the glorie of God. 23. Iustified gratis by his grace, by the redemption that is in

No man at

CHRIST

352
 reiner. In his
 iustification by
 the merit of ei-
 ther of his
 faith or works,
 but merely by
 Christes grace
 and mercie
 though his
 faith & workes
 proceeding of
 grace be dis-
 positions and
 preparations
 thereunto.

CHRIST IESVS, 25. whom God hath proposed a^r propitiation^r, by faith
 in his blood, to the shewing of his iustice, for the remission of former
 finnes, 26. in the toleration of God, to the shewing of his iustice in this
 time. that he may be iust, and iustifying him that is of the faith of IESVS
 CHRIST.
 27. Where is then thy boasting? it is excluded By what law? of deeds?
 No, but by the law of faith. 28. For we account a man to be iustified
 " by faith without the works of the Law. 29. Is he God of the Iewes
 only? is he not also of the Gentils? Yes of the Gentils also. 30. For it is
 one God, that iustificeth circumcision by faith, and prepuce by faith.
 31. Doe we then destroy the Law by faith? God forbid, but we doe esta-
 blish the Law.

propitiation.

ANNOTATIONS.

CHAP. III.

S Pauls teach-
 eth mistaken
 of the wicked

The sense of
 the places that
 sound as if God
 caused sinne.

If w^h it is said
 none iust,

[If your iniquity] No marvel that many now a-dates deduce false and detestable con-
 clusions out of this Apostles high and hard writings, seeing that S. Peter noted it in his
 dates, and himself here confesseth that his preaching & speeches were then falsely mis-
 construed, as though he had taught that the Iewes & Gentils ill life & incredulity had
 been directly the cause of Gods more mercie, & that therefore sinne cometh of God to
 the advancement of his glorie, & consequently that men might or should doe it, that
 good might ensue thereof. Which blasphemous constructions they took of these and
 the like wordes. Where sinne abounded, there did grace more abound. and : The Law entered in,
 that sinne might abound, and out of the Psalmic 30 *Thou shalt be iustified in thy words, and
 overcome when thou art iudged.* As though he meant that men doe sinne, to the end that
 God may be iustified. And at all these & the like places of the Apostle though forewar-
 ned by S. Peter, and by the Apostles owne defence and Protestation, that he neuer
 meant such horrible things, yet the wicked also of this time doe stumble and fall. But the
 true meaning is in all such places, that God can and doth, when it pleaseth him, convert
 those finnes which man committeth against him & his commandments, to his glorie:
 though the finnes themselves stand not with his wil, intention, nor honour, but be direct-
 ly against the same, and therefore may not be commended that any good may fall. For,
 what good soever accidentally falleth, it proceedeth not of the sinne, but of Gods mercie
 that can pardon, and of his omnipotence that can turne it to good. And therefore against
 those carnal interpretations, S. Paul very carefully & diligently goeth reason also in
 this place, v. 6, that it is impossible because God could not iustly punish any man,
 nor sit in iudgement at the last day for sinne without plaine iniurie, if either himself
 should have sinne committed, or man might doe it to his glorie. Therefore let all sincere
 Readers of the Scriptures, and specially of S. Pauls writings, hold this for a certaintie,
 as the Apostles owne defence (whatsoever he seeme to say hereafter sounding in their
 sense, that sinne cometh of God, or may therefore be commeth that he may worke
 good thereof) that the Apostle himself condemneth that sense as slanderous and blasphe-
 mous.

30 *Nemo iustus*) These general speeches, that both Iew and Gentile be in sinne, and
 none at all iust, are not so to be taken, that none in neither sort were ever good: the
 Scriptures expressely saying that Iob, * Zacharie, Elisabeth, and such like, were iust
 before God, & it were blasphemous to say that these words alleaged out of the 14 Psalm
 were meant in Christes mother, in S. Iohn the Baptist in the Apostles &c. For, this only
 is the sense that neither by the Law of nature, nor Law of Moyses, could any man be
 iust or avoid such finnes as here be reckened, but by faith and the grace of God, by
 which there were a number in all Ages (specially among the Iewes) that were iust and
 holy, whom these words touch not, being spoken only to the multitude of the wicked,
 which the Prophet maketh as it were a several body conspiring against Christ, and
 persecuting the iust and godly of which it complaineth he saith, that none was iust nor fear-
 ed God.

2. Pet. 3.

Ro 5. 10
 Ro. 5. 4

Iob 1;
 * Lm. 12

20. By the worker of the Law.) S Hierom and S Chrysostom expound this of the ceremonial worker only and in that sense the Apostle specially protesteth this proposition in his Epistle to the Galatians. But it is true also of al man's moral worker done faith & grace without faith & the grace of God, which can not be acceptable or available in God's sight, to iustifie any man. And so S Augustine taketh it De Sp & In 1 8 to 1.

21. Justice of God.) Beware of the wicked and vaine commentarie of the Calvinistes, The Heretikes glossing, the iustice of God to be that which is resident in Christ, apprehended by our faith, and so that imputed to vs which we indeed have not. Wherein at once they have phantastical or imputative iustice, forged themselves against God's manifest word, a new no iustice, a phantastical apprehension of that which is not, a false faith and vnttrue imputation. Whereas the iustice of God here, is that wherewith he indoweth a man at his first conuersion, and is now in a man, and therefore man's iustice: but yet God's iustice also, because it is of God. Of this iustice in vs, whereby we be truly iustified and indeed made iust, S. Augustine speaketh thus: The grace of Christ doth worke our illumination and iustification inwardly also. And againe He giveth to the faithful the most secret grace of his Spirit, which secretly he powreth into infants also. And againe They are iustified in Christ that beleeue in him through the secret communication and inspiration of spiritual grace, whereby every one learneth to our Lord. And againe He maketh us, remaining by the Spirit, and regeneration by grace.

True inhering iustice.

22. By faith, without worker) This is the place whereupon the Protestants gather falsely their only faith, and which they commonly avouch, as though the Apostle said, that only faith doth iustifie. Where he both in wordes and meaning excepteth only the worker of the Law done without Christ before our conuersion: neither excluding the Sacraments of Baptisme or Penance, nor hope and charitie, or other Christian vertues; al which be the iustice of faith. As the good worker proceeding thereof, be likewise the law and iustice of faith. Al which the Adversaries would exclude by foisting in the terme, only. Of which kind of men S. Augustine vpon this place saith thus: What works understanding that which the Apostle saith, (we cannot a man to be iustified by faith without the worker of the Law) did thinke that he saith, faith would suffice a man though he lived it and had from iustification no good worker. Which God forbid the wises of election should imagine who in a certaine place after this he had said, * In Christ I & S V S number circumstances & preface and which any man, he straightly added, but faith which worketh by love.

CHAP. III.

That Abraham was not iustified by his owne power, but by God's grace, in whom he beleeued (6. which is a way for the sinner also to come to iustice.) 9. And that, seeing he was not as then circumcised, not only the circumcised Jew, but also the vncircumcised Gentil may by beleeuing the Christian faith, come to iustice, as Abraham did: 11. specially considering also, that Abraham was promised to be Father of the whole world, and not only of the Jewes, to whom only the Law was given and that, not to fulfil the promise, but for another cause.



WHAT shal we say then that " Abraham did find, our Father according to the flesh? 2. 1 or if Abraham were iustified " by works he hath glorie, but not with God. 3. For what saith the Scripture? Abraham beleeued God, & it was reputed him to iustice. 4. But " to him that worketh, the reward is not imputed according to grace but according to debt. 5. But " to him that worketh not, yet beleeueth in him that iustificeth the impious, his faith is reputed to iustice according to the purpose of the grace of God. 6. " As David also termeth the blessednes of a man, to who God reputeth iustice without works: 7. Blessed are they,

whose

"The word *Reputed, doth not diminish the truth of the iustice, as though it were reputed for iustice being not iustice indeed, but signifieth, that as it was in itself, so God esteemed & reputed it as the same greeke word must needs be taken* *in those iniquities be forgiven, and whose sinnes be covered. 8. Blessed is the man to whom our Lord hath not imputed sinne.*

9 This blessednes then doth it abide in the circumcision, or in the prepuce also? For we say that vnto Abraham faith was "reputed to iustice. 10. How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce. 11. And "he receiued "the signe of circumcision," a seale of the iustice of faith that is in prepuce: that he might be the Father of al that beleeeue by the prepuce, that vnto them also it may be reputed to iustice. 12. and might be Father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the prepuce of our Father Abraham. 13. For not by the Law was the promise to Abraham, or to his seed, that he should be heire of the world, but by the iustice of faith. 14. For if they that are of the Law, be heires, faith is made void, the promise is abolished. 15. For the Law worketh wrath. For where is no Law, neither is there transgression. 16 Therefore of faith: that according to grace the promise may be firme to al the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the Father of vs al, (as it is written 17. For, a Father of many Nations haue I appointed thee) before God, whom "thou didst beleeeue", who quickneth the dead; and calleth those things that are not, as those things that are. 18. Who contrarie to hope beleeeued in hope, that he might be made the Father of many Nations, according to that which was "said to him "So shall thy seed be, as the starrs of Heaven, and the sand of the sea. 19. And he was not weakened in faith, neither did he consider his owne body now quire dead, whereas he was almost an hundred yeares old, and the dead matrice of Sara. 20. In the promise also of God he staggered not by distrust, but was strengthened in faith, giuing glorie to God: 21. most fully knowing that whatsoever he promised, he is able also to doe. 22. Therefore was it also reputed him to iustice.

23. And it is not written only for him, that it was reputed him to iustice: 24. but also "for vs, to whom it shal be reputed beleeeuing in him, that raised vp Iesus Christ our Lord from the dead, 25. who was deliuered vp for our sinnes, and rose againe for our iustification.

ANNOTATIONS.

CHAP. III.

Abraham's
works before
faith.

1. (Abraham.) The Apostle disputing in this chapter, as before, against them that thought they might be iustified by their works done without the grace of Christ & faith in him, proposeth Abraham for an example, and proueth that he had no iustice nor estimation of iustice before God by any works done before he had faith, or that proceeded not of faith & God's grace.

Iustice before
men, & iustice
before God.

2. By works.) If Abraham did any commendable works before he beleeeued Christ, as many Philosophers did, men might count him iust therefore, but in God's sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should neuer haue had the estimation of a iust man. Therefore God in the Scriptures re-

puting

Gen. 17,
10.

Gen. 17,
4.
"he be-
lieued,

Gen. 15,
5.

reputing him as a iust man, gather the cause thereof, saying: Abraham beleued God and is Not works, but mere grace, was reputed as iust for iustice.

4. To him that worketh.] That is to say: He that presumeth of his owne works as done is cause of our of himself without faith, Gods help, and grace. and saying, that grace or iustification first iustifications were giuen to him for his works, this man doth challenge his iustification as debt, & not as of fauour & grace.

5. To him that worketh not.] He worketh not (in this place) that hath no works or alledgeeth not his works done in his infidelitie as cause of his iustification, but faith in Christ, & that proceeding of mere grace. Whereupon S. Augustine saith: *A new question is founde thus: And if faith giuen is thus, make thee iust, it found thee a wicked one whom it might make iust? If it found thee wicked, and of such an one made thee iust, what works hadst thou being then wicked? No: so couldst thou haue (nor canst haue) before thou beleeuest. Beleeue then in him that iustifieth the impious, that thy good works may be good work indeed.* August. In Psal. 31.

5. Aijre

6. As David termeth.] The Protestants for, *et termis*, translate, *describeth*, for that they would haue the ignorant beleeue, the whole nature & definition of Iustification to be nothing els but remission of sinnes, and no grace or inherent iustice giuen from God at al. When the Apostle would say nothing els, but that in the first iustification God findeth no good works or merites to reward, but only sinnes to forgive vnto such as haue faith in him.

7. Couered & not imputed.) You may not gather (as the Heretiks doe) of these termes, What is, *sinnes couered*, and, *not imputed*, that the sinnes of men be neuer truly forgiven, but hidden only. For that derogatech much to the force of Christs blood & to the grace of God, by which

1. Cor. 1, 19 our offences be truly remitted. He is the Lamb that taketh away the sinnes of the world, that washeth, and blancheth out our sinnes. Therefore to couer them, or, not to impute them, it, not to charge vs with our sinnes, because by remission they be cleane taken away: otherwise it were but a feined forgiveness. See S. Augustine in Psal. 31. *enarrat. 2.*

8. As a scale.) The Heretikes would proue hereby, that the Sacraments of the Church giue not grace or iustice of faith, but that they be notes, markes, and badges only of our remission of sinnes had by faith before, because Abraham was iust before and took this Sacrament for a scale thereof only. To which must be answered, that it followeth not that it is so in al, because it was so in the Patriarch, who was iust before, and was therefore as it were the Founder of Circumcision, or he in whom God would first establish the same: no more then it followeth that, because the Holy Sacrament of the Altar remitted not sinnes to Christ nor iustified him, therefore it hath that effect in none. Look S. Augustine *de Baptismo contra Donatistas* 4. c. 24. Where you shal see that (though not in Abraham) yet in Isaac his sonne, and so consequently in the rest, the Sacrament went before, and iustice followed.

The Sacraments are not mere markes, but causes of iustification.

24. For vs, to whom it shal be reputed.) By this it is most plaine against our Adversaries, that the faith which was reputed for iustice to Abraham, was his beleeve of an Article revealed to him by God, that is to say, his assent & credit giuen to Gods speeches: as in vs his posteritie according to the spirit, it is here plainly said, that iustice shal be reputed to vs by beleeuing the Articles of Christs death and Resurrection, and not by any sond special faith, *fiducia*, or confidence of each mans owne saluation. To establish the which iustio, they make no account of the faith Catholike, that is, wherewith we beleeue the Articles of the faith, which only iustifieth, but call it by conceipt, an historical faith so as they may terme Abraham's faith, & our Ladies faith, of which it was said, *Beata quæ credidisti*, *blissed art thou that hast beleeued*. And so in truth they deny as wel the iustification by faith, as by works.

By what faith we are iustified.

Luc. 1, 47.



CHAP. V.

Having therefore through faith in Christ obtained the beginning, he sheweth what great cause we have to hope for the accomplishment 12. And then he proceedeth in his arguing, and sheweth that as by one, all were made sinners, so by one, all must be made iust.

The Epistle on
Imber datur
day in whifun-
week And for
many Martyrs
Christians men
doe not vaunt
themselves of
the creature
of their sa-
tion, but glori-
in the hope
thereof only,
which hope is
hereinward
to be given in
our iustification,
& is after ward
to be confirmed
by probation in
tribulation.
The Heretikes
falsely translate
of no strength, to
take away all
free-will. 13.
1st. 1340.

Here we may
see against the
Heretikes, that
they which be
borne of Christ
and iustified by
him, be made
& confirmed
iust indeed, &
not by imputa-
tion only, as
that he borne
of Adam, be
vniust and sin-
ners in truth, &
not by imputa-
tion.

BEING iustified therefore by faith, " let vs haue peace toward God by our Lord IESVS CHRIST; 2. by whom also we haue " access through faith into this grace wherein we stand, and glorie, " in the hope of the glorie of the sonnes of God. 3. And not only this, but also we glorie in tribulations, knowing that tribulation worketh patience: 4. and patience, probation, and " probation, hope, 5. and hope confoundeth not: because " the charitie of God is powred forth in our hearts, by the Holy Ghost which is given vs. 6 For why did Christ, when we as yet were weake, according to the time die for the impious? 7. For, scarce for a iust man doth any die for perhaps for a good man durst some man die. 8. But God commendeth his charitie in vs because, when as yet we were sinners, Christ died for vs. 9. Much more therefore now being iustified in his blood, shal we be saved from wrath by him. 10. For if, when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, shal we be saved in the life of him. 11. And not only this, but also we glorie in God through our Lord IESVS CHRIST, by whom now we haue receiued reconciliation.

12 Therefore, as " by one man sinne entred into this world, and by sinne death, and so vnto all men death did passe, in which all sinned. 13. For euen vnto the Law sinne was in the world: but sinne was not imputed, when the Law was not. 14. But death reigned from Adam " vnto Moyse, euen on them also that sinned not after the similitude of the preuarication of Adam, who is a figure of him to come. 15. But not as the offence, so also the guilt. For if by the offence of one, many died; much more the grace of God and the guilt, in the grace of one man IESVS CHRIST, hath abounded vpon many. 16. And not as by one " sinne", so also the guilt. For iudgement indeed is of one, to condemnation: but grace is of many offences, to iustification. 17. For if in the offence of one, death reigned by one; much more they that receiue the aboundance of grace and of donation & of iustice, shal reigne in life by one, IESVS CHRIST. 18 Therefore as by the offence of one, vnto all men to condemnation, so also by the iustice of one, vnto all men to iustification of life. 19. For as by the disobedience of one man, many were made sinners, so also by the obedience of one, many " shal be made iust. 20. But the Law entred in, " that sinne might abound. And where sinne abounded, grace did more abound. 21. That as sinne reigned to death, so also grace may reigne by iustice to life euertlasting, through IESVS CHRIST our Lord.

ANNO-

ANNOTATIONS.

CHAP. V.

Exom
Exom

1. *Let vs have.*) Whether we read, *Let vs have peace*, as diuerse also of the Greeke Against the Doctours (*Chrysost. Orig. Theodor. Oecum. Theophyl.*) doe, or, *We haue peace*; it maketh no- Heretikes spe- thing for the vaine securitie and infallible certaintie which our Adversaries say every cial for hand man ought to haue vpon his presumed iustification by faith, that himself is in God's securitie. saour, & sure to be saued *peace* towards God, being here nothing els, but the sincere rest, tranquillitie, and comfort of mind and conscience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by which and none other men be iustified, neither teacheth nor breedeth any such securitie of salvation. And there- fore they haue made to themselves another faith which they cal *Fiduciam*, quite without the compasse of the Creed and Scriptures.

2. *Accessethrough faith.*) Iustification, implicth al grace and vertues received by Iustification Christ's merits, but the entrance & access to this grace & happy state is by faith. be. attributed cause faith is the ground and first foundation to build on, and port to enter into the much to faith. rest. Which is the cause that our iustification is attributed to faith namely in this as to the fun- Epistle, though faith itself be of grace also. dation.

4. *Probation hope.*) This reſerret the error also of the Protestants, that would haue Our hope is. our hope to hold only on God's promises, and not a-whit on our doings. Where we see strengthened by that it standeth (and is strengthened also) vpon patience and constancie, and good wel-doing, probation and trial of our selues in aduersities. and that so grounded vpon God's pro- mises and our owne doings, it neuer confoundeth.

5. *Charitie is poured.*) Charitie also is giuen vs in our first iustification, and not only Charitie is a imputed vnto vs, but indeed inwardly poured into our hearts by the Holy Ghost, who qualifieth vs, with and in his gifts & graces is bestowed vpon vs. For this Charitie of God is not that which is in God, but that which he giueth vs, as S. Augustine expoundeth it *L. de Sp. & lit. c. 12* Who referreth this place also to the grace of God giuen in the Sacra- ment of Confirmation. *de Bapt. cont. Donat. li. 3. c. 16.*

Conc.
Tri siff.
g. decr.
de per.
orig.

12. *By one man sinne entered.*) By this place specially the Church of God defendeth and Al by Adam proueth against the old Heretikes the Pelagians, that denied children to haue any ori- borne in origi- ginal sinne, or to be baptized for the remission thereof, that in and by Adam al be nall bare, conceived, borne, and constituted sinners. Which no lesse maketh against the Calui- nists also, that as some Christian mens children to be holy from their mothers wombe. And the same reason which S. Augustine deduceth (*li. 1. c. 8. 9. de pecc. meritis*) out of this text, to proue against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sinnes, serueth against Erasmus and others, inclining rather to that new exposition, then to the Churches and Fathers grane iudgement hee- ring. *Conc. Aſlenicannum c. 2.*

14. *From Moyses.*) Even in the time of the Law of nature, when men knew not sinne, and therefore it could not by man's iudgement be imputed, and in the time of Moyses Law, when the commandment taught them to know it, but gaue them not strength nor grace to auoid it, sinne did reigne, and thereupon death and damnation, euen til Moyses inſinuat, that is to say, euen til the end of his Law. And that not in them only Christ only which actually sinned, as Adam did, but infants which neuer did actually offend, but not conceived only were borne & conceived in sinne, that is to say, hauing their natures defiled, deſt- in sinne, & (as rule of iustice, and auerted from God) as Adam, and by their descent from him. Christ it is thought) only excepted, being conceived without man's seed, and his Mother for his honour and our B. Lady. by his special protection (as many godly deuout men iudge) preserved from the same.

20. *That sinne might abound.*) That, here hath not the signification of causality, as The Law did though the Law were giuen for that cause to make sinne abound but it not with the sequels, nor cause more because that followed thereof, and so it came to passe that by the prohibition of sinne, sinne, though sinne increased by occasion whereof the force of Christ's grace is more amply and that were the abundantly bestowed in the new Testament. sequels thereof.



CHAP. VI.

b The Epistle
upon the 6.

Sunday after
Pentecost.

Remission of
sinne, new life,
sanctification,
and iustifica-

tion, are given
by Baptisme,
because it re-
sembleth in vs
and apperth
to vs Christs
death and re-
surrection, and
engraffeth vs
into him.

"Castalon
noteth that
Beza falsly
translateth
enormur, for,
destructur wea-
ked, for, de-
stroyed.

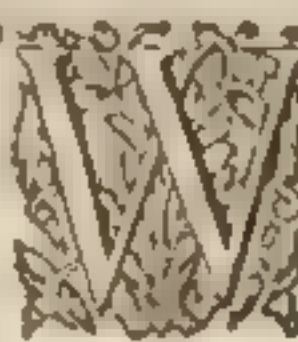
"d Here againe
is signified,
that our dis-
charge from
the bondage
of sinne, is by
the Christian
faith, & by
obedience to
the whole do-
ctrine of

Christ's reli-
gion: in that
the Apostle
attributeth
this their deli-
uerance from
sinne, to their
humble recei-
uing of the Ca-
tholike faith.

The Epistle
upon the 7.
Sunday after
Pentecost

"He signifieth
that at what
they were sub-
ject to sinne by

He exhorteth vs, now after Baptisme, to liue no more in sinne, but to walke in good
workes. because there we died to the one, and rose againe to the other 14. (grace
also giuing vs sufficient strength) 16 and were made free to the one, and seruants to
the other; 21. and specially because of the fruit here, and the end afterward, both
of the one and of the other.



WHAT shal we say then? Shal we continue in sinne that
grace may abound? 2. God forbid. For we that are dead
to sinne, how shal we yet liue therein? 3. b Are you igno-
rant that al we which are baptized in Christ Iesus, in his
death we are baptized? 4. For we are buried together
with him by Baptisme into death: that as Christ is risen
from the dead by the glorie of the Father, so we also may walke in
newnesse of life. 5. For if we be become complanted to the similitude of
his death we shal be also of his resurrection. 6. Knowing this, that our
old man is crucified with him, that the body of sinne may be de-
stroyed, to the end that we may serue sinne no longer. 7. For he that is
dead, is iustified from sinne. 8. And if we be dead with Christ, we be-
leeue that we shal liue also together with Christ. 9. Knowing that Christ
rising againe from the dead, now dieth no more, death shal no more
haue dominion ouer him. 10. For that he died, to sinne he died once:
but that he liueth, he liueth to God. 11. So thinke you also, that you are
dead to sinne, but aliuue to God in Christ Iesus our Lord. ¶

12. Let not sinne therefore reigne in your mortal body, that you
obey the concupiscences thereof. 13. But neither doe ye exhibit your
members instruments of iniquitie vnto sinne: but exhibit your selues
to God as of dead men, aliuue; and your members instruments of iustice
to God. 14. For sinne shal not haue dominion ouer you. For you are
not vnder the Law, but vnder grace.

15. What then? shal we sinne, because we are not vnder the Law, but
vnder grace? God forbid. 16. * Know you not that to whom you exhibit
your selues seruants to obey, you are the seruants of him whom you
obey, whether it be of sinne, to death, or of obedience, to iustice
17. But thanks be to God, that you were the seruants of sinne, but
d haue obeyed from the hart, vnto that forme of doctrine, into the
which you haue been deliuered. 18. And being made free from sinne,
you were made seruants to iustice. 19. I speake an humane thing, because
of the infirmities of your flesh. For as you haue exhibited your mem-
bers to serue uncleannesse and iniquitie, vnto iniquitie; so now exhibit
your members to serue iustice, vnto sanctification. 20. For when
you were seruants of sinne, you were free to iustice 21. What fruit ther-
fore had you then in those things, for which now you are ashamed? For
the end of them is death. 22. But now being made free from sinne, and
become

10. 8.

34.

2. Pet.

2, 19.

become servants to God, you have your fruit vnto sanctification, but the end, life euertlasting. 23. For the stipends of sinne, death. But the grace of God, life euertlasting in Christ Iessvs our Lord. ¶ their iniquitie: that so also now being iustified, they may & should by external works increase their iustice and sanctification.

continual & often working wickednes, they increased of iustice, in-

ANNOTATIONS.

CHAP. VI.

1. *We that are baptized.*) That which before he chalenged from the Law of Moyses, to faith, is now attributed to Baptisme, which is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plaine that he meaneth not only faith to iustifie, but the Sacrament also, and all Christian religion, which he calleth the Law of spirit, grace, and faith. Not only faith;

6. *Old man, body of sinne.*) Our corrupt state subiect to sinne and concupiscence, coming to vs from Adam, is called the *Old man* as our person reformed in & by Christ, is named the *New man*. And the lump and masse of sinnes which then ruled, is called the *corps or body of sinne*. The old man, & the new.

10. *To sin he died.*) Christ died to sinne, when by his death he destroyed sinne. We die to sinne, in that we be discharged of the power thereof, which before was as it were the life of our persons, and commanded all the parts and faculties of our soule and body, as contrarie-wise we liue to God, when his grace ruleth and worketh in vs, as the soule doth rule our mortal bodies. Dying to sinne, & living to God.

11. *Sinne reigneth.*) Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne, and is as it were a disease or inbruitie in vs, inclining vs to it, remaining also after Baptisme according to the substance or matter thereof: but it is sinne, not properly a sinne, nor forbidden by commandement, till it reigneth in vs, and we obey and follow the desires thereof. *August 11. de nupt & concupisc. c. 23. Cont. 2. epist. Petri. li. 1. c. 15. Conc. Trident. Sess. 5. decret. de pecc. orig.* How concupiscence is called sinne.

17. *Forme of doctrine.*) At the first conuersion of euery Nation to the Catholike faith, there is a forme & rule of beleefe set downe, vnto which when the people is once put by their Apostles, they must neuer by any persuation of men alter the same, nor take of man or Angel, any new doctrine or Analogue of faith, as the Protestants cal it. The doctrine of our six Apostles.

23. *The grace of God, life euertlasting.*) The sequele of speech required, that as he said, death or damnation is the stipend of sinne, so life euertlasting is the stipend of iustice; and so it is, and in the same sense he spake in the last chapter, that as sinne reigned to death, so grace may reign by iustice to life euertlasting. But here he changed the sentence somewhat, calling life euertlasting grace, rather then reward, because the merits by which we attaine vnto life, be all God's gift and grace. *August Ep 103. ad Simiam.* Life euertlasting a stipend, and yet grace.

¶ 10.

CHAP. VII.

Our former husband (sinne) with his law, is dead in Baptisme: and now we are married to another husband (to Christ) to bring forth children to God, that is good workes. 7. And how the Law being good, was yet to vs the law of sinne and death, because concupiscence reigned in vs 17. But now by Baptisme grace reigneth in vs, though also concupiscence doth remaine and tempt vs still.



ARE you ignorant, Brethren, (for I speake to them that know the Law) that the Law hath dominion over a man as long time as he liueth? 1. For the womā that is vnder a husband, her husband liuing is bound to the law. But if her husband be dead she is loosed fro the law of her husband. Therefore her husband liuing, she shall be

Nothing but death dissol-
ue the band
between man &

called



wife though
 for fornication
 one may de-
 part from an-
 others compa-
 nie. Therefore
 to marry again
 new aduou-
 erie, during the
 life of the par-
 tie separated
 a. Being now
 baptised and
 dead to sinne,
 & engrafted in
 Christ's mysti-
 cal body, you
 are discharged
 of the Law of
 Moyser, and
 are free in
 Christ
 b. By Baptisme
 we haue not
 Christes iustice
 imputed to vs,
 but an inward
 newnelle of
 spirit given vs
 and resident in
 vs,
 c. Sinne or co-
 cupiscence
 which was a-
 sleep before,
 was awakened,
 by prohibition
 the Law not
 being the cause
 thereof, nor gi-
 uing occasion
 thereto, but
 occasion being
 taken by our
 corrupt nature
 to resist that
 which was
 commaunded.
 d. The Epistle in
 a Volume Maile
 for remission
 of sinne.

called an aduouresse if she be with another man: but if her husband
 be dead she is deliuered from the law of her husband: so that
 she is not an aduouresse if she be with another man. 4. Ther-
 fore my Brethren: you also are made dead to the Law by the body of
 Christ, that you may be another man's who is risen againe from the
 dead, that we may fructifie to God. 5. For when we were in the flesh,
 the passions of sinnes that were by the Law, did worke in our mem-
 bers, to fructifie vnto death. 6. But now we are loosed from the law of
 death wherein we were detained: in so much we serue in newnesse of
 spirit, and not in the oldnes of the letter.

7. What shal we say then? Is the Law sinne? God forbid. But sinne I did
 not know, but by the Law: for concupiscence I knew not, vntill the
 Law did say: "Thou shalt not couet." 8. But occasion being taken, sinne
 by the commandement wrought in me al concupiscence. For without
 the Law sinne was dead. 9. And I liued without the Law sometime. But
 when the commandement was come, sinne reuiued. 10. And I was dead.
 And the commandement, that was vnto life, the same to me was found
 to be vnto death. 11. For sinne taking occasion by the commandement,
 seduced me, and by it killed me. 12. Therefore the Law indeed is holy,
 and the commandement holy, and iust, and good.

13. That then which is good, to me was it made death? God forbid.
 But sinne, that it may appeare sinne, by the good thing wrought me
 death: that sinne might become sinning aboue measure by the com-
 mandement. 14. For we know that the Law is spiritual, but I am carnal,
 sold vnder sinne. 15. For that which I worke, I vnderstand not. For
 "not that which I wil, the same doe I, but which I hate, that I doe."
 16. And if that which I wil not, the same I doe; I consent to the Law,
 that it is good.

17. But now, not I worke it any more, but the sinne that dwelleth in
 me. 18. For I know that there dwelleth not in me, that is to say, in my
 flesh, good. For to wil, is present with me, but to accomplish that
 which is good, I find not. 19. For "not the good which I wil, that doe I;
 but the euil" which I wil not, that I doe. 20. And if that which I wil
 not, the same I doe: now not I worke it, but the sinne that dwelleth
 in me. 21. I find therefore the Law, to me hauing a wil to doe good,
 that euil is present with me. 22. For I am delighted with the Law of
 God according to the inward man: 23. but I see another law in my
 members, repugning to the law of my mind, and capturing me in the
 law of sinne that is in my members. 24. Vnhappie man that I am, who
 shal deliuer me from the body of this death? 25. The grace of God by
 Iesus Christ our Lord. Therefore I may seite with the mind & serue the
 law of God, but with the flesh, the law of sinne.

Gal. 3.
 Rom. 7.

Ex. 10.
 17. Deut.
 5. 1.

1 Tim.
 1. 8.

Rom. 7.

ANNOTATIONS.

CHAP. VII.

7. *Non habet natura*) It is not the habitual concupiscence or infirmity of our nature. A natural concupiscence or sensual desire or inclination to evil, coacting against the spirit, that is forbidden piety for properly in this precept. But the consent of our reason and mind unto it, to obey and hidden, not follow the lusts thereof, that is a sinne and prohibited. habitu!

11. *That which I worke.*) This being understood of S. Paul himself or any other iust Souldier inuader, the sense is, that the flesh and inferiour part stirreth vp diuerse disordered motions and passions or perturbations against the mind, and vpon such a sodain sometimes trons are inuader the same, that before it attendeth or reason can gather itself to deliberate, Sinne. man is in a sort (though vnwitting y) entangled. Which as soone as it is perceived, being of the iust condemned, reiected, and resisted, neuer maketh him a sinner.

15. *Not that which I wil*) He meaneth not, that he can doe no good that he willeth or Concupiscence desireth, or that he is ever forced to doe that which his wil agreeth not vnto. but that he taketh not by reason of the foreibidnesse of concupiscence, whereof he can not rid himself during away free-will. life, he can not accomplish all the desires of his spirit and mind, according as he saith to the Galatians: *The flesh curseth against the spirit, and the spirit against the flesh, that not whatsoeuer you wil, you can doe.*

C. 5, 17.

Ep. 41

C. 1, 14.

Rom

200.

19. *Not the good which I wil.*) So may the iust also be forced by the rage of concupiscence. Sinne is voluntance or sensual appetite, to doe or suffer many things in his inferiour part or external sense, and members, which his wil consenteth not vnto. And so long it is so farre from sinne, that otherwise it is (as S. Augustine saith) he need neuer say to God, *for give vs our sinnes*, for the same for, so sinne, sinne is voluntarie, and so be not these passions.

24. *Which I wil not*) It maketh not any thing against free-will that the Apostle saith, that good men doe or suffer sometimes in their bodies, that which the wil agreeth not vnto; but it proueth plainly free-will. because the proper act thereof, that is, to wil or nil, to consent or dissent, is euer (as you may see here, free in it self) though there may be internal or external force to stay the members of a man, that they obey not in every act, that which the wil commandeth or prescribeth. And therefore that is neuer imputed to man which he doth in his external or internal faculties, when wil concurreth not. Yea afterward (v. 20) the Apostle saith, *Non ego operor*, man doeth not that which is not done by his wil. which doth most evidently proue free-will. At which S. Augustine cleerly teacheth 10. 4 in exposition, *quarundam propos. ad Rom. propos. 41. 41. and 46.* and in manie other places.

25. *With the mind, with the flesh*) Nothing done by concupiscence (which the Concupiscence Apostle here calleth sinne) whereunto the spirit, reason, or mind of man consenteth or desireth not, can make him guilty before God. Neither can the motions of the flesh in a iust man a iust man's euer any whit defile the operations of his spirit, as the Lutherans doe hold. but make actions as the them often more meritorious, for the continual combat that he hath with them. For it Lutherans say, is plaine that the operations of the flesh and of the spirit doe not concurre together to make one act, as they imagine, the Apostle concluding cleane contrarie. That to mind he serueth the Law of God, in flesh the law of sinne, that is to say, concupiscence.

CHAP.



CHAP. VIII.

That now after Baptisme we are no more in state of damnation, because by the grace which we have received, we are able to fulfil the Law; vntles we doe wilfully giue the dominion againe to concupiscence. 18. Then (because of the persecutions that then were) he comforteth and exhorteth them with many reasons.

HERE is now therefore no damnation to them that are in Christ Iesus, that walke not according to the flesh. 2. For the Law of the spirit of life in Christ Iesus, hath deliuered me from the law of sinne and of death. 3. For that which was impossible to the Law, in that it was weakned by the flesh, God sending his Sonne in the similitude of the flesh of sinne, euen of sinne damned liue in the flesh, 4. that the iustification of the Law might be fulfilled in vs who walke not according to the flesh, but according to the spirit. 5. For they that are according to the flesh, are affected to the things that are of the flesh; but they that are according to the spirit are affected to the things that are of the Spirit. 6. For the wisdom of the flesh is death, but the wisdom of the spirit, life and peace. 7. Because the wisdom of the flesh, is 'an enemy' to God: for to the Law of God it is not subiect, neither can it be. 8. And they that are in the flesh, can not please God. 9. But you are not in the flesh, but in the Spirit, yet if the Spirit of God dwell in you. But if any man haue not the spirit of Christ, the same is not his. 10. But if Christ be in you; the body indeed is dead because of sinne, but the Spirit liueth because of iustification. 11. And if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Iesus Christ from the dead, shal quicken also your mortal bodies, because of his Spirit dwelling in you. 12. Therefore Brethren, we are debtors, not to the flesh, to liue according to the flesh. 13. For if you liue according to the flesh, you shal die. But if by the Spirit, you mortifie the deeds of the flesh, you shal liue. 14. For whosoever are led by the Spirit of God they are the sonnes of God. 15. For * you haue not receiued the spirit of seruitude againe in feare; but * you haue receiued the spirit of adoption of sonnes, wherein we crie: Abba, (Father) 16. For "the Spirit himself, giueth testimonie to our spirit that we are the sonnes of God. 17. And if sonnes, heires also; heires truly of God, and coheires of Christ: " yet if we suffer with him, that we may be also glorified with him. 18. For I thinke that the passions of this time are not " condigne to the glorie to come that shal be revealed in vs. 19. For the expectation of the creature, expecteth the reuelation of the sonnes of God. 20. For the creature is made subiect to vannie, not willing, but for him that made it subiect in hope: 21. because the creature also itself shal be deliuered from the seruitude of corruption, into the libertie of the glorie of the children of God. 22. For we know that euery creature groaneth, & travaileth euen til now. 23. And not only it, but we also our selues ha-

* This conuinceth against the Churches Adversaries, that the law, that is, God's commandments may be kept, & that the keeping thereof is iustice, & that in christians that is fulfilled by Christ's grace which by the force of the Law could neuer be fulfilled.

The Ep. Alex. p. 8 the 1. Sunday after Pentecost.

He meaneth not that the Children of God be violence. Iy compelled against their will, but that they be sweetly drawn, moved, or induced to doe good. Ag. Enc. i. 1. 6. De verb. De ser. 41. 1. 7. & de verb. Apost. ser. 21. c. 11. 11.

A The Epistle vpo the 1. Sunday after Pentecost. And the many Martyrs.

enmity

1. Tim. 1. 9. Gal. 4. 5.

contig-
na ad
gloriam

uing

uing the first fruits of the spirit, we also grone within our selues, expecting the adoption of the sonnes of God, the redemption of our body. ¶ 14. For by hope we are saved. But hope that is seen, is not hope. For that which a man seeth, wherfore doth he hope it? 15. But if we hope for that which we see not, we expect by patience. 16. And in like manner also the Spirit helpeth our infirmities. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for vs with groanings unspeakeable. 17. And he that searcheth the hearts, knoweth what the Spirit desireth: because according to God he requesteth for the Saints. 18. And we know that to them that loue God, all things cooperate vnto good, to such as according to purpose are called to be Saints. 19. For whom he hath foreknowen, he hath also predestinated to be made conformable to the image of his Sonne: that he might be the First-borne in many Brethren. 20. And whom he hath predestinated, them also he hath called. And whom he hath called; them also he hath iustified. And whom he hath iustified, them also hath he glorified. 31. What shal we then say to these things? If God be for vs, who is against vs? 32. He that spared not also his owne Sonne, but for vs al deliuered him; how hath he not also with him giuen vs al things? 33. Who shal accuse against the elect of God? God that iustifieth. 34. Who is he that shal condemne? Christ Iesus that died, yea that is risen also againe, who is on the right hand of God, who also maketh intercession for vs. 35. Who then shal separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the sword? 36. as it is written: *For we are killed for thy sake al the day: we are esteemed as sheep of slaughter*.) 37. But in al these things we overcome because of him that hath loued vs. ¶ 38. For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might, 39. nor height, nor depth, nor other creature, shal be able to separate vs from the charitie of God which is in Christ Iesus our Lord. ¶

The Epistle for
S. Ignatius
Febr. 1,

ANNO TATIONS.

CHAP. VIII.



16 *The spirit giueth testimony*) This place maketh not for the Heretikes special faith, or their presumptuous certainty that every one of them is in grace, the testimony of the Spirit being nothing els but the inward good motions, comfort, & contentment, which the children of God doe daily feele more and more in their hearts by seruing him: by which they haue as it were an attestation of his fauour towards them, whereby the hope of their iustification and saluation is much corroborated and strengthened.

17. *Yea if we suffer*) Christes paines or passions haue not so satisfied for al, that Christians be discharged of their particular suffering or satisfying for each man's owne part: neither be our paines nothing worth to the attaine ment of Heauen, because Christ hath done enough, but quite contrarie: he was by his Passion exalted to the glorie of Heauen, yet we by compassion or partaking with him in the like passions, shal attaine our also required.

18. *Consume*) Our Adversaries pretend that the woakes or sufferances of this life be not meritorious or worthy of al. exacting, where the Apostle saith no such thing,

At telling in
this life is no-
thing in com-
parison of the
heavenly glo-
rie, and yet it is
meritorious
and worthy of
the same.

Heretical tran-
slation.

Whence the
merit of wor-
kes riseth.

As sometime
faith only is
named, so el-
where only
hope, & only
charitie, as the
cause of our
saluation.

Scripture abu-
se against the
Godhead of
the Holy
Ghost.

The doctrine
of predestina-
tion how to be
reuerenced, &
what it tea-
cheth vs.

God's prede-
stination tak-
eth not away
free-will.

thing, no more then he saith that Christ's Passions be not meritorious of his glorie, which I thinke they dare not much auouch in our Saviour's actions. He expresseth only, that the very afflictions of their owne nature, which we suffer with or for him, be but short, momentanie, and of no account in comparison of the recompense which we shall haue in heauen. No more indeed were Christes paines of their owne nature, compared to his glorie, any whit comparable: yet they were meritorious or worthy of Heauen; & so be ours. And therefore to expresse the said comparison, here he saith, *They are not condigne* * *as the g. one.* He saith not, *of the glorie*, as the Heretikes falsly translate: though the Scripture speaketh so also, when it signifieth only a comparison: as *Psalm 3.* in the Greeke, *Omne pretiosum non est, si a dignum* S. Augustin, *illi dignum* S. Hieron, *non valet hinc comparari* that is, No pretious thing is worthe of wisdom, or to be compared with it. See the like *Eccle. 26*, *20* *Iob. 9, 2*. But when the Apostle wil expresse that they are condigne, worthy, or meritorious of the glorie, he saith plainly: *That our tribulation which presently is momentanie and light, worketh aboue measure exceeding an eternal weight of glorie in vs.* The value of Christes actions riseth not of the length or greatnes of them in themselves, though so also they passed al mens doings: but of the worthines of the Person. And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious nor answerable to the toyes of Heauen in themselves, to be worthy of Heauen. And they might as wel proue that the workes of finne doe not deserue damnation for finne indeed for the quantity and nature of the worke, is not answerable in pleasure to the paine of Hel: but because it hath a departing or an auersion from God, be it neuer so short, it deserueth damnation, because it alwaies proceedeth from the enemy of God, as good workes that be meritorious, proceed from the child of God.

24. *By hope saved.*) That which in other places he attributeth to faith, is here attri-
buted to hope. For whensoever there be many causes of one thing, the holy Writers
(as matter is ministered & occasion given by the doctrine then handled) sometimes
referre it to one of the causes, sometime to another not by naming one alone, to exclu-
de the other, as our Adversaries captiously & ignorantly doe argue, but at diuers times
and in sundrie places to expresse that, which in euery discourse could not, nor needed
not to be vitered. In some discourse, faith is to be recommended, in others, charities
in another, hope. Sometimes, almes, merite, & where, other vertues. One while,
Every one that belieueth is borne of God. 1. Jo. 3, 1. Another while, *Every one that loveth, is*
borne of God 1. Jo. 4, 7. Sometimes, *faith purifieth man's heart* *Act 15, 9.* And another
time, *Charitie remitteth sinnes* 1. Pet. 4, 8. Of faith it is said, *She iustifieth by faith* *Rom. 2,*
17. Of charitie, *We know that we are transferred from death to life, because we love &c.* 1. Jo.
3, 14.

25. *The spirit desireth.*) Arius and Macedonius, old Heretikes, had their places to con-
tend vpon against the Churches sense, as our new Masters now haue. They abused
this text to proue the Holy Ghost not to be God, because he needed not to pray or
sue, but he might command if he were God. Therefore S. Augustin expoundeth it thus:
The spirit prayeth, that is, causeth vs to pray, and what to pray, or aske. August. de
anima & emsorg. li. 4. c. 9. & ep. 121. c. 11.

30. *Whom he hath predestinated.*) God's eternal foresight, loue, purpose, predestina-
tion, and election of his deere children, & in time then calling, justifying, glorifying
by Christ, as al other actes & intentions of his diuine wil and providence towards their
saluation, ought to be reuerenced of al men with deadful humilitie, & not to be
sought out or disputed on with presumptuous boldnes and audacie. For it is the gulf
that many proud persons, both in this Age and alwaies, haue by God's iust iudgement
perished in, founding thereon most horrible blasphemies against God's merite, nature,
and goodness, and diuers damnable errors against man's free wil, & against al good
life & religion. This high conclusion is here set downe for vs, that we may learne to
know of whom we ought to depend in al our life, by whom we expect our saluation, by
whose providence al our graces, gifts, and workes doe stand by what a vnderlasting
gracious determination, our redemption, which is in Christ IESVS, was designed,
and so give God incessable thanks for our vocation and preferment to the state
we be in, before the lawes, who deserued no better then they, before the light
of his merite shinning vpon vs accepted vs, and reiected them. But this said eminent
truth of God's eternal predestination standeth (as we are bound to beleue vnder
paine of damnation, whether we vnderstand how or no) & so S. Augustin in al his
diuine workes written of the same (*De grauit & lib. arb. & corrupt. & grauit Ad*
Ad. 1. 1. 11

* ad glori-
am.
τὸ ἐκ τῆς
δόξης.
* ἀφ' οὗ
ἐκτὸς
2. Cor.
4, 17

articulus falsè impostus) defendeth, declareth, proueth, and convinceth, that it doth stand (I say) with man's free wil and the true libertie of his actions, and forceth no man to be either ill or good, to sinner or vertue, to saluation or damnation, nor taketh away the meanes or nature of merits, and cooperation with God to our owne and other mens saluation.

18. *I am sure*) This speach is common in S. Paul according to the latin translation, No man ordi- when he had no other assured knowledge but by hope: as Ro. 15, 13. 2 Tim. 1, 1. Heb. 6, namely *is sure* 9: Where the Greeke word signifieth only a probable persuation. And therefore except of his saluation, he meane of himself by special reuelation, or of the predestinate in general, (in which but only in two cases it may stand for the certitude of faith or infallible knowledge) otherwise hope, that every particular man should be assured infallibly that himself should be iustified, and not that only, but sure also neuer to sinne, or to haue the guilt of perseuerance, and certaine know'edge of his pred-destination. that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Councell of Trent. Sess 6. c. 7. 11, 13.

CHAP. IX.

We haue protestation of his sorrow for it (lest they should thinke him to reioyce in their perdition.) he insinuateth the ierues to be reprobate, although they come of Abrahams flesh, & saying, to be the sonnes of God goeth not by that, but by God's grace: 19 considering that al were one damned masse. 24. By which grace the Gentils to be made his people: & so the Prophets to haue foretold of them both 30. And the cause hereof to be, that the Gentils submit themselves to the faith of Christ, which the Ierues wil not.



SPEAKE the verity in Christ, I lie not, my conscience bearing me witnes in the Holy Ghost, 2. that I haue great sadnesse & continual sorrow in my hart. 3. For I wished my self to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, 4. who are israelites, whose is the adoption of sonnes, and the glorie, and the Testament, and the law-giuing, & the seruice, and the promises: 5. whose are the Fathers, & of whom Christ is according to the flesh, who is aboue al things God Blessed for euer. Amen.

6. But not that the word of God is frustrate. For, "not al that are of Israel, they be israelites: 7. not they that are the seed of Abraham, al be children: " but in Isaac shall the seed be called true thee: 8. that is to say, not they that are the childre of the flesh they are the childre of God: but they that are the children of the promise, are esteemed for the seed. 9. For the word of the promise is this: According to this time wil I come; & Sara shall haue a sonne. 10. And not only she. But "Rebecca also conceiuing" of one copulation, 5 Hierom 9. of Isaac our Father. 11. For whē they were "not yet borne, nor had done any good or euil (that the purpose of God according to election might stand) 12. not of workes, but of the Caller it was said to her. That she after shall serue be younger, 13. as it is written: Jacob I loved, but Esau I hated.

14. What shall we say then? "Is there iniquitie with God? God forbid. 15. For to Moyses he saith. I wil haue mercie on whom I haue mercie, and I wil shew mercie to whom I wil shew mercie. 16. Therefore it is "not of the willer,

At the epistle fin-
ely to the Roma-
nes in the same
translation, and is
in the
first signifi-
cation that a

Wit-
ness, Co-
fess.
Hierom.
99. ad
Alig-
f.

2. in
Tys.

Gen. 21.
11.

Gen 18,
10.

Gen. 25,
21.

Gen 25
21. Mal.

1, 1
10, 11,

1, 1

understand it we need not long if we hold Christ, but by the Apostle did define these same things, but especially in place. Howbeit nothing pleases us but that who has this final, that is, the sense of the Church.

That God is not the cause of any man's reprobation or damnation, otherwise then for punishment of his sinnes, he sheweth by that that he expecteth all men to amendment with great patience, & consequently that they have also free will.

Here we see that they are the cause of their owne damnation by infidelity.

willer, nor the runner, but of God that sheweth mercie. 17 For the Scripture saith to Pharaon: *Thou* to this purpose have I raised thee, that in thee I may shew my power, and that my name may be renowned in the whole earth. 18. Therefore on whom he wil, he hath mercie, and whom he wil, he doth indurate.

19. Thou saist therefore vnto me: Why doth he yet complaine? for who resisteth his wil? 20. O man," who art thou that doest answer God? Doth the worke say to him that wrought it: Why hast thou made me thus? 21. Or hath not "the potter of clay, power, of the same masse to make one vessel vnto honour, and another vnto contumelie? 22. And if God willing to shew wrath, & to make his might known, sustained in much patience the vessels of wrath apt to destruction, 23. that he might shew the riches of his glorie vpon the vessels of mercie which he prepared vnto glorie.

24. Whom also he hath called, vs, not only of the Iewes, but also of the Gentils, 25. as in Osee he saith: I wil call that which is not my people, my people; & her that was not beloved, beloved. & her that hath not obtained mercie, having obtained mercie. 26 And it shall be, in the place where it was said to them, you are not my people: there they shall be called the sonnes of the living God. 27. And Esaië crieth for Israel: if the number of the children of Israel be as the sand of the sea, she remaines shall be saved. 28. For consummating a word, and abridging it in equitie because a word abridged that our Lord make vpon the earth. 29. And as Esay foretold. Unless the Lord of Sabaoth had left vs seed, we had been made like Sodom, and we had been like as Gomorrah.

30. What shall we say then? That the Gentils which pursued not after iustice, have apprehended iustice, but the iustice that is of faith. 31 But Israel in pursuing the law of iustice, is not come vnto the law of iustice. 32. Why so? Because not of faith, but as it were of workes. For they have stumbled at the stone of stumbling, 33. as it is written Behold I put in Sion a stone of stumbling, and a rocke of scandal. and whosoever beleueth in him, shall not be confounded.

16.

Of 2, 23
Of 1, 10

Es. 10;
26.

Es. 1, 9.

Es. 8, 14;
28, 16.

ANNOTATIONS.

CHAP. IX.

Anathema.

3. *Anathema.*) *Anathema* by vse of Scripture is either that which by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched, or contrariwise, that which is rejected, seuered, or abandoned from God, as cursed and detested, and therefore is to be avoided. And in this later sense (according as S. Paul taketh it: Cor. 16. *If any man not our Lord IESVS CHRIST, be he Anathema*, that is to say, Away with him, Accursed be he, Beware you company not with him) the Church and holy Councils vse the word for a curse and excommunication against Hereticks & other notorious offenders & blasphemers. Now how the Apostle, wishing himself to be Anathema from Christ to save his Countre-mensoules, did take this word, it is a very hard thing to determine. Some thinke, he desired only to die for their saluatiō. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so ill for to saue their soules. Others, that he wished what malediction or separation from Christ sooner than did not imply the disson of God towards him, nor take away his iourne toward God. This only is certaine that it is a point of unspeakable

In what sense S. Paul wisheth to be anathema.

charitie

charitie in the Apostles breast, and a paterne to all Bishops and Priests, how to love the
salvation of their flocke. As the like was vetered by Moyses when he said, *Either forgive*
thi people, or blot me out of thy booke.

6. *Heere of Israel*) Though the people of the Jewes were many waies honoured and God's promise
priviledged, and namely by Christes taking flesh of them, yet the promise of grace and not made to
salvation was neither only made to them, nor to all them that carnally came of them or carnal Israel,
their fathers: God's election, and mercie depending vpon his owne purpose, wil, and
determination, and not tied to any Nation, familie, or person.

7. *But in Isaac*) The promise made to Abraham was not in Ismael, who was a sonne Isaac preferred
borne only by flesh and nature, but in Isaac, who was a sonne obtained by promise, before Ismael,
faith, and miracle, and was a figure of the Churches children borne to God in Baptisme.

10. *Of enuiculation.*) It is proved also by God's choosing of Jacob before Esau (who Jacob before
were not only brethren by father and mother, but also twinnes, and Esau the elder of the Esau,
two, which according to carnal count should haue had the preeminence) that God in
giving graces followeth not the temporal or carnal prerogatives of men or families.

11. *Not to be me.*) By the same example of those twinnes, it is euident also, that neither By the exāple
Nations nor particular persons be elected eternally, or called temporally, or preferred of Jacob and
to God's fauour before others, by their owne merits because God, when he made choise, Esau, is shewed
and first loved Jacob, and refused Esau, respected them both as ill, and the one no lesse Gods mercie
then the other guilty of damnation for original sinne, which was alike in them both mercie in the
And therefore where iust y he might haue reprobated both, he saved of mercie one Esau, & iustice
Which one therefore, being as ill and as void of good as the other, must hold of God's in the Repro-
eternal purpose, mercie, and election, that he was preferred before his brother which was base.
elder then himself, and no worse then himself And his brother Esau on the other side
hath no cause to complaine for that God neither did nor suffered any thing to be done
towards him, that his sinne did not deserue. For although God elect eternally & gae his
first grace without all merites, yet he doth not reprobate or hate any man but for sinne,
or the foresight thereof.

14. *In there in quiet*) Vpon the former discourse, that of two persons equal God calleth That God is
the one to mercie, and leaueth the other in his sinne, one might inferre that God were not vnjust, or
vnjust and an acceptor of persons. To which the Apostle answereth, that God were not an acceptor of
iust nor indifferent indeed, so to vse the matter where grace or salvation were due. As persons, in de-
all women being Christned, both beleeue wel, & liue wel: if God should gae Heaven to clared by faith-
the one, and should damne the other, then were he vnjust, partial, & forgetful of his liare examples,
promise but respecting or taking two, who both be worthy of damnation (as al are before
they be first called to mercie) then the matter standeth on more mercie, and of the
givers wil and liberallitie, in which case partialitie hath no place. As for example

1. Two malefactors being condemned both for one crime, the Prince pardoneth the one, & letteth the law proceed on the other.
2. The theefe that is pardoned, can not attribute his escape to his owne deservings, but to the Princes mercie.
3. The theefe that is executed, can not challenge the Prince that he was not pardoned also: but must acknowledge that he hath his deservung.
4. The slanderer by must not say, that he was executed because the Prince would not pardon him. For that was not the cause, but his offense.
5. If they aske further, why the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessarie & commendable.
1. So likewise, God seeing all mankind and S Augustines every one of the same in a general con- example is of
dénation & masse of sinne, in & by Ada, two debtors:
deliuereth some, and not other some. the one forgi-
2. All that be deliuered out of that common uenal, & the
damnation, be deliuered by grace and other put to
pardon, through the meanes and merites pay al, by the
of Christ. same creditour.
3. Such as be lste in the common case of li. de predest. &
damnation, can not complaine, because gra c. 4.
they haue their deservung for sinne.
4. We may not say that such be damned,
because God did not pardon them, but
because they did sinne, and therefore de-
served it.
5. That some should be damned, & not all
pardoned, and other some pardoned ra-
ther then all condemned, is agreeable to
God's iustice & mercie: both which ver-
tues in God's providence towards vs are
recommended.

4 But if it be further demanded why Iohn rather then Thomas was executed, or Thomas rather then Iohn pardoned answer, that (the parties being otherwise equal) it hangerth merely and wholly vpon the Princes wil and pleasure.

6 That Saul should be rather pardoned then Caiaphas (I meane where two be equally euil & vnderfetting) that is only God's holy wil and appointement, by which many an vnworthy man getteth pardon, but no good or iust or innocent person is euer damned.

Predelination
& reprobation
take not away
free-will, nei-
ther must any
man be reche-
leffe & despe-
rate.

In al this mercie of God towards some, and iustice towards othersome, both the pardoned worke by their owne free-wil and thereby deserue their saluation, and the other no, reile by their owne free-wil, without al necessitie, worke wickednes, & themselves and onely of themselves procure their owne damnation. Therefore no man may without blasphemie say, or can truly say, that he hath nothing to doe towards his owne saluation, but wil liue, and thinketh he may liue without care or cogitation of his end the one way or the other, saying If I be appointed to be saued, be it so, if I be one designed to damnation, I can not help: he matter come what come may. These speeches and cogitations are sinfull & come of the enemy, and be rather signes of reprobation, then of election. Therefore the good man must without search of God's secrets, worke his owne saluation, and (as S. Peter saith) *make his election sure by good workes*, with continual hope of God's mercie, being assured that if he beleeue wel & doe wel, he shall haue wel. For example, if a husband-man should say If God wil, I shall haue corne enough: if not, I can not make it, and so neglect to til his ground he may be sure that he shall haue none, because he wrought not for it. Another man vseth his diligence in tilling & ploughing, and committeth the rest to God, he findeth the fruit of his labours.

Our election or
conuersion is
not of our sel-
ues, but of
God's grace
and mercie.

16. *Not of the willer.*) If our election, calling, or first comming to God, lay wholly or principally vpon our owne wil or workes, or if our willing or endeavouring to be good, would serue without the help and grace of God, as the Pelagians taught, then our election were wholly in our selues, which the Apostle denieth. And then might Pharaos and other indurate persons (whom God hath permitted to be obstinate, to shew his power and iust iudgement vpon them) be conuerted when themselves list without God's help and assistance, whereas we see the contrarie in al such obstinate offenders, whom God for punishment of former sinnes visiteth not with his grace, that by no threats, miracles, nor persuation, they can be conuerted. Whereupon we may not with Heretikes inferre, that man hath not free-wil, or that our wil worketh nothing in our conuersion or comming to God: but this only, that our willing or working of any good to our saluation, commeth of God's special motion, grace, and assistance, that it is the secondary cause, not the principal.

In what sense,
was raised vp
Pharaos.

17. *To this purpose haue I raised.*) He doth not say, that he hath of purpose raised or set him vp to sinne, or that he was the cause of the same in Pharaos, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened and obstinate offenders) that he with long patience and toleration expected his conuersion, and (as S. Chrysostome interpreteth this word, *Exaudi*) perswaded him alittle to repent, whom he might iustly haue condemned before. In the 9. of Exodus, whence this allegation is, we read, *Posui te, I haue purposed thee up*, as here, *I haue raised thee*. That is to say, I haue purposely advanced thee to be so great a King, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such whom I haue for so great sinnes forsaken, and also to shew to the world, that no obstinacie of neuer so mightie offenders can resist me, or doe any thing which shall not sale to my glorie. Which is no more to say, but that God useth for the punishment of Nations, and to shew his iustice & glorie, giveth wicked Princes vnto them, & by indowing them with power and prosperitie, and by taking his grace from them vpon their deserts, so hardeneth their hearts, as they withstand and contemne him, and afflict his people, in whose end and fall, either temporal or eternal, at the length God wil euer be glorified. Neither would he either raise or suffer any such, or give them power and prosperitie in this life, whereupon he knoweth they will be worse, but that he can worke al that to his honour and glorie. Many, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certain persons, rather then vpon othersome of equal deserts, that lieth wholly vpon his wil, in whose iudgements there be many things secret, but nothing vnjust: as S. Au-

1. Tim. 2.
10.

Exo 9;
10.

gustin teacheth. Ser 19 de temp. Where (as also, li. de predest. & gra. c. 15. and in other places) he hath many goodlie lessons touching this high point of doctrine. Of which we intend to recite some more vpon the 7. or 9. chapt. of Exodus, if God wil giue vs meanes to set forth the old Testament in English.

20. *Who are they?* Here the Apostle stablisheth the rashnes and presumption of such Heretical booke-wormes, as take vpon them to question with God of their election or reprobation, as certaine impious Heretikes of our time haue done, setting out hookes farred predestination, with most blasphemous and erroneous doctrine concerning this high & hidden mysterie, and haue giuen occasion to the ignorant which alwaies be curious, to tangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or well thought of, but of the obedient and humble.

21. *The pnter.* This example of the pnter and pnter reacheth no further but to declare, The example that the creature may not reason with God his Maker, why he giueth not one so of the pot and great grace, as another, or why he pardoneth not one as well as another: no more then the pnter: The chamber-pot may challenge the Potter why he was not made a drinking-pot, as well as another. And therefore the Heretikes that extend this similitude to proue that man hath no free-will no more then a peece of clay, doe vntrely and deceitfully apply the example. Specially when we may see expressly in the booke of Exodus, that Pharaon notwithstanding his indurate hart, had free-will: where both it is said He would not suffer the people, and: He indurated his owne hart himself. Exo. c. 8. 15. and (in the Hebrew) v. 32. and c. 9. 35. 1. Reg. 4. 6. And this Apostle also writeth, that "a man may cleanse himself from the filthy, and so become a vessel of honour in the house of God.

2. Tim. 2. 21.

CHAP. X.

The Law was not (as the Iewes ignorant zeale supposed) for them to iustifie themselves by it (considering that they could not fulfil it;) but to bring them to Christ, to beleue in him, and so for his sake to be iustified by the grace of God, 5. according to Moyses saying, and the Apostles preaching 11. that so the Gentils also (according to the Prophets) bearing and beleeuing might come to iustice, the Iewes in the meane time (though inexcusably) remaining incredulous.

BRETHREN, the wil of my hart sorely and praier to God, is for them vnto saluation. 2. For I giue them testimonie that they haue zeale of God, but not according to knowledge. 3. For not knowing the iustice of God, and seeking to establish their owne, they haue not been subiect to the iustice of God. 4. For, "the end of the Law is Christ; vnto iustice to euery one that beleeueth. 5. For Moyses wrote, "that, the iustice which is of the Law, the man that hath done it, shall liue in it. 6. But "the iustice which is of faith, saith thus: Say not in thy hart, Who shall ascend into Heauen? that is to bring Christ downe. 7. Or who descendeth into the depth? that is to call Christ againe from the dead. 8. But what saith the Scripture? The word is nigh, in thy mouth, and in thy hart. This is "the word of faith which we preach. 9. For if thou confesse with thy mouth our Lord Iesus, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saved. 10. "For with the hart we beleue vnto iustice; but with the mouth confession is made to saluation.

2. Tim. 1. 10, 12.

2. Tim. 1. 16.

"The Law was not giuen to make a man iust or perfect by it self, but to bring vs to Christ to be iustified by him.

"The iustice of the Law of Moyses went no further of itself, but to save a man from the temporal death and punishment prescribed to the transgressours of the same.

"The Epistle vpon S. Andrews day, 21. of Nouemb.

11. For the Scripture saith: Whosoever beleueneth in him, shall not be confounded. 12. For there is no distinction of the Iew and the Greeke: for one is Lord of al, rich toward al that inuocate him. 13. For euery one that shall

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To beleene in him & to inuocate him, is to see him with al love & sincere affection. Al that so doe, shal doubtles be saved & shal neuer be confounded. We see then that it is in a mans free-will to beleene or not to beleene, to obey or disobey the Gospel or truth preached.

that inuocate the name of our Lord, shal be saved. 14. "How then shal they inuocate in whom they haue not beleueed? Or how shal they beleene him whom they haue not heard? And how shal they heare without a Preacher? 15. But how shal they preach? vnles they be sent? as it is written: How beautiful are the feet of them that euangelize peace, of them that euangelize good things? 16. But al doe not obey the Gospel. For Esay saith, Lord, who hath beleueed the hearing of vs? 17. Faith then, is by hearing: and hearing is by the word of Christ. 18. But I say, haue they not heard? And certes into the earth hath the sound of them gone forth, and vnto the ends of the whole world the words of them. 19. But I say, hath not Israel knowen? Moyses first saith - I wil bring you to emulation in that which is not a Nation - in a foolish Nation I wil drine you into anger. 20. But Esay is bold, and saith: I was found of them that did not seeke me. openly I appeared to them" that asked not of me. 21. But to Israel he saith: At one day haue I spread my hands to a people that beleueeth not, and contradicted me.

Isa. 53.
12.
Is. 52.
7.
Is. 55.
1.
Is. 58.
1.
Deu. 32.
21.
Is. 66.
1.
Is. 63.
1.

ANNOTATIONS.

CHAP. X.

God's iustice, & the Jewes owne iustice.

1. *The iustice of God.*) The iustice of God, is that which God giueth vs through Christ: The Jewes owne or proper iustice, is that which they had or chalenged to haue of themselves and by their owne strength, holpen only by the knowledge of the Law without the help or grace of Christ.

Iustice of faith

6. *The iustice of faith.*) The iustice which is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same as, of Christ's Ascension to heauen, of his Descending to Hel, of his comming downe to be Incarnate, and his Resurrection and returne againe to be glorified By which his actions we be pardoned, iustified, and saved, as by the Law we could neuer be.

Open confession & protection of our faith is sometime necessarie.

8. *The word of faith.*) The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Saviour, & that he is risen againe Which point (as al other) must both be beleueed in hart, and also be confessed by mouth. For though a man be iustified inwardly when he hath the vertues of faith, hope, and charitie from God, yet if occasion be giuen, he is also bound to confesse with his mouth, and by al his external actions, without shame or feare of the world, that which he inwardly beleueeth or els he cannot be saved Which is against certaine old Heretikes, that taught a man might say or doe what he would, for feare or danger, so that he kept his faith in hart.

Helebese. 2.

The place alledged against inuocation of Saints answered.

14. *How shal they inuocate.*) This maketh not (as Heretikes preteid) against inuocation of Saints, the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Master, in whom they doe not beleue, and whom they neuer heard of. For he speaketh of Gentils or Pagans, who could not inuocate him, vnlesse they did first beleue in him. To the due inuocation of Christ, we must know him and our duties to him. And so is it true also that we can not pray to our B. Ladie nor any Saint in Heauen, (1) we beleue and know their persons, dignitie, and grace, and trust that they can help vs. But if our Adversaries thinke that we can not inuocate them, because we cannot beleue in them; let them vnderstand that the Scripture vseth also this speech, to beleue in men: and it is the very Hebrew phrase, which they should not be ignorant of that brag thereof so much. Exod. 14. 31. They beleueed in God and in Moyses and 1. Paral. 16. 10 in the Hebrew. Ep. ad Philem. v. 1. And the ancient Fathers did read in the Creed indifferently, I beleue in the Catholike church: and, I beleue in the Catholike Church. Conc. Nuen. apud Epiphani. in fine. Ambrat. Hieron. cont. Iul. Cyril. Hist. of. Cathol. 17.

Eusebi.
li. 4. c. 36.
h. 1. v. 1.
Eccl. 1.

19. *Unlesse they be sent.*) This place of the Apostle inuincibly condemneth all the Peachers, not preachings, writings, ordinances, innovations, and usurpations of Church, pulpit, & lawfully called whatsoever our new Evangelists have intruded themselves and entered into by the nor sent, window shewing that they be every one from the highest to the lowest, false Prophets, running and usurping, being never lawfully called. Which is so evident in the Heretikes of our daies, that the Calumnists confesse it in themselves, & say that there is an exception to be made in them, because they found the state of the Church interrupted.

20. *That asked not.*) That Christ was found of those that never asked after him, it The first iustification of me- so poueth that the first grace and our first iustification is without merits. That God called re grace. vpon the Iewes, and they withstood it, free-wil is proued; and that God would haue men Free wil, saued, and that they be the cause of their owne damnation themselves.

CHAP. XI.

Not all the Iewes were reprobate, but some elect: and they by grace obtained iustice, the rest (according to the Prophets) being execrated. 11. Against whom notwithstanding the Christian Gentils (to whom by that occasion Christ is come) must not insult; but rather feare every man himself to be likewise cut of the tree (which is the Catholike Church) 25. and know that when all the Gentils are brought into the Church, then (about the end of the world) that the multitude of the Iewes also come in. 33. according to the disposition of the wonderful wisdom of God.



Say then. Hath God reiected his people? God forbid. For I also am an Iſrachite, of the seed of Abraham, of the Tribe of Benjamin. 2. God hath not reiected his people which he foreknew. Or know you not in Elias what the Scripture saith, how he requesteth God against Iſrael? 3. Lord, they haue slaine thy Prophets, they haue digged downe thine Altars and I am left alone, & they seeke my life. 4. But what saith the diuine answer vnto him? I haue left me "seuen thousand men, that haue not bowed their knees to a Baal". 5. So therefore at this time also, there are remaines saued according to the election of grace. 6. And if by grace, "not now of workes. Otherwise grace now is not grace.

The Heretikes adde here also to the text, Image. as All 19. 31.

The Iewes are not reiecte wholly & incurably for euer: but for a part, and for a time

led to fal. Which God did turne to the Gentils general good: If God could and did turne them to the good of the Gentils, much more will he werke good of their general conuersion, which shall be at length the accomplishment of the Church consist- ing of both

7. What then? that which Iſrael sought, the same he hath not obtained, but the election hath obtained, and the rest were blinded: S. as it is written. "God hath given them the spirit of compunction, eyes, that they may not see, and eares, that they may not heare, vntil this present day. 9. And Dauid saith: Be their table made for a snare and for a trap & for a scandal & for a rebuſion vnto them. 10. Be their eyes darkned, that they may not see: & their backe make thou alwaies crooked. 11. I say then, haue they so stumbled," & that they should fall? God forbid. But by their offence, saluation is to the Gentils, that they may emulate them. 12. And if the offence of them be the riches of the world, and the diminution of them "the riches of the Gentils, how much more the fulnesse of them?

13. For to you Gentils I say, as long verily as I am the Apostle of the Gentils, I wil honour my ministerie, 14. if by any meanes I may prouoke my flesh to emulation, and may saue some of them. 15. For if the iustice of them be the reconciliation of the world; what shall the receiving be, but life from the dead? 16. And if the first fruit be holy, the masse also: and if the root be holy, the boughes also. 17. And if some

of the Nations

: We see that
he which standeth
by faith,
may fall from
it, and therefore
must live in
fear, and not
in the vaine
presumption
and securitie
of the Hereticks.

The Epistle
vpon Trinitie
Sunday.

of the boughes be broken, and thou whereas thou wast a wild olive, art grafted in them, and art made partaker of the root and of the fatnesse of the olive, 18. glorie not against the boughes. And if thou glorie; not thou bearest the root, but the root thee. 19. Thou saist then: The boughes were broken, that I might be grafted in. 20. Wel: "because of incredulitie they were broken, but thou by faith doest stand: be not too highly wise, but " feare. 21. For if God hath not spared the natural boughes, lest perhaps he wil not spare thee neither. 22. See then the goodnes and the seueritie of God: vpon them surely that are fallen, the seueritie, but vpon thee the goodnes of God, if thou abide in his goodnes, otherwise thou also shalt be cut off. 23. But they also, if they doe not abide in incredulitie, shall be grafted in. For God is able to graffe them in againe. 24. For if thou wast cut out of the natural wild olive, and contrarie to nature wast grafted into the good olive; how much more they that are according to nature shall be grafted into their owne olive? 25. For I wil not haue you ignorant, Brethren, of this mysterie (that you be not wise in your selues) that blindnes in part hath chanced in Israel, vntil the fulnes of the Gentils might enter: 26. and so al Israel, might be saued, as it is written: *There shall come out of Sion, he that* Esa. 56; *shall deliuer, and shall auest impietie from Jacob.* 27. And thus to them the Testament 10. *from me*: when I shall haue taken away their finnes. 28. " According to the Ghospel indeed enemies for you: but according to the election, most deere for the Fathers. 29. For without repentance are the gifts & the vocation of God. 30. For " as you also sometime did not belecue God, but now haue obtained mercie because of their incredulitie; 31. so these also now haue not beleueed, for your mercie, that they also may obtaine mercie. 32. For God hath " concluded al into incredulitie, that he may haue mercie on al. 33. " O depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his iudgements, and his waies vnsearcheable? 34. For * who hath knowen the Esa. 40; mind of our Lord? or who hath been his Counselor? 35. Or who hath 13. first giuen to him, and retribution shall be made him? 36. For of him, and by him, and in him are al things: to him be glorie for euer Amen. ¶

ANNOTATIONS.

CHAP. XI.

God's answer
to Elias of
7000, maketh
nothing for
the Protestants
in whole
Church.

4. *Seven thousand*) The Heretikes alleage this place and example very impertinently to proue that the Church may be wholly secret, hid, or vnknown. For though the faithful were forced to keepe close in that persecution of Achab and Iezabel, which was only in the Kingdom of the ten Tribes, that is, of Israel, yet at the very same time, in Hierusalem and al the Kingdom of Iuda, the external worship and profession of faith was open to al the world, and wel known to Elias & the faithful, so many, that * the very 1. *Part* 17. soldiers only were numbred aboue ten hundred thousand. Besides that there is a great difference between the Christian Church & the Iewes, ours resting vpon better promises then theirs. And we wil not put the Protestants to proue that there were 7000 of their Sect when their new Elias Luther began, but let thē proue that there were seven, or any one, either then or in al Ages before him, that was in al points of his beleefe. Heretikes there were before him, as Louianus, Vigilantius, Heliodorus, Wicetife &c. and with him, Zuinglius, Caluyn, &c. who beleueed as he did in some things, but not in al.

6 *Not now of worker.*) If saluation be attributed to good workes done of nature with-
out faith & God's help, the same can not be of grace. For such workes exclude grace, are not, & what
fauour, and merite, and challenge only of debt, and not of gift. Therefore take heed are the cause of
here of the Heretikes exposition, that vntuely exclude Christian mens workes from saluation,
necessary or merit of Saluation, which are done with and by God's grace, and therefore
evidently consist with the same, and beioyned with God's grace as causes of our sal-
uation. Our Aduersaries are like il Potecaries, euer taking *quid pro quo*, either of igno-
rance, or of intent to deceiue the simple.

8. *God hath giuen.*) It doth not signifie his working or action, but his permission. God is not
Chrys. ha. 19. in ep. Ro And S. Augustine saith, not by putting malice into them, but Author of sin:
by not imparting his grace vnto them, and that through their owne desert alwaies, and ne.
their owne willes euer properly working the same. See *Annot Mat c. 23. 14. Ro. c. 1. 24.*

10. *Because of incredulity.*) He reprehendeth the pride of the Gentils wanting themselves A paraphrasti-
of their receiuing, and of the Iewes reiectiō, namely in that they thought the Iewes to cal explicatiō
be forsaken for no other cause, but that they might come into their roomes: declaring of the text,
that the direct and proper cause of their forsaking, was their incredulity, exhorting concerning
the Gentils to beware of the same, because they may fall as wel as the other, and that the Iewes and
God is as like to execute iustice against them as against the Iewes, as he hath done in Gentils, their
many Nations falling to heresie. standing, falling

11. *According to the Gospel.*) In respect, or, as concerning beleeve in Christ and recei- rising againe,
uing the Gospel, they are God's enemies: by occasion of which their incredulity, &c.
the Gentils found mercie otherwise in respect of his special election of that Nation,
and the promises made to the Patriarches, the Iewes are deere to him still. For God
never promisseth but he performeth, nor repenteth himself of the priuiledges giuen to
that Nation.

30 *For as you.*) As the Gentils which before beleeued not, found mercie and came
to faith, when the Iewes did fall. so the Iewes not now beleeuing, when al the Gentils
haue obtained mercie, shal in the end of the world by God's disposition obtaine grace
and pardon as the Gentils haue done.

31. *Concluded at.*) That so God taking al Nations and al men in sinne (which they fel
into, not by his drift or causing, but of their owne free wil) may of his merite cal & con-
uert whom and in what order he wil, and the parties haue no cause to brag of their de-
servings, but both Countries and particular men may referre their eternal election and
their first calling and conuersion, to Christ, and to his merite only no workes which
they had before in their incredulity deserving any such thing, though their workes
afterward proceeding of faith and grace doe merit Heaven.

32. *O despit.*) The Apostle concludeth that no man ought to search further into God's How farre to
secret and vnssearchable counsels of the vocatiō of the Gentils, & reiecting the deale and to
Iewes, otherwise then this, that al which be reiectēd, for their sinnes be iustly reiectēd, know, in the
& al that be saued, by God's great merite and Christ's grace be saued. And whosoever doctrine of
seeketh among the people to spread contagion of curiosity by seeking further after predestination
things past man's & Angel's reach, they over-reach and ouerthrowen Iesus. If thou
wilt be saued, beleeue, obey the Church, feare God and keep his commandements:
that is thy part and euery man's etc. Thou maist not examine whether thou be predesti-
nate or reprobate, nor seeke to know the waxes of God's secret iudgement toward thy
self or other men. It is the common enemy of our soules, that in this unhappy time hath The Heretikes
opened blasphemous tongues, and directed the proud penns of Caluin, Beza, Verone, writings of
and such reprobates, to the discussing of such particulars, to the perdition of many a predestination
simple man, and specially of yong Scholars in Vniuersities, wh ch with lesse studie may
learne to be proud and curious, then to be humble, wise, and obedient.

2. *A living Host.*) Man maketh his body a Sacrifice to God by giving it to suffer for him, by chastising it with fasting, watching, and such like, and by occupying it in works of charity & vertue to God's honour. Whereby appeareth how acceptable these works are to God and grateful in his sight, being compared to a Sacrifice, which is an high service done to him.

The body chastised by penance is a grateful Sacrifice.

6. *According to the rule of faith.*) By this, and many places of holy writ, we may gather, that the Apostles by the Holy Ghost, before they were sundred into diuers Nations, set downe among themselves a certaine Rule and forme of faith and doctrine, containing not only the Articles of the Creed, but al other principles, grounds, and the whole platforme of al the Christian religion. Which Rule was before any of the Books of the new Testament were writtē, & before the faith was preached among the Gentils by which not only euery other inferiour Teacher's doctrine was tried, but al the Apostles, & Euangelists preaching, writing, interpreting (which is here called prophesying) were of God's Church approued and admitted, or disproued and reiectēd. This forme, by mouth and not by Scripture, euery Apostle deliuered to the countrie by them conuerted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no man's plausible speech to be drawn from the same. This he commendeth to Timothee, calling it his *Deposition*. For not holding this fast and sure, he blameth the Galatians, further also denouncing to himself or an Angel that should write, teach, or expound against that which they first received, Anathema, and commanding alwaies to beware of them that taught otherwise. For feare of missing this line of truth, himself notwithstanding he had the Holy Ghost, yet lest he might haue preached in vaine and lost his labour, he went to confere with Peter and the rest. For the fast keeping of this Rule of truth, the Apostles held Councels, and their Successours by their example. For the holding of this Rule, and by the measure thereof, were al the holy Scriptures written. For and by the same, al the glorious Doctours haue made their sermons, commentaries, and interpretations of God's word: al writings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.

The Apostolicall rule or Analogie of faith.

And this is the sure Analogie and measure of faith, set downe and commended to vs euery where for the Apostles tradition: and not the phantastical rule or square that euery Sect master pretendeth to gather out of the Scriptures falsely vnderstood and wrested to his purpose, by which they iudge of Doctour, Scripture, Church and al. Arius had by that meanes a rule of his owne, Luther had his false weights, and Caluin his owne also. According to which seuerall measure of euery Sect, they haue their expositions of God's word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophesying which S. Paul here and in other places speaketh of, and which was an exercise in the primitive Church, measured not by euery man's peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore al this new phantastical Prophesying and al other preaching in Caluin's schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

The Heretikes phantastical rule or rather rules of faith, many & diuers one from another.

CHAP. XIII.

To yeald obedience and al other duties vnto Potestates: 8. to loue their neighbour which is the fulfilling of the Law. 11. and specially to consider, that now being the time of grace we must doe nothing that may not be seene day-light.

ET "euery soul be subiect to higher powers, for there is "no power but of God. And those that are, of God are ordained. 2. Therefore he that resisteth the power, resisteth the ordinance of God. And "they that resist, purchase to themselves damnation. 3. For Princes are not feared to the good worke, but to the euil. But wilt thou not feare the power? Doe good: and thou shalt haue praise of the same. 4. For he is God's Minister vnto thee for good. But if thou doe euil, feare; for he "beareth

not the sword without cause. For he is God's Minister: a revenger vnto wrath, to him that doeth euil. 5. Therefore be subiect of necessitie, not only for wrath, but also for conscience sake. 6. For therefore "you giue tributes also. For they are the Ministers of God, seruing vnto this purpose. 7. Render therefore to al men their dew:" to whom tribute, tribute, to whom custom, custom: to whom feare, feare, to whom honour, honour. 8. Owe no man any thing: but that you loue one another. For he that loueth his neighbour, hath fulfilled the law. 9. For, *Thou shalt not commit aduenticie, Thou shalt not kill, Thou shalt not steale. Thou shalt not beare false witness, Thou shalt not couer,* and if there be any other commandement, it is comprised in this word, *Thou shalt loue thy neighbour as thy self.* 10. The loue of thy neighbour, worketh no euil. Loue therefore is the fulnesse of the Law. ¶ 11. And that knowing the season, that it is now the houre for vs to rise fro sleep. For now our saluation is neerer then when we beleened. 12. The night is passed, and the day is at hand. Let vs therefore cast off the workes of darrenesse, & doe on the armour of light. 13. As in the day let vs walke honestly "not in banquetings and drunkennes, not in chamberings and impudicities, not in contention and emulation: 14. but doe ye on our Lord Iesus Christ, and make not prouision for the flesh in concupiscences.

Mat 23, 23.

Exo 20, 13.

Leu 19, 18.

The Epistle vpon the 4. Sunday after the Epiphanie. Here we learne that the Law may be & is fulfilled by loue in this life against the Adversaries saying it is impossible to keep the commandements. The Epistle vpon the 1. Sunday in Advent.

ANNOTATIONS.

CHAP. XIII.

1. *Every soul be subiect*) Because the Apostles preached libertie by Christ from the yoke of the Law and seruitude of sinne, and gaue al the faithful both example and commandement to obey God more then men, and withal euer charged them expressly to be obedient and subiect to their Prelates as to them which had cure of their soules and were by the Holy Ghost placed ouer the Church of God: there were many in those daies newly conuerted that thought themselves free from al temporal Potestates, carnal Lords, and humane creatures or powers: wherupon the bond man tooke himselfe to be loose from his seruitude, the subiect from his Soueraigne, were he Emperour, King, Duke, or what other secular Magistrate soeuer. Specially the Princes of those daies being Heathens and persecutours of the Apostles, and of Christes religion. For which cause and for that the Apostles were entruely charged of their Adversaries, that they withdrew men from order and obedience to Ciuil lawes and Officers; S. Paul here (as S. Peter doth 1. Chap. 2) I cleereth himself, and expressly chargeth euery man to be subiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superiouritie, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maister, Lord, King, or such like. Neither to them in matters of religion or regement of their soules (for most part were Pagans, whom the Apostle could not wil men to obey in matters of faith) but to them in such things onely as concerne the publike peace & Politie, & what other causes soeuer consist with God's holy wil and ordinance. For against God no power may be obeyed.

Obedience to temporal Rulers, & in what cases

In what sense, al power or superiouritie is of God.

1. *Re power but of God.*) S. Chrysostome here noteth, that power, rule & Superiouritie, is God's ordinance, but not of himselfe al Princes: because many may vsurp, who reigne by his permission only, and not by his appointment. not al actions that euery one doeth in and by his soueraigne power; as Iulian's apostasie and affliction of Catholics, Pharaos tyrannical oppression of the Israelites, Achab's persecution of the Prophets, Nero's executing of the Apostles, Herod's and Pilat's condemning of Christ al which things God permitted them, by the abuse of their power to accomplish, and not being the cause of their euil doings. turned and ordered the same to good effects. S. August 114. 111. in 102. S. Tho 1 p q 13. 22.

Act 4,

19 1,

29.

Chrys.

in ep.

R. 10,

23.

p. They

1. *They that resist*) Whoſoever reſiſteth or obeyeth not his lawful Superiour in thoſe In things law- cauſes wherein he is ſubiect vnto him, withſtandeth God's appointment, & ſinners ſely come to deadly, and ſworthly to be puniſhed both in this world by his Superiour, and by God ſed it is mortal in the next life. For in temporal government and cauſes, the Chriſtians were bound hence not to in conſcience to obey their Heathen Emperours: though on the other ſide, they were obey our Supe- bound vnder paine of damnation to obey their Apoſtles and Prieſtes, and not to obey rours. their Kings or Emperours in matters of religion. Whereby it is cleare that when we be commanded to obey our Superiours, it is meant alwayes and only in ſuch things as they may lawfully command, and in reſpect of ſuch matters wherein they be our Supe- rours.

4. *Heareth vs the ſword*) That the Apoſtle meaneth here ſpecially of temporal powers. The Apoſtle we may ſee by the ſword, tribute, & external compulſion, which he here attributeth to ſpeaketh of ſe- them. And the Chriſtian men then had no doubt whether they ſhould obey their Spirit- poral powers. tual powers. But now the diſtinction is cleane contrarie For al is giuen to the ſecular power, and nothing to the ſpiritual which expreſſly is ordained by Chriſt and the Holy Ghoſt: and al the faithful are commanded to be ſubiect therunto, as to Chriſt's owne word and wil. There were Heretikes called *Beards*, that tooke away al rule and Superiourtie. The Heretikes a- wickliffeſts would obey nor Prince nor Prieſte, if he were once in deadly ſinne. The Pro- gainſt rule and teſtants of our time (as we may ſee in al Countreies where the ſecular ſword is drawn Superiourtie. againſt their Sects) care neither for the one nor for the other, though they extol only the ſecular when it maketh for them. The Catholikes only moſt humbly obey both, The obedience even according to God's ordinance, the one in temporal cauſes, and the other in Spirit- of Catholikes tual in which order both theſe States haue bleſſedly flouriſhed in al Chriſtian countreies both to Spirit- ever ſince Chriſtes time, and it is the very way to preſerve both, as one day al the world tual & tempo- ral Superiours. ſhal confeſſe with vs.

6. *Ye giue tribute*) Though every man ought to be ready to ſerue his temporal Prince with his goods, by tributes or what other lawful taxes and ſubſidies ſeuer, yet they may exempt by priuiledges whom they thinke good. As in al countreies Chriſtian The Clergie Priests for the honour of Chriſt, whole Miniſters they be, haue by the grants & ancient exempted from charters of Kings been excepted and exempted. Notwithſtanding they were neuer vi- tribute, ready to ſerue voluntarily their Soueraigne, in al common cauſes, with whatſoever they had. See *Annals in Mar 17, 16.*

13. *Not in banketings*) This was the very place which S. Auguſtine, that glorious Doc- S. Auguſtines tour, was by a voice from Heauen directed vnto, at his firſt miraculous and happy conuerſion. conuerſion, not only to the Catholike faith, but alſo to perpetual continencie, by this voice coming from Heauen, *Tolle, lege. Tolle, lege.* Take vp and read, take vp and read, as himſelf telleth in *1. Conf. c. 12.*

C H A P. XIII.

Like a moderatour and peace maker between the ſtrife Chriſtians (who were the Gentils) and the infirme (who were the Chriſtian Iewes, hauing yet a ſcruple to ceaſe from keeping the ceremonial meats and daies of Moſes Law) he exhorteth the Iew not to condemne the Gentil vſing his libertie; and the Gentil againe, not to condemne the ſcrupulous Iew: but rather to abſtaine from vſing his libertie, then offending the Iew, to be an occaſion vnto him of apoſtating.



AND him that is weak in faith, take vnto you; not in diſputations of cogitations. 2. For one beleeueth that he may cate al things: but he that is weak, let him cate herbs. 3. Let not him that eateth, deſpiſe him that eateth not: and he that eateth not, let him not iudge him that eateth. For God hath taken him to him. 4. Who art thou that iudgeſt another man's ſeruant? To his owne Lord he ſtandeth

standeth or falleth. And he shal stand: for God is able to make him stand. 5. For one iudgeth "between day and day, and another iudgeth euery day. let euery one abound" in his owne sense. 6. He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. 7. For none of vs liueth to himself: and no man dieth to himself. 8. For whether we liue we liue to our Lord; or whether we die, we die to our Lord. Therefore whether we liue, or whether we die, we are our Lord's. 9. For to this end Christ died and rose againe; that he may haue dominion both of the dead and of the liuing. 10. But thou, why iudgeth thou thy brother? or thou, why dost thou despise thy brother? For * we shal al stand before the iudgement seat of Christ. 11. For it is writtē: *Liue 1*, saith our Lord, *that euery knee shal bow to me, & euery tongue shal confesse to God.* 12. Therefore euery one of vs for himself shal render account to God. 13. Let vs therefore no more iudge one another. But this iudge ye rather, that you put not a stumbling block or a scandal to your brother. 14. I know and am persuaded in our Lord Iesus Christ, that nothing is common of it self, but to him that supposeth any thing to be common, to him it is common. 15. For if because of meat thy brother be greeued; now thou walkest not according to charitie. * Doe not with thy meat destroy him for whom Christ died. 16. Let not then our good be blasphemed. 17. For the Kingdom of God is "not meat and drinke, but iustice, and peace, and ioy in the Holy Ghost. 18. For he that in this serueth Christ, pleaseth God, and is acceptable to men. 19. Therefore the things that are of peace let vs pursue: and the things that are of edifying one toward another let vs keep. 20. Destroy not the worke of God for meat. * All things indeed are cleane: but it is ill for the man that eateth by giuing offence. 21. It is good not to eate flesh, and not to drinke wine, nor that wherein thy brother is offended, or scandalized, or weakned. 22. Hast thou faith? haue it with thy self before God Blessed is he that iudgeth not himself in that which he approueth. 23. But "he that discerneth, if he eate, is damued; because not of faith. For" al that is not of faith, is sinne.

1. Cor. 13. 10.

1. Cor. 13. 45.

1. Cor. 8.

Tit. 1. 15.

ANNOTATIONS.

CHAP. XIII.

The Apostles meaning about eating or not eating certain meats.

1. *For all things* By similitude of words the simple are soone deceiued, and Heretikes make them vantage of any thing to seduce the vnclearned. There were diuers meats forbidden in the Law of Moyses, and for signification made and counted vncleane, whereof the lawes might not eate at al, as porke, hare, conny, & such like, both of fishes, foules, and beests, a great number. Christ discharged al them that became Christians, after his Passion, of that obseruance and al other ceremonies of the old Law. Notwithstanding, because diuers that were brought vp in the Law, had a religion and conscience, suddenly to forsake their former manner, the Apostle here admonished such as be stronger and better instructed in the case, to beare with the weaker sort, that being Christians could not yett find in their hartes to eate and vse the meats forbidden by God in the Law: as of the

Common, that is, vncleane. See Annot. Marc. 7. 2.

Though he with the weaker to be borne withal, yet he uttereth his mind plainly, that indeed al the meats forbidden and vncleane in the Law, are now through Christ cleaues & lawful for euery man to vse.

the other side he warneth the weak that would not eat, nor to take offence or scandal at them that did eat without scruple, any of the irregular or forbidden meats in the Law, nor in any wise to iudge or condemne the eater, but to commit that to God, & finally that they should not condemne each other for eating or not eating. Now the Protestants The Hereticks fondly apply al this to the fasts of the Church, and differences of meats in the same as if they should say, though the Church did forbid any meat wholly never to be eaten or touched, or made any creatures unclean, or otherwise prescribed any abstinence, then for chastising of men, bodies and service of God. It is a great blindnes that they can put no difference between Christ's fast of foure daies, *Mat. 4* John's abstaining from all delicate meats and drinckes, *Mat. 3, 11* the widow Annes, *Luk. 2, 37* the Nazarenes, *Num. 6* the Rechabites, *Ierem. 35, 14* the Numbites, *Ios. 3* S. Paul's, *1 Cor. 11, 27* S. Timothees, *1 Tim. 4, 3* John's Disciples and Christ's Disciples fast *Mat. 9, 14* 15. (which he said they should keep after his departure from them) and the ceremonial distinction of creatures and meats, cleane and unclean, in the old Law. Of which it is euident the Apostle treateth in al this chapter, & of none other at all. Therefore when the Protestants by the words of this place would proue, that we be either made free from fasting and from obeying the Churches commandement or following Christ's example in that matter, or that the observers of Christian fasts be weak in faith, & ought not in any wise to condemne of sinne the breakers of the prescribed fasts of the holy Church, they doe abuse ignorantly or wilfully the Apostles words and discourse.

Foulis Hereticks see not the differences of things.

1. *Betweene day and day*) By the like deceit they abuse this place against the Holy-Distinction of daies of Christ and his Mother & Saints, which concerneth only the Iewes ceremonies daies, and obseruation of times, wherof in the Epistle to the Galatians c. 4, 10.

6. *Every one in his own sense*.) The Apostle doth not giue freedom, as the Churches enemies would haue it, that every man may doe or thinke what he list. But in this matter of Judaical obseruation of daies and meats, & that for a time only, til the Christian religion should be perfectly established, he would haue no restraint made, but that every one should be borne withal in his own sense: yet so, that they should not condemne one another, nor make necessarie of saluation in the obseruation of the Judaical rites of meats and daies, &c.

drinckes.

17. *Not meat and drinke*.) The substance of religion or the Kingdom of God standeth not in meat or drinke, and therefore the better might they vse indifferencie & toleration in that point for a time, for peace sake and to avoid scandal. But if the precept of Moyses Law had bound still as before, then (not for the meats sake, but for the disobedience) it had been damnable to haue eaten the vncleane meats.

23. *Have it with thy self*.) Thou that art perfect, and beleeuest or knowest certainly that thou art free from the Law concerning meats and festiuities, yet to the trouble and hindrance of the feeble that can not yet be brought so farre, be discrete and viter not thy self out of season.

24. *He that discerneth*.) If the weak haue a conscience, and should be driuen to eat the things which in his owne hart he thinketh he should not doe, he committeth deadly sinne, because he doth against his conscience, or against his owne pretended knowledge.

To doe against conscience, is sinne.

Chrys. l. 16. in ep. Ro. 25. *Al that is not of faith*.) The proper sense of this speech is, that every thing that a man doeth against his knowledge or conscience, is a sinne, for so by the circumstance of infidels are of the letter, faith is here be taken, though S. Augustin sometimes applieth it also to the actions of infidels (meaning those workes which directly proceede out of their lacke of faith) be sinnes. But in any wise take heed of the Hereticks commentarie, who hereby would proue that the iudaical sinne in honouring his parents, fighting for his countrey, tilling his ground, and in al other workes. And no marvel that they so hold of infidels, who maintaine that Christian men also offend deadly in every good deed.

CHAP. XV.

He proceedeth to make peace between the Christian Gentils and Iewes, 8. with this resolution, that the Iewes vocation is of promise indeed, but the Gentils also of mercie & foretold by the Scriptures. 14. Then drawing to an end, he excuseth himself to the Romanes for writing thus vnto them, 21. hoping now at length to see them, after that he hath been at Iherusalem, 29. whereto also he requesteth their praies.

The Epistle
vpon the 24. day
of August.
The meaneth
all that is writ-
ten in the old
Testament
much more al-
things written
in the new Te-
stament, are for
our learning &
comfort.
b. Vnto in re-
ligion com-
mended
c. Christ did
execute his of-
fice and mini-
sterie only
toward the
people of Cir-
cumcision, that
is, the Iewes.



AND we that are the stronger, must sustaine the infirmities of the weak, & not please our selues. 2. Let euery one of you please his neighbour vnto good, to edification. 3. For, Christ did not please himself, but as it is written: *The reproches of them that reproled thee, fell vpon me.* 4. For what things to euery haue been written, to our learning they are written: that by the patience and consolation of the Scriptures, we may haue hope. 5. And the God of patience and of comfort giue you to be of one mind one toward another according to Iesus Christ: 6. that of one mind, with one mouth you may glorifie God & the Father of our Lord Iesus Christ. 7. For the which cause receiue one another, as Christ also hath receiued you vnto the honour of God. 8. For I say Christ Iesus to haue been a minister of the circumcision for the veritie of God to confirme the promises of the Fathers. 9. But the Gentils to honour God for his mercie, as it is written: *Therefore wil I confesse to thee in the Gentils, O Lord, and wil sing to thy name.* 10. And againe he said. *Reioyce ye Gentils with his people.* 11. And againe. *Praise at ye Gentils our Lord, and magnifie him al ye peoples.* 12. And againe Eliae saith: *There shal be the root of Iesse; and he that shal rise vp to rule the Gentils, in him the Gentils shal hope.* 13. And the God of hope replenish you with al ioy and peace in beleeuing; that you may abound in hope, and in the vertue of the Holy Ghost. ¶

14. And I my self also, my Brethren, am assured of you, that you also are full of loue, replenished with al knowledge, so that you are able to admonish one another. 15. But I haue written to you (Brethren) more boldly in part, as it were putting you in remembrance, for the grace which is giuen me of God, 16. to be the minister of Christ Iesus in the Gentils: sanctifying the Ghospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the Holy Ghost. 17. I haue therefore glorie in Christ Iesus toward God. 18. For I dare not speake any of those things which Christ worketh not by me for the obedience of the Gentils, by word and deed, 19. in the vertue of signes and wonders, in the vertue of the Holy Ghost: so that from Iherusalem round about vnto Illyricum I haue replenished the Ghospel of Christ. 20. And I haue so preached this Ghospel, not where Christ was named, lest I should build vpon another man's foundation; 21. but as it is written: *They to whom it hath not been preached of him, shal see, and they that haue not heard, shal vnderstand.* 22. For the which cause also I was hindered very much from coming vnto you: 23. But now hauing no longer place in these countries, and hauing a desire to come vnto you these

many

Ps. 67.
10.

Ps. 87.
10.
Deu. 32.
41.
Ps. 116.
1.
Es. 12.
10.

Es. 12.
13.

many yeares now passed: 24. when I shal begin to take my journey into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enioyed you. 25. Now therefore I wil goe vnto Hierusalem to minister to the Saints. 26. For Macedonia and Achaia haue liked wel to make some contribution vpon the poore Saints that are in Hierusalem. 27. For it hath pleased them, and they are their debtors. For if the Gentils be made partakers of their spiritual things, they ought also in carnal things to minister vnto them. 28. I his therefore when I shal haue accomplished, and signed them this fruit, I wil goe by you into Spaine. 29. And I know that coming to you, I shal come in abundance of the blessing of Christ. 30. I beseech you therefore Brethren by our Lord Iesus Christ, and by the charitie of the Holy Ghost, that you help me in your prayers for me to God, 31. that I may be deliuered from the iudels that are in Iewrie, and the oblation of my seruice may become acceptable in Hierusalem to the Saints, 32. that I may come to you in ioy by the wil of God, that I may be refreshed with you. 33. And the God of peace be with you al. Amen.

He meaneth the holy persons that haue forsaken al their goods for Christ, were wholly conuerted to serue our Lord with al their mind. 5. He is against the Heretike reprehending the almes-giuen to such, as doe the Heretikes also of our time. 6 In that the Apostle desired to be praised for we may be moued to seeke the same as a great benefit.

CHAP. XVI.

He commendeth the bearer Phoebe to the Romanes, 3. and himselfe to many there by name, 17. he declareth the doctrine which the Romanes had learned, to be the touchstone to know Seducers 22. he doeth vnto them the commendations of al the Churches & of certaine persons by name, 25. and concludeth.



AND I commend to you Phoebe our Sister, who is in the ministerie of the Church that is in Cenchris: 2. that you receiue her in our Lord as it is worthie for Saints: and that you assist her in whatsoeuer busines she shal need you. For she also hath assisted many, and my self.

The only salutation of so worthy a man is sufficient to fill him with great grace that is so saluted. c. 1.

3. Salute Prisca & Aquila my helpers in Christ Iesus, 4. who for my life haue laid downe their necks, to whom not I only giue thanks, but also al the Churches of the Gentils, 5. and their domestical Church Salute Epænetus my Beloued: who is the first fruit of Asia in Christ. 6. Salute Marie who hath laboured much about vs. 7. Salute Andronicus and Iulia my cosins and fellow captiues: who are noble among the Apostles, who also before me were in Christ. 8. Salute Ampliatus my best Beloued in our Lord. 9. Salute Urbanus our helper in Christ Iesus, and Stachys my Beloued. 10. Salute Apelles the approued in Christ. Salute them that are of Aristobolus house. 11. Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. 12. Salute Triphana and Tryphosa: who labour in our Lord. Salute Persis the Beloued, who hath much laboured in our Lord. 13. Salute Rufus the elect in our Lord and his mother and mine. 14. Salute Asyncritus, Philegon, Herimas, Patrobas, Hermes: and the Brethren that are with them. 15. Salute Philologus and Iulia,

Tim 4. This domestical Church was either that faithful and Christian household, or rather the Christians meeting together there & in such good houses to heare diuine seruice & the Apostles preaching in those times of persecution. The Protestants here teach a

that Peter is
not here salu-
ed, therefore he
was never at
Rome. See the
Annotation
Of the Prin-
ce of the Apost-
les, faith Theo-
dorete vpon
this place.

The special
way that Here-
tikes haue euer
had to beguile,
was and is by
sweet wordes
& gay spra-
ches. Which
their sheepe
coat see before
described par-
ticularly in the
Annotations
vpon S. Mat-
thew. c. 7, 15.

Julia, Nereus, and his sister, and Olympias, and al the Saints that are with
them, 16. Salute one another in a holy kisse. Al the churches of Christ
salute you.

17. And I desire you, Brethren, to marke them that make dissensions
and scandals contrarie to the doctrine which you haue learned, and
auoid them. 18. For such doe not serue Christ our Lord, but their owne
belly: and by sweet speeches and benedictions seduce the hearts of
innocents. 19. For your obedience is published into euery place. I re-
ioyce therefore in you. But I would haue you to be wise in good, and
simple in euil. 20. And the God of peace crush Satan vnder your feet
quickly. The grace of our Lord Iesus Christ be with you.

21. Timothee my Coadiutor saluteth you, and Lucius, and Iason, and
Sosipater, my kinsmen. 22. I Tertius salute you, that wrote the epistle,
in our Lord. 23. Caius mine host, and the whole Churches, saluteth you.
Erastus the Coster of the citie saluteth you, and Quartus, a Brother.
24. The grace of our Lord Iesus Christ be with al you, Amen.

25. And to him that is able to confirme you according to my Gospell
and preaching of Iesus Christ, according to the reuelation of the my-
sterie from eternal times kept secret, 26. which now is opened by the
Scriptures of the Prophets according to the precept of the eternal
God, to the obedience of faith knowen in al Gentils, 27. to God the
only wise through Iesus Christ, to whom be honour & glorie for euer
and euer. Amen.

ANNOTATIONS.

CHAP. XVI.

That S. Peter
was at Rome.

See the Anno-
tations t. 1. p. 11.
c. 5, 15.

16. Salute one another) Neuer Sect-masters made more soule or hard shifts to prove
or defend falsehood, then the Protestants but in two points, about S. Peter specially, they
passe euen themselves in impudencie. The first is, that they hold he was not preferred be-
fore the other Apostles, which is against the Scriptures most evidently. The second is,
that he was neuer at Rome, which is against al the Ecclesiastical histories, al the Fathers
Greeke & Latine, against the very sense & sight of the monuments of his Seat, Sepul-
cher, doctrine, life, and death there. Greater euidence certes there is thereof and more
weighty testimonie, then of Romulus, Numa, Cæsar's, or Cicero's being there, yet were
he a very brutish man that would deny this to the discredit of so many Writers and the
whole world. Much more monstrous it is, to heare any deny the other Theodorete faith
he was there, writing vpon this chapter. Prosper also *carbone de ingratia in principio*. S. Leo
de natali Petri S. Augustine *de c. 4. cont. ep. sancti Orosii* li. 7 c. 6. S. Chrysostome in 1. sal. 48.
S. Epiphanius *lib. 17. Prudentius in hymno 2. S. Lamenty & hymno 11. Optatus li. 2. contra*
Donatistas. S. Ambrose li. 5 ep. de *Basilien tradenda*. S. Hierome in *Catalogo*. Lactantius li. 4
c. 22 de *vera sapientia*. Eusebius *hist. Eccl.* li. 2. c. 13, 14. S. Athanasius de *fuga sua*. S. Cyprian
ep. 57. nu. 6. Tertullian de *prescriptionibus* nu. 14. and li. 4. *contra Marcionem* nu. 1. Origen
in *Genes apud Euseb* li. 3. c. 1. Irenæus li. 3 c. 1. Hegesippus li. 2 c. 2 de *excursu Hierosolym.* Caius
& Papias the Apostles owne scholars, and Dionysius the B of Corinth, alleged by Eu-
sebius u. 2. c. 14. and 14. Ignatius ep. ad *Romanos*. The holy Councel of Chalcedon, and
many other affirme it. Yea Peter himself (according to the iudgement of the Ancient
Fathers) confesseth he was at Rome, calling it Babylon 1. ep. c. 5. *Euseb* li. 2. c. 14. *hist. Eccl.*
Some of these tell the time and cause of his first going thither. Some, how long he liued
there. Some, the manner of his death there. Some, the place of his buriall. and al, that he
was the first Bishop there. How could so many of such wisdom and spirit, so neere the
Apostles

Chalced.
conc. ail.
1.

Apostles time deceiue or be deceiued? how could Caluin and his, after fifteen hundred yeares know that which none of them could see?

Some great argument must they needs haue to controule the credit of the whole world. This of truth is here their argument, neither haue they a better in any place, to wit: If S. Peter had been at Rome, S. Paul would haue saluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue all argument by? Any man of discretion may straight see, that S. Peter might be knowne vnto S. Paul to be out of the Citie, either for persecution or busines, when this epistle was written (for he went often out, as S. Epiphanius declareth) & so, he omitting to salute him, can proue no more, but that then he was not in Rome: but it proueth not so much neither, because the Apostle might for respect of his dignitie & other the Churches affaires write vnto him special letters, & so had no cause to salute him in his common Epistle. Or how know they that this Epistle was not sent inclosed to S. Peter, to be deliuered by his meanes to the whole Church of the Romanes in some of their assemblies? It is very like it was recommended to some one principal man or other that is not here named and twenty causes there may be vnknewen to vs, why he saluted him not: but no cause why our Adversaries vpon such frivolous reasons should repute an approved truth. For euen as wel might they say that S. Iohn was neuer at Ephesus because S. Paul in his Epistle to the Ephesians doth not salute him. And plaine it is, that it is the Romane seat and faith of Peter, which they (as all Heretikes before them) doe feare & hate, and which wil be their bane and they know that there is no argument which conuinceth in their conscience, that Peter was neuer at Rome. Therefore to conclude we say to them in S. Augustines wordes: *Whycal you be Apostolike chaire, the chaire of pestilence? what hath the Church of Rome done against you, in which S. Peter did sit, and from which by nefarious fumes you haue separated your selves?*

The Protestants great argument, that Peter was never at Rome.

The Heretikes hatred of the Romane See.

Epiph.
her. 27.

I. Leane.
in Paul.
c. 11.

Organi
16 ad
Ro.

14 *Holy kisse.*) Hereof, and by the common vsage of the first Christians, who had special regard of vnitie and peace among themselves, and for signe and protestation thereof killed one another, came our holy ceremonie of giuing the Pax, or kissing one another in the Sacrifice of the blessed Masse.

Kissing the Pax.

17 *To marke them.*) He carefully warneth them to take heed of seditious sowers of Sects & dissension in religion, and this euer to be their marke, if they should teach or moue them to any thing which was not agreeable to that which they had learned at their conuersion: not bidding them to examine the case by the Scriptures, but by their first forme of faith and religion deliuered to them before they had or did read any booke of the new Testament.

Against Sect. masters how to examine our faith.

18 *But their owne belly.*) Howsoeuer Heretikes pretend in wordes and external shew of their sheep's coat, indeed they seeke but after their owne proht and pleasure, & by the Apostles owne testimonie we be warranted so to iudge of them as of men that indeed haue no religion nor conscience.

Heretikes giue to voluptuousnes.

19. *Your obedience.*) Against Heretikes and their illusions, there is no better way then in simplicitie to cleaue vnto that which hath been taught before: for the which the Romane obedience is much commended. See *Annus.* vpon the first chap. vers. 2.



T H E
A R G V M E N T O F
T H E F I R S T E P I S T L E T O
T H E C O R I N T H I A N S.

Act. 19, 17.

1. Cor. 16, 1.

NOW S. Paul planted the Church at Corinth, continuing there a yeare and an halfe together, we read Act. 18. After that, when he was at Ephesus Act. 19. about the end of the three yeares that he abode there, he wrote this first Epistle to the Corinthians. For even as S. Luke there writteth: When these things were ended, Paul purposed in the Spirit, when he had gone over Macedonia and Achaia, to goe to Hierusalem: so likewise doth S. Paul himselfe write here: I wil come to you in Achaia when I shal haue gone over Macedonia, for I wil goe over Macedonia: but I wil tarry at Ephesus vntil Pentecost.

The matter that he writteth of, is not one, as is the Epistle to the Romanes, but diuers. Partly such faults of theirs, as were signified vnto him by them that were of Chloë. 1. Cor. 1. 11. partly such questions as themselves wrote to him of: And concerning the things that you wrote to me. 1. Cor. 7, 1. For so we may (as it seemeth) diuide the Epistle into these two parts. Or, to put all together, he writteth of eight things: 1. Of certaine schismes beginning among them, by occasion of certaine Preachers, whom in the Second Epistle he toucheth more plainly, as being false-apostles chap. 1. 2. 3. 4. 2. Of an incestuous fornicator, and some that went to law before iudges chap 5 6. 3. Of chastitie and continence. chap. 7. 4. Of meats sacrificed to Idols. chap. 8 9. 10. 5. Of his Traditions. chap. 11. 6. Of the Gifts of the Holy Ghost chap. 12. 13 14 7. Of the Resurrection. chap 15. 8. Of the Contributions that he gathered of the Gentils, to succour the Christian lawes at Hierusalem. chap 16.



T H E
F I R S T E P I S T L E
O F P A V L T O T H E
C O R I N T H I A N S.

C H A P. I.

After salutation, 4. having acknowledged the graces of their Church, 10. he dehorteeth them from their Schismatical boasting against one another in their Baptisms (telling them that they must boast only in Christ for their Baptisme) 17. and in their Preachers, who had the wisdom of words: telling them that it is the preaching of the Crosse, whereby God smeth the world, and wherein only Christians should boast: 26. seeing God of purpose chose the contemptible, that so himself might have the glorie.



P A V L called to be an Apostle of I e s u s Christ, by the wil of God, and Sothenes a Brother, 2. to the Church of God that is at Corinth, to the sanctified in Christ I e s u s, called to be Saints, with al that inuocate the name of our Lord I e s u s Christ in every place of theirs and ours. 3. Grace to you and peace from God our Father and our Lord I e s u s Christ.

*The Epistle
vpon the 10.
Sunday after
Pentecost.*

4. I giue thanks to my God alwaies for you for the grace of God that is given you in Christ I e s u s, 5. that in al things you be made rich in him, in al utterance, and in al knowledge, (6. as the testimonie of Christ is confirmed in you,) 7. so that nothing is wanting to you in any grace, expecting the reuelation of our Lord I e s u s Christ, 8. who also wil confirme you vnto the end without crime, in the day of the comming of our Lord I e s u s Christ. 9. God is faithful, by whom you are called into the societie of his Sonne I e s u s Christ our Lord.

10. And I beseech you, Brethren, by the name of our Lord I e s u s Christ, that you al say one thing, and that there be no schismes among you: but that you be perfect in one sense, & in one knowledge. 11. For it is signified vnto me (my Brethren) of you, by them that are of Caloe, that there be contentions among you. 12. And I meane thus, for that every one of you saith, I certes am Pauls, & I Apollo's, but I Cepha's, and I Christ's. 13. Is Christ devided? Why, was Paul crucified for you? or in the name of Paul were you baptized? 14. I giue God

*The begin-
ning of al
Schismes is
overmuch ad-
miring & ad-
ding mens
selues to their
owne particu-
lars.*

584
thanks, that I baptized none of you, but * Crispus and Caius · 15. I left
any man say that in my name you were baptized, 16. And I baptized
also the house of Stephanas. But I know not if I haue baptized any
other.

17. For Christ sent me not to baptize, but to euangelize: not in wisdom of speech, that the crosse of Christ be not made void. 18. For the word of the crosse, to them indeed that perish, is foolishnes, but to them that are saued, that is, to vs, it is the power of God. 19. For it is written: I wil destroy the wisdom of the wise, and the prudence of the prudent I wil reuell. 20. where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made the wisdom of this world foolish? 21. For because in the wisdom of God the world did not by wisdom know God, it pleased God by the foolishnes of the preaching to saue them that beleue. 22. For both the Iewes aske signes, and the Greeks seeke wisdom: 23. but we preach Christ crucified, to the Iewes certes a scandal, and to the Gentils, foolishnes. 24. but to the called Iewes & Greeks, Christ the power of God and the wisdom of God. 25. For that which is the foolish of God, is wiser then men, and that which is the infirmitie of God, is stronger then men. 26. For see your vocation, Brethren, that not many wise according to the flesh, not many mightie, not many noble: 27. but the foolish things of the world hath God chosen, that he may confound the wise, and the weak things of the world hath God chosen, that he may confound the strong: 28. and the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are: 29. that no flesh may glorie in his sight. 30. And of him you are in Christ Iesvs, who is made vnto vs wisdom from God, & iustice, sanctification, and redemption. 31. that as it is written. He that doth glorie, may glorie in our Lord. **R**

The Epistle
for S. Agatha,
Febr. 5.

ANNOTATIONS.

СНАР. I.

Each com-
meth by hea-
ring rather
than reading.

5. In all knowledge.) Observe that the Apostles never wrote their letters but to such as were converted to Christs faith before. For men cannot lightly learne the Christian religion by reading Scriptures, but by hearing and by the presence of their Teachers, which may instruct them at large and particularly of every Article, as cleerly and briefly by letters they could not doe. Neither doth now any man learne his faith first but by hearing of his parents and Masters. For if we should when we come to yeares of discretion, beset to pick out faith out of the Scriptures, there would be a mad worke and many fancies among vs.

Christ is made
our justice, be-
cause he is the
Author of the
justice in vs.

40 *Winnings.*) He meaneth not, as our Aduersaries captiously take it, that we have no iustice, sapience, nor sanctity of our owne, other then Christs imputed to vs but the sense is, that he is made the Authour, giuer, and meritorious cause of all these vertues in vs. For so the Apostle interpreteth himself plainly in the 6. Chapter following, when he writeth thus: *You be washed, you be iustified, you be sanctified in the name of our Lord IESVS CHRIST and in the Spirit of our God,*

1919
*.

18.

107. 92
153

CHAP. II.

That his owne preaching among them, was in humble manner in the sight of man. 5. Howbeit it is most profound wisdom (as they should and would perceiue, if they were not carnal) which is taught in the Church of Christ.



AND I (Brethren) when I came to you, I came not in loftinesse of speech or of wisdom, preaching to you the testimonie of Christ. 2. For I iudged not my self to know any thing among you but Iesus Christ, and him crucified. 3. And I was with you in infirmities, and feare and much trembling: 4. and my speech and my preaching was not in the perswasible words of humane wisdom, but in shewing of spirit and power, 5. that your faith might not be in the wisdom of men, but in the power of God.

But we speake wisdom among the perfect 6. But the wisdom not of this world, neither of the Princes of this world, that come to naught: 7. but we speake the wisdom of God in a mysterie, which is hid, which God did predestinate before the world, vnto our glorie. 8. which none of the Princes of this world did know: for if they had knowen, they would neuer haue crucified the Lord of glorie. 9. But as it is written: *That which eye hath not seen, nor eare hath heard, neither hath it ascended into the hart of man, what things God hath prepared for them that loue him.* 10. But to vs God hath reuealed by his Spirit. For the Spirit searcheth all things, yea the profundities of God. 11. For what man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

12. And we haue receiued not the spirit of this world; but the spirit that is of God: that we may know the things that of God are giuen to vs. 13. Which also we speake not in learned words of humane wisdom, but in the doctrine of the Spirit, comparing spiritual things to the spiritual. 14. But the sensual man perceiueneth not those things that are of the Spirit of God. For it is foolishnes to him, and he can not vnderstand, because he is spiritually examined. 15. But the spiritual man iudgeth all things: and himself is iudged of no man. 16. For who hath knowen the sense of our Lord that may instruct him? But we haue the sense of Christ.

ANNOTATIONS.

CHAP. II.

11. But the spirit of man } One man can not know another's cogitations naturally but God giueth to Prophets and others, even in this world oftentimes, by extraordinary grace to know mens secrets. As he did to S. Peter, to know the fraud of Ananias and

How Angels and Saints & mortal men know our cogitations.

Bb 1

Saphira.

Saphira; and to Euseus, his servant & barber in his absence, and what was done in the King of Syria his chamber. And as he giveth to all Angels and Satyrs (so farre as is convenient to our necessities and their heavenly glory) to vnderstand not only our vocal prayers, but our inward repentance and desires.

The Heretikes allegation for theiraine security, answered.

12. *That we may know.*) The Protestants that challenge a particular spirit revealing to each one his own, predestination, infirmitie, and salvation, would draw this text to that purpose. Which importeth nothing els (as is plaine by the Apostles discourse) but that the Holy Ghost hath given to the Apostles, & by them to other Chast men, to know Gods ineluctable gifts bestowed vpon the beleevers in this time of grace: that is, Christs Incarnation, Passion, presence in the Sacrament, & the incomprehensible ioyes of Heauen, which Pagans, Iewes and Heretikes deride.

The sensual man.

14. *The sensual man.*) The sensual man is he specially, that measurcth these heavenly mysteries by natural reason, humane prudence, external sense, and worldly affection, as the Iew, Pagan, and Heretike doe: and sometime both here and elsewhere the more inferior and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affaires, and given to sensual ioy and worldlines, haue no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful haue. Who trying these high points of religion, not by reason and sense, but by grace, faith, and Spirit, be therfore called spiritual. The spiritual then is he, that iudgeth and discerneth the truth of such things, as the carnal can not attaine vnto: that doth by the spirit of the Church, whereas he is partaker in the vntie of the same, not only see the errors of the carnal, but condemneth them and iudgeth every power resisting Gods Law and word: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right to iudge of the said spiritual man. For when the spiritual is said to be iudged of none, the meaning is not that he should not be subject or obedient to his Pastours and spiritual Powers and to the whole Church, secretly for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and name'y a Teacher of Catholike doctrine in the Church, should not be any whit subject to the iudgement of the Heathen or the Heretike, nor care what of ignorance or inbelieve they say against him. For such carnal men haue no iudgement in such things, nor can attaine to the Churches wisdom in any ceremonie mysterie, or matter which they condemne.

The spiritual man.

How the spiritual man is iudged of none.

Therefore S. Irenaeus excellently declaring that the Church and every spiritual child thereof, iudgeth and condemneth al false Prophets and Heretikes of what sort soeuer, at length he concludeth with these notable words: *The spiritual shall iudge also al that make schismes, which be cruel, not hauing the love of God, and respecting their owne private, more then the vntie of the Church, wrangle, decide, and as much as in them lieth, kill for small causes the great and glorious body of Christ, speaking peace, and seeking by unity. He shall iudge also them that be out of the truth, that is to say, out of the Church: wherein Church shall be vnder no mans iudgement for to the Church are al things known, in which is perfect faith of the Father, and of al the an'iperson of Christ, and firme knowledge of the Holy Ghost that teacheth al truth.*

The Church is vnder no mans iudgement.

CHAP. III.

If they wil not be carnal stil, they must boast in God only, and not in their Preachers, which are but his Ministers, 10. and used to looke wel how they preach: 12. because not al preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, when it is raine and vnfruitfull (as also any other like workes of other Catholikes.) Naue if it be heretical, destroying the Temple of God, then it worketh damnation. 18. The remedie is, to humbie themselves and reserve al to God.

The Church only hath truth both in her milke and



ND I, Brethren, could not speake to you as to spiritual, but as to carnal. As it were to little ones in Christ, 2. I gaue you milke to drinke, not meate. for you could not as yet. But neither can you now verily, for yet you are carnal. 3. For whereas there is among you emulation and contention are you not carnal,

carnal, and walke according to man? 4. when one saith, I certes am
 Paules, & another, I Apollo's, are you not 'men'? What is Apollo then,
 and what is Paul? 5. The Ministers of him whom you have beleeued, and
 to euery one as our Lord hath giuen. 6. I planted, Apollo watered, but
 God gave the increase. 7. Therefore neither he that planteth is any
 thing, nor he that watereth, but he that giueth the increase, God.
 8. And he that planteth and he that watereth are one. And euery one
 shal receiue his owne reward according to his owne labour. 9. For we
 are God's & Coadiutours, you are God's husbandrie, you are God's
 building. 10. According to the grace that is giuen me, as a wise Worke-
 master haue I laid the foundation: and another buildeth thereupon. But
 let euery one look how he buildeth thereon. 11. For other foundation
 no man can lay, beside that which is laid, which is CHRIST IESVS 12. And
 if any man build vpon this foundation, gold, siluer, pretious stones,
 wood, hay, stubble, 13. the worke of euery one shal be manifest: for
 the day of our Lord wil declare, because it shal be revealed in fire: and
 the worke of euery one of what kind it is, the fire shal trie. 14. If any
 man's worke abide, which he built thereupon, he shal receiue reward.
 15. If any man's worke burne, he shal suffer dettment: but himself shal
 be saued yet so' as by fire. 16. Know you not that you are the Temple
 of God, and the Spirit of God dwelleth in you? 17. But if any violate
 the Temple of God, God wil destroy him. For the Temple of God is
 holy which you are. 18. Let no man seduce himself: if any man seeme
 to be wise among you in this world, let him become a foole that he
 may be wise. 19. For the wisdom of this world is foolishnes with God.
 For it is written: I wil compass the wise in their subtiltie. 20. And againe: Our
 Lord knoweth the cogitations of the wise that they be vaine. 21. Let no man therefore
 glorie in men. For al things are yours: 22. whether it be Paul, or Apollo,
 or Cephas, or the world, or life, or death, or things present or things to
 come, for al are yours. 23. and you are Christ's, and Christ is God's.

ANNOTATIONS.

CHAP. III.

Every man shal receive according) A most plaine text for proofe that men by their Good works
 labours, and by the diuersities thereof, shal be diuersly rewarded in Heauen and there-
 fore that by their works proceeding of grace, they doe deserue or merit Heauen, and the re-
 ward the more or lesse ioy in the same. For though the holy Scripture commonly vse not words in Hea-
 ven, yet in places innumerable of the old and new Testament, the very true sense is con-
 tained, and so often as the word, *merit*, and the like be used, they must accord-
 ingly be vnderstood as correlatiues or correspondents vnto it. For if the ioy of Heauen be to the same
 retribution, repayment, hire, wages for works (as in infinit places of holy Scripture,) then
 the works can be none other but the value, desert, price, worth, and merit of the same.
 And indeed this word, *reward*, which in our English tongue may signifie a voluntary, or
 bountifull gift, doth not so well expresse the nature of the Latin word, or the
 Greeke, which are rather the very stipend that the hired worke-man or iourne man
 couenanteth to haue of him whose worke he doth, and is a thing equally and iustly
 answering to the time and weight of his travels and works (in which sense the Scrip-
 ture saith *Dignus est operarius mercede sua*, the worke man is worthy of his hire) rather
 than a free gift, though, because carnall men must acknowledge that their merits

be the gifts and graces of God, they rather use the word reward, then hire, stipend, or repaiment: though indeed it be al one, as you may see by diuers places of holy writ, as, * *My meritt is (reward) it will be iudged after to euery one* * according to his works. And, Our Lord will render vnto me according to my iustice Ps 17 And the very worde *merit* (equiualet to the Greeke) is vsed thus, *Merit* shall make a place to euery one * according to the merit of works, Eccle. 14, 15. And, If you doe your iustice before men, you shall not haue reward in Heauen. Mat 6, 1. Where you see that the reward of Heauen is recompense of iustice. And the euasion of the Heretikes is frivolous and evidently false, as the former and like words doe conuince: for they say Heauen is our *Merces* or reward, not because it is due to our works, but to the promise of God, where the words be plaine, *According to euery man's works or labour*: vpon which works, and for which works conditionally, the promise of Heauen was made.

Apoc.
22 22.
Mat 16,
28. Ro
2, 6.

merit

Building of
gold, or stub
ble.

12. *Vpon this foundation.*) The foundation is Christ, and faith in him working by charitie. The vpper building may be either pure and perfect matter of gold, silver, and pretious stone, which (according to the most authentical and probable exposition) be good workes of charitie, and as Christian iustice done by God's grace, or els, wood, hay, stubble, which signifie the manifold actes of man's inbinitie and his venial sinnes; which more or lesse mixed & medled with the better matter aforesaid, require more or lesse punishment or purgation at the day of our death. At which day, if by penance or other meanes in the Church, the said venial sinnes be before hand cleansed, there shall need no purging at al, but they shall straight receive the reward due to them.

Our works
shall be mani-
fested by fire.

13. *Shall be manifest.*) Whether our works be pure and need no cleansing, now in this world is hard to iudge. but the day of our Lord, which is at our death, will make it plaine in what termes euery man's life is towards God. For then Purgatorie fire shall reueale and proue it. For, whosoever hath any impure matter of venial sinnes or such other debts, to God's iustice payable and purgable, must into that fire, and after due payment and cleansing, be saved through the same. Where the workes of the perfect men & such as died with al debts paid, cleansed, or forgiven, are quitted from the fire, and neuer incurre damage, paine, or losse thereby. The places of Fathers expounding this for Purgatorie, be very many most euident, which are cited in the last Annotation following

What is sig-
nified by, the
day of our Lord

13. *The day of our Lord shall declare.*) That this purgation rather signifeth the place of God's iustice after our death, then any affliction in this life, the Apostles precise specifying of fire declareth, and of reuealing and notifying the difference of mens workes by the same which is not done evidently euer in this life. and namely the word, *day of our Lord*, which commonly and properly signifeth in Scripture & namely in this Apostle (1. Cor 5, 5. 1. Cor. 13, 13) Philp. 1. 10 & 1. Thes 5, 2 & 2 Thes 2, 2) either the particular, or the general iudgement. and therefore that the trial spoken of, is not properly nor literally meant any affliction or aduersitie of this life, as Caluin also confesseth, coining a foolish new construction, on of his owne. Where you may note also in that man's Coniecture, that this word, *dei Domini*, was so prejudicial against him and al other expositions of the trial to be made in this world, that he would gladly haue (*Domini*) out, reading thus, *A day shall come when shall open &c.* Where vnderstand, that if it were only *Diei* (as * in the Greeke) yet thereby also the Scripture is wont to signifie the self same thing. 1. Tim. 1, 12. 28. and 2 Tim. 4, 8 and Heb 10, 37 the day, as in this place, with the Greeke article only, which is al one with *Diei illi*, or *Diei Domini*.

Caluin
in hunc
locum.

1. 1. 1. 1.

Two fires
after this life:
one eternal,
the other tem-
poral, that is,
the purging or
amending fire

14. *As by fire.*) Augustine vpon these words of the Psalm 17. *Lord rebuke me not in thine indignation, nor amide me in thy wrath.* For it shall come to passe (saith he) that some be amended in the wrath of God and be rebuked in his indignation. And not al perhaps that are rebuked, shall be amended, but yet some there shall be saved by amending. It shall be so surely, because amending is named: yet so as by fire. But some there shall be rebuked, and not amended, to whom he that say: *Go ye into everlasting fire.* Fearing therefore these more grievous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath: that is to say. *Purge me in this life, and make me such an one as shall not need the amending fire, being for them which shall be saved, yet so as by fire.* Wherfore (but because here they build vpon the foundation, wood hay, stubble) for if they did build gold, silver, and pretious stones, they should be secure from both fires, not onely from that eternal which shall torment the impious eternally, but also from that which shall amend them which shall be saved by fire. For it is said. *He shall be safe, yet so as by fire.* And because 1. 1. 1. 1., he shall be safe, that fire is concerned, & euenly enough safe by fire, yet that fire



shall be more grievous, then whatsoever a man can suffer in this life. And you know how great ends Purgatorie the wicked have suffered, and may suffer: yet many have suffered such as the good also might suffer, his passion at For we have had any man's suffer by the lawes, that a Martyr hath not suffered in the confession of Christ. These ends therefore that are here, be much more easie, and yet see how men, not to this life, suffer them, doe whatsoever thou commandest. How much better doe they that which God commandeth, if they may not suffer those greater paines. Thus saith S. Augustin, See S. Ambrose, upon this place 1. Cor. 3. & Ser. 2. in Psal. 118 Hiero. li. 2. c. 13 adu. Iovinianum, Greg li. 4. Dialog c. 19, & in Psal. 3. Psal. in principio, Origen li. 6. in c. 13. Exod. and li. 14. in c. 24. Lxxv.

CHAP. III.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his vertue, considering that neither his owne conscience is a sufficient iudge thereof, but only God who seeth all. He toucheth them for contemning in their pride, the Apostles themselves as miserable: 18. threatening to come to those proud False-apostles who were the Authors of all these schismes.

SO let a man esteeme vs as the Ministers of Christ, and the dispensers of the mysteries of God. Here now is required among the dispensers that a man be found faithful. But to me it is a thing of least account, to be iudged of you, or of man's day. But I iudge not my-self neither. 4. For I am not guilty in conscience of any thing, but I am not iustified herein: but he that iudgeth me, is our Lord. 5. Therefore iudge not before the time, until our Lord doe come, who also wil lighten the hidden things of darknes, & wil manifest the counsels of the hearts: & then the praise shal be to every man of God. ¶

The Epistle
upon the 4.
Sunday of
Aduent.

6. But these things, Brethren, I haue transfigured into my self and Apollo, for you, that in vs you may learne, one not to be puffed up for one against another, about that is written. 7 For who discerneth thee? Or what hast thou that thou hast not receiued? And it thou hast receiued what doest thou glorie as though thou hast not receiued? 8. Now you are filled, now are you become rich without vs you reigne, & I would to God you did reigne, that we also might reigne with you. 9. For I thinke that God hath shewed vs Apostles the last, as it were deputed to death: because we are made a spectacle to the world, and to Angels and men. 10. We are fooles for Christ, but you wise in Christ. We weak, but you strong. You noble, but we base. 11. Until this houre we doe both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers, 12. and labour working with our owne hands. We are cursed; and doe blesse. We are persecuted, and sustaine it. 13 We are blasphemed; and we beseech. We are made the refuse of this world, the drosse of all euen until now. 14. Not to confound you, doe I write these things, but as my dearest children I admonish you. ¶ 15. For if you haue ten thousand Pedagogues in Christ, yet not many Fathers. For in Christ Iesus by the Gospel I begat you. ¶ 16 I beseech you therefore be followers of me. 17. Therefore haue I sent to you Timothee, who is my dearest Sonne and faithful in our Lord, who

Loe when
he named him-
selfe, & Apol-
lo, & Cephas
he meant other
seditionous and
factious Prea-
chers whose
names he spae-
red.

The Epistle
upon S. James
day, Jul 25.

The Epistle
upon St. Simo-
and Iude's eue,
Octob. 27. And
for some Con-
fessours, not
Bishops.

So may S.
Augustin our
Apostle say to
vs Englishmen;

370 THE FIRST EPISTLE OF S. PAUL
 wil put you in mind of my waies that are in Christ Iesus, as euery where
 in euery Church I teach. 18. As though I would not come to you, so
 certaine are puffed vp. 19. But I wil come to you quickly, if our Lord
 wil: and wil know not the words of them that be puffed vp, but the
 power. 20. For the Kingdom of God is not in words, but in power.
 21. What wil you? "in rodd that I come to you; or in charitie, and the
 spirit of mildnes?"

ANNOTATIONS.

CHAP. III.

No man sure
 of grace or
 iudification.

4. *But not iustified*) The Heretikes are certaine that they be in God's grace, but S.
 Paul though guilty of no crime in his conscience, durst not assure himself that he was
 iustified, neither could take upon him to be iudge of his owne hart and cogitations,
 whether they were pure or no but the crasse thereof he left only to God's iudging day.

Spiritual pow-
 er to punish
 or pardon.

21. *In rodd*) The Apostles haue power of discipline and censures against offenders, and
 power of gentlenes, meeknes, and indulgence also, to vse either punishing or pardo-
 ning, according to their wisdom, and according to the occasions of time and place.

CHAP. V.

The second
 part of the
 Epistle: of the
 incestuous for-
 nicatour, &
 lawing before
 Infidels.

1. *happy rebuking their Clergies negligence,* 2. *himself absent excommunicateth that*
publike incestuous person: 6. *commanding that hereafter no Christian be so tolerated*
in any open crime, but excommunicated.

Christian
 men should be
 sorrowful to
 see greivous
 offences borne
 without, and
 ought relous-
 ly to seeke the
 offenders pu-
 nishment by
 excommunica-
 tion.
 The Epistle
 upon Easter
 day.



HERE is plainly heard fornication among you, and such
 fornication, as the like is not among the Heathen, so that
 one hath his * fathers wife. 2. And you are puffed vp, and
 haue not mourned rather, that he might be taken away
 from among you, that hath done this deed. 3. "I indeed
 absent in body, but present in spirit, haue already iudged, as present,
 him that hath so done, 4. in the name of our Lord Iesus Christ," you
 being gathered together and my spirit, "with the vertue of our Lord
 Iesus, 5. to deliuer such an one " to Satan for the destruction of the
 flesh, that the spirit may be saved in the day of our Lord Iesus Christ.
 6. Your glorying is not good. Know you not that a little leauen corrup-
 teth the whole paste? 7. Purge the old leauen, that you may be a new
 paste, as you are azymes. For our Pasche, Christ, is immolated. 8. Ther-
 fore " let vs feast, not in the old leauen, nor in the leauen of malice and
 wickednes, but in the azymes of sinceritie and veritie. ¶

Either this
 Epistle in the
 words before,
 or so ne other
 Annotations
 wilful corrup-

9. I wrote to you in an epistle, not to keep companie with fornicat-
 ours. 10. I meane not the fornicatours of this world, or the couetous
 or the extortioners, or seruers of Idols: otherwise you should haue
 gone out of this world. 11. But now I wrote to you, not to keep
 companie, if he that is named a Brother, be a fornicatour, or a coue-
 tous person, or a seruer of Idols, or a railer, or a drunkard, or an ex-
 tortioner:

Leuit. 24.
 17. 20, 11.

forfioner: with fuch an one" not fo much as to take meat. 12. For what is it to me to iudge of the that are without? Doe not you iudge of them that are within? 13. for them that are without, God wil iudge. Take away the evil one from among your felues.

tion in the 10.
ble 23622 17 in
flaring in the
verfe before.
Idolaters: and
here, worship-
per of images
the Apoftles
word being
one, *idolaters*.
796, *Idolater*.

ANNOTATIONS.

CHAP. V.

1. *(Absent)* S Paul here vſeth his Apoſtolick power, of binding this inceduous perſon, excommunicating him by his letters and *Manſuum*, though abſent.

4. *(You being gathered.)* Though he commanded the aſſe ſhould be done in the face of the Church, as ſuch ſentences and cenſures be at this day executed alſo, yet the iudgement and authoritie of giving ſentence was in himſelf, and not in the whole multitude, as the Proteſtants and the popular Sectaries arbine. For the power of binding & looſing was not given to the whole Church, but as to the perſons of the Prelates, & to them for the benefit of the whole. Whereupon S. Chrys. ſoſtome vpon theſe words, *Dic Eccleſia, Tolle* the Church Mat. 18. *Comptaine to the Church, that is,* ſaith he, *to the Prelates and Preſidents thereof.* The authoritie of Eccleſiaſtical cenſures is in the Clergie only, & is executed in the name of Chriſt

4. *(With the verue)* Al ſuch great power over ſinners, is holden and exerciſed in the name & verue of CHRIST IESVS and whoſoever ſetteth right by it, deſpiſeth our Lord's name and power.

5. *(To Satan)* To aſſure us that al excommunicate perſons be in the power & poſſeſſion of the Diuel, & quite out of Chriſt's protection as ſoone as they be ſeparated by the Churches ſentence, from her body and the Sacraments and fellowſhip of Chriſtian Catholic men. It pleaſed God to give power to the Apoſtles and Prelates in the primitive Church, to cauſe the Diuel ſtraight vpon their ſentence of excommunication, to invade the body of the excommunicate & to torment him corporally. So Chriſt excommunicated Judas, and the Diuel entered into him, and he went forth of the happy fellowſhip of the Apoſtles ſa. 12. 27 So this Apoſtle excommunicated Alexander and Hymenezus, and Satan ſtraight tooke them. 1. Tim. 1. Yea it is thought that S. Peter excommunicated Ananias & Sapphira, and for ſigne of his power and terroue of the ſentence ſtruck them both ſtraike dead. *De mirabilis Scripturae* 1. c. 16. apud D. Aug. Which miraculous power though it be not ioyned now to that ſentence, yet as farre as concerneth the puniſhment ſpiritual, which it ſpecially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctours (*Cyp. ep. 16. num. 3. Chryſ. in 1. Tim. 1. la. 3. Ambroſ. in 1. Tim. 1. H. res. ep. ad Heliod. c. 7. Aug. de civ. & gra. c. 11.*) the terribleſt and greateſt puniſhment in the world, yea ſarre paſſing al earthly paine and torment of this life, and being a very reſemblance of damnation, and ſo often called by the Fathers, namely by S. Auguſtine. *And by this*

The terrible ſentence of excommunication.

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Puritie in receiving the B Sacrament.

We are bound to morde, not al ſinners but the excommunicate only, & them, except in certain caſes.

11. *(Not to take meat)* It is not meant that we ſhould ſeparate our ſelves corporally from al ſinners, or that we might reſuſe to live in one Church or fellowſhip of Sacraments with them, which was the error & occaſion of the Donariſts great ſchiſme. nor that every man ſtraight after he hath committed any deadly ſinne, excommunicated, as ſome Lutheras hold but that we ſhould avoid the when the Church hath excommunicated them for ſuch though in mind, and condemnation of the fault, every one ought to abſtinate from them. As for the Heathens & Pagans, which did not vnder the Churches diſcipline, and at that time in a civil way, as dealt with Chriſtians and among

among them whether they would or no, the Apostle did not forbid Christians their company.

11. *I brend one.* He concludeth that though they can not, nor himself neither, cut off the Heathen that be publike offenders, yet the person by him excommunicated being one of their owne body, they may cut off, as is aforesaid, and avoid his company. Upon which commandment of the Apostle, we see that we are bound by Gods word to avoid all companie and conversation with the excommunicate, except in cases of necessity, and the spiritual profit of the person excommunicated.

CHAP. VI.

He rebuketh them for going to law before Iudges that were not Christians, 9. telling that extortion (as many other offences likewise) is a mortal sinne. 12. And with divers reasons he inuigbeth against fornication, bidding also to fly al occasion thereof.

* The faithful iudge and give sentence with God at the latter day, specially the Apostles and the perfect Christians that have forsaken al for Christs sake.

e For this, the English Bible 1982. falsely translateth, worshippers of images.

DARE any of you hauing a matter against another, to be iudged before the vnjust, & not before the Saints? 1. Or know you not that the Saints shal iudge of the world? And if the world shal be iudged by you: are you vnworthe to iudge of the least things? 3. Know you not that we shal iudge Angels? how much more secular things? 4. If therefore you haue secular iudgements; the contemptible that are in the Church, set them to iudge. 5. I speake to your shame. So is there not among you any wise man, that can iudge between his brother? 6. But brother with brother contendeth in iudgement: & that before infidels? 7. Now certes there is plainly a fault in you, that you haue iudgements among you. Why doe you not rather take wrong? why doe you not rather suffer fraud? 8. But your selues doe wrong and defraud: and that to the Brethren. 9. Know you not that the vnjust shal not possesse the Kingdom of God? Doe not erre. Neither fornicators, nor seru- uers of Idols, nor aduouterers, nor the effeminate, nor the liars with mankind, 10. nor theeuers, nor the couetous, nor drunkards, nor railers, nor extortioners shal possesse the Kingdom of God. 11. And these things certes you were, but you are washed, but you are sanctified, but you are iustified in the name of our Lord Iesvs Christ, and in the Spirit of our God.

12. All things are lawfull for me, but all things are not expedient. All things are lawfull for me, but I will be brought vnder the power of none. 13. The meat to the belly, & the belly to the meats. but God wil destroy both it and them: and the body not to fornication, but to our Lord, & our Lord to the body. 14. But God both hath raised vp our Lord, and wil raise vp vs also by his power. 15. Knew you not that your bodies are the members of Christ? Taking therefore the members of Christ, shal I make them the members of an harlot? God forbid. 16. Or know you not, that he which cleaueth to an harlot, is made one body? For they shal be, saith he, one one flesh. 17. But he that cleaueth to our Lord, is one spirit. 18. Fly fornication. Every sinne whatsoever a man doeth, is without the body: but he that doth fornicate, sinneth against his owne

* Fornication is not only carnal

e
in Paul
Ant 522

Gen 2;
24.

owne body. 19. Or know you not that your members are the temple of the holy Ghost which is in you, whome you haue of God, and you are not your owne. 20. For you are bought with a great price. Glorifie and beare God in your body.

any to the soule
but wasteth,
weakeneth, cor-
rupteth and de-
fileth the body
more properly
and directly
then any other
sinnes doe.

A N O T A T I O N S.

CHAP. VI.

6 *Comendeth in iudgements.* To be giuen much to brabling and litigiousnes for euery triffe, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to draw another to the iudgements, sears, and courts of Hea-then Princes (which then only reigned, and not to suffer their controuersies and quarrels to be taken vp among themselves brotherly and peaceably, was a great fault: as, for one Catholike to draw another for mere trifles before secular or heretical Officers, is a very vnchristian part.

Going to law
before heathen
or heretical
iudges.

7. *A fault.* He forbade not all iudgements of controuersies, but only signified that it was a fault, and that it proceeded of some iniuries done one to another, & imperfectiō, that they so molested one another: and that it had been more agreeable to Christian per-fection and charitie, rather to tolerate and suffer a small iniurie, then to draw his fellow to iudgement seats.

Going to law
not forbidden
but to agree o-
therwise better

CHAP. VII.

That married folke may aske their debt, and must pay it, though it be better for them to contein, 8. as also for the vnmarrried and widowes to continue single, though they may marrie. 10. That the married may not depart from one another (nor in any case marrie another, during the life of the former) 12. vnles it be from one that is vnbaptized, which yet be dissuaded. 17. counseling also euery one to be content with his state wherein he was Christned. 25. Virginitie is not commanded, but counseled as the better and more meritorious then Marriage. 39. as also widowhood.

The 1 part. Of
Marriage and
continencie.



AND concerning the things wherof you wrote to me: It is good for a mā not to touch a woman. 2 But because of fornicatiō let euery mā haue "his owne wife, & let euery woman haue her owne husband. 3. "Let the husband re-nder his debt to the wife: and the wife also in like manner to her husband. 4 The woman hath not power of her owne body, but her husband. And in like manner the man also hath not power of his owne body, but the woman. 5 Defraud not one another, except perhaps by consent for a time, "that you may" giue your self "to prayer" and retorne againe together, lest Satan tempte you for your incontinencie 6. But I say this "by indulgence, not by commandement. 7. For I would all men to be as my self: but euery one hath "a proper gaile of God, one so, and another so. 8. But I say to the vnmarrried and to wi-dowes It is good for them if they so abide euen as I also. 9 But "if they doe not contein themselves, let them marrie. 10 or it is better to marrie then to be burnt.

If the layman
can not pray,
vnles he abstain
from his wife:
the Priest
that alwayes
must offer Sa-
crifices and al-
wayes pray,
must therefore
abstaine be-
fore marriage.
Hors. l. 1. c. 19
Atheist say n
before he is cre-
ted of the con-
tinencie of
such as were
married, now
he giueth les-
sons for the vn-
married also.

10. But

2 debitor
reddat.

to sa-
sing &
prayer

et vi-
tu-
m 24.

10 But to them that be ioyned in matrimonie, not I giue commandement, but our Lord, " that the wite depart not from her husband: 11. and if she depart," to remaine vnmarrried, or to be reconciled to her husband. And let not the husband put away his wife.

12. For to the rest, " I say, not our Lord. If any Brother haue a wife an infidel, and she consent to dwell with him, let him not put her away. 13. And if any woman haue a husband an infidel, and he consent to dwell with her, let her not put away her husband. 14. For the man an infidel is sanctified by the faithful woman; and the woman an infidel " is sanctified by the faithful husband otherwise your children should be vn-cleane, but now they are holy. 15. But if the infidel depart, let him depart. For the Brother or Sister is not subiect to seruitude in such. But in peace hath God called vs. 16. For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the woman? 17. But to euery one as our Lord hath decider, as God hath called euery one, so let him walke, and as in al Churches I teach. 18. Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised. 19. Circumcision is nothing, and prepuce is nothing but the obseruation of the commandments of God. 20. Euery one in the vocation that he was called, in it let him abide. 21. Wast thou called being a bondman? care not for it but and if thou canst be made free, vse it rather. 22. For he that in our Lord is called, being a bondman, is the franchised of our Lord. Likewise he that is called, being free, is the bondman of Christ. 23. You were bought with price, be not made the bondmen of men. 24. Euery Brother wherein he was called, in that let him abide before God.

25. And as concerning virgins, a commandement of our Lord I haue not but " counsel I giue, as hauing obtained mercie of our Lord to be faithful. 26. I thinke therefore that this is good for the present necessitie, because it is good for a man so to be. 27. Art thou tied to a wife? seeke not to be loosed. Art thou loose from a wife? seeke not a wife. 28. But if thou take a wife, " thou hast not sinned. And " if a virgin marrie, she hath not sinned. Neuerthelesse " tribulation of the flesh. shal such haue. But I spare you. 29. This therefore I say, Brethren; the time is short, it remaineth, that they also which haue wifes, be " as though they had not, 30. and they that weep, as though they wept not, and they that reioyce, as though they reioyced not; and they that buy, as though they possessed not, 31. and they that vse this world, as though they vsed it not. For the figure of this world passeth away. 32. But I would haue you to be without carefulnes. He that is without a wife, is " careful for the things that pertaine to our Lord, how he may please God. 33. But he that is with a wite, is careful for the things that pertaine to the world, how he may please his wite and he is decider. 34. And the woman vnmarrried & the virgin, thinketh on the things that pertaine to our Lord that she may be holy both in body and in spirit. ¶ But she that is marrie, I, thinketh on the things that pertaine to the world, how she may please her husband. 35. And this I speake to your profit: not to call a care vpon you, but to that which is honest, & that may giue

1. You must not
serue men so
that you obey
& please them
more the God
The Epistle for
holy Virgins
not Martyrs.

2. Virgins
counselled as
the better
Marrage not
forbidden, be-
cause it is no
sine

Mt 5,
32. 19, 4.
Mt 10,
9. Ln.
16, 18.

c libera-
tur.
1 one,
Brethren,

you power without impediment to attend vpon our Lord. 36. But if any man thinke that he seemeth dishonoured vpon his virgin, for that she is past age, and if it must so be, let him doe that he wil. He sinneth not if she marrie. 37. For he that hath determined in his hart being settled, not hauing necessitie, but hauing power of his owne wil, and hath iudged this in his hart, to keep his virgin, doeth wel. 38. Therefore both he that ioyneth his virgin in matrimonie, doeth wel. and he that ioyneth not, doeth better.

Re. 7, 1.

39. * A woman is bound to the law so long time as her husband liueth but if her husband sleep, she is at libertie let her marrie to whom she wil: only in our Lord. 40. But more blessed shal she be, if she for-
maine, according to my counsel. And I thinke that I also haue the Spirit of God.

c The state of widowhood more blessed, than the state of matrimonie.

ANNOTATIONS.

CHAP. VII.

Tiv. 10.

1. *His own wife*) He saith not, as the Protestants here pretend to excuse the vnlawful coniunction of Votaries, *Let every one marry* but, let every one haue, keep, or vse his owne wife in whom he was married before his conuersion. For the Apostle answereth here to the first question of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound vpon their conuersion, to abstaine from the company of their wives married before in their infidelitie, as some did perswade them that married. they ought to doe *Martha 13 cont Iouan c. 4 C. 13 in locum ho 19.*

Let the husband render) These words open the Apostles intention and talke to be onely of such as are already married, and to instruct them of the bond and obligation that is between the married couple for rendering of the debt of carnal copulation one to another declaring that the married persons haue yealded their bodies so one to another that they cannot without mutual consent, neither perpetually, nor for a time, defraud one the other.

5. *Give yourself to prayer*) This time, & the Hereticks doctrine, and high estimation of matrimoniall actes, are farre from the practise of the Apostolike and primitive Church, when the Christians to make their prayers & fastings more acceptable to God, abstained by mutual consent euen from the lawfull iuices: our new Masters not much abstaining (as it may be thought) from their wives for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and thinke hit not to be lawful for him, that may be borne in others, because he must daily supply Christs roome, offer, baptize, and pray for the people. So saith he *li. 1. q. 12 v. 19 q. 127 in fine See S. Hieron li. 1. c. 19. adu. Iouan 5. Amb. li. 1. Offic. vlt.* But alas for the people, whose married Pastors are in this point farre worse then the vulgar folke, neither teaching continencie, nor giuing good example.

6. *By indulgence not commandment*) Lest some might misconstrue his former words, as Perpetual continencie, though he had precisely commanded married persons not to abstaine perpetually from carnal copulation, or not to giue their consent one to another of continencie but for a time onely, he declareth plainly that he gaue no rule or precept absolutely therein, but ke, better then that he spake al the foresaid, condescending to their infirmities onely, insinuating that carnal copulation from carnal copulation is much better, & that himself kept it continually true.

Aug. de bon coniug c. 10 Encl. mid c. 78

7. *A proper guise*) To such as may lawfully marry, or be already married God giueth not alwayes that more high and speciall guise or grace of continencie, though every one of them al that duely aske & labour for it, might haue it but such are not bound to endeavour or seek for it alwayes, & therefore can not be commanded to abstaine further then they like. but who soeuer a man is bound to abstaine, either by vow or any other necessary

When art bound to live continently - & that God giveth this gift to all that aske it.

occasion (as if one of the parties be in prison, warre, banishment, sickness, or absence perpetually by lastful divorce) the other must needs in paine of damnation abstaine, and cannot excuse the want of the gift of chastitie. For he is bound to aske it & to seeke for it of God by fasting, praying, & chastising his body, & so labouring duely for it, God wil giue the grace of chastitie So had S. Paul it, & so had all the holy men that euer liued chaste. Therefore detest the doctrine of the Protestants in this point, that when they list not to list nor pray for it, say they haue not the gift. And it were a great marvel why so few of the new Sects or rather none now a-daies haue it at gift, but that we see it is obtained by those means which our Forefathers vsed, & they vse not at all To live in marriage continually without the breach of coningal fidelitie, is a gift of God also, but men must not aske the faith of women like for want of it, but must know that God giveth that gift to such as humbly aske it of him. *Aug de grat & li arbitrio q De continentia c. 1.*

The Apostle permitte marriage to them that be free, not to vowed persons.

1. *If they continen*) He meaneth of such as be free for if they marry after they haue made vow or promise to God of chastitie, they are worthily damned, such being bound to continence, and so may contemne if they list. *Aug de bono vidue l. 9. de adul. coniug u. 1. & 16. & de fili ad Petrum c. 3. in fine. Amos ad virg. lapsam c. 1.*

2. *Better to marry*) It is better to marry for the said persons that be free, then to be outtrowen and fall into fornication. For, to burne, or, to be burnt, is not to be tempted onely (as the Protestants thinke that picke quarels easily to marry) but it signifieth to yeald to concupiscence either in mind or external worke. We say also, for such as be free For concerning others lawfully made Priests, and such as otherwise haue made vow of chastitie, they can not marry at all, and therefore there is no comparison in them between marriage & fornication or burning. For their marriage is but pretended, and is the worst sort of incontinencie and fornication or burning.

After diuorce not to marrie.

11. *To remaine vnmarried.* Neither partie may dimitt the other and marry another for any cause For though they be separated for fornication, yet neither may marry againe. *Aug de adu coniug l. 1. c. 8 & 9 and l. 2 c. 1. 19. See Annot. Mat. 19. And S. Augustine in his whole books, de adulter coniug l. 10. 6.*

The Apostles precepts.

12. *If say, my Lord.*) By this we learne, that there were many matters ouer and aboue the things that Christ taught or prescribed, left to the Apostles order and interpretation; wherein they might, as the case required, either command or counsel, & we bound to obey accordingly.

How the infidel, or infidel's child, are sanctified by the Christian.

14. *Sanctified.*) When the infidel partie is said to be cleane or sanctified by the faith of his wife, or the children of their marriage to be cleane, we may not thinke that they be in grace or state of saluation thereby, but onely that the marriage is an occasion of sanctification to the infidel partie and to the children For S. Augustineth, 2 de pecc mer & remis c. 11.) concludeth against the Pelagians, as we may doe against the Calvinists, holding Christian mens children to be holy from their mothers womb and not to need Baptisme, that what other sanctification soeuer it be that is here meant, it can not be enough to saluation without faith, Baptisme, &c.

16. *Unle's observation*) Neither to be Jew nor Gentil, bond or free, married or single, nor the faith itself which is proper to Christiana mer, wil serue to saluation, without good works & keeping the commandements S Hierom 2 in Ioum l. 1 c. 16.

The difference of counsell and precept.

17. *Counsell & precept*) A counsell is one thing, a commandment is another. To doe that which is counseled, is not necessarie, because one may be saved notwithstanding. But he that wil doe that which he is counseled vnto, shal haue a higher degree of glorie. He that fulfilleth not a commandment, except he doe penance, can not escape punishment. *Aug li de virg c. 11 & 14*

A professed virgin may not marrie.

18. *If a virgin marrie*) He speaketh not of that virgin which hath dedicated her self to God, (for if any such marry she shal be damned for breaking her first vow) but onely of yong maides vnmarried in the world. Hiero adu Ioum l. 1 c. 7 Chrysost 20 Theodoret, Photius, and the other Greek Doctours vpon this place apud Deum Epist. lxxviii

Virginie counseled as more meritorious.

28. *Tribulation of the flesh*) They are maruelously deceived (saith S. Augustine li. de virg c. 1) that thinke the Apostle counseleth virginie rather then marriage, onely for that marriage hath many miseries and molestations ioyned vnto it, which by virginie shal be avoided & not in respect of the greater reward in Heaven For the Apostles prudent counselling to virginie, is for the next life, and he alleageth these troubles of marriage in that sense specially as they be a hindrance from the seruice of God here, & therefore an impediment to vs toward the next life and the more ample ioyes thereof.

* See S. Aug 10. l. 1. c. 19. 10 de Adul. coniug. c. 6.

Theodore in hunc locum

Hiero. li. 1. c. 8. adu. Ioum.

29. *Although they haue*) It exhorteth that such as haue wife, should not wholly The contin-
bestow their elues in the vaine transitorie pleasure and voluptuousnes of their flesh, but e of married
live in such moderation, that their marriage hinder them as much as may be, from spir- tual
ritual cogitations. Which is best fulfilled of them that by mutual consent doe wholly The contin-
containe, whether they haue had children or no, contemning carnal issue for the eternal contin-
toyces of Heauen. And these marriages be more blessed then any other, saith S. Augusti-
ne de Ser. Deu. in monte li. 1. cap. 14.

31. *Careful for the Kingdome of our Lord*) The Protestants might here learne if they list, first that Virginie
virginie is not onely preferred before marriage, for that it is a more quiet state of life preferred, and
in this world, but for that it is more conuenient for the seruice of God. Secondly that whie
virginie hath a grateful puritie and sanctitie both of body & soule, which marriage Whie contin-
hath not. Thirdly, they may learne the cause why the Church of God requireth chastitie tie is required
in the Clergie, and forbiddeth not onely fornication, but al carnal copulation even in the Clergie.
lawful wedlocke. Which is not onely to the end that God's Priests be not diuided from
him by the clogges of marriage, but also that they be cleane and pure from the fleshy
affectes of copulation.

CHAP. VIII.

He rebuketh the learned who in pride of their knowledge did eate Idolothya, that is The a part
things offered to Idols, vsing (as they said) their libertie, but not considering that Of meats
the ignorant took their doing as an example for them to frequent such meats so, as sacrificed to
they did before in their Paganisme, with opinion that they did sanctifie the eaters. Idols.

AND concerning those things that are sacrificed to Idols, Knowledge
we know that "we al haue knowledge. Knowledge pur- without chari-
feth vp, but charitie edifieth. 2. And if any man thinke tie puffeth vp
that he knoweth something, he hath not yet knowen, as he in pride, and
ought to know. 3. But if any man loue God, the same is profeeth co-
known of him. 4. But as for the meats that are immolated to Idols, we thing at al
know that an Idol is nothing in the world, and that there is no God, but when it is ioy-
one. 5. For although there be that are called Gods, either in Heauen, or ned with cha-
in earth (for there are many Gods, and many Lords) 6. yet to vs there rite, then it
is one God, the Father, of whom al things, and we vnto him and one ed with Angl
Lord IESVS CHRIST, by whom al things, and we by him. 7. But there 9. no, Deu. 10.
is not knowledge in al. For "some vntil this present with a conscience
of the Idol, eate as a thing sacrificed to Idols and their conscience being
weak, is polluted. 8. But meate doth not commend vs to God. For
neither if we eate, shal we abound: nor if we eate not, shal we lack 9. But
take heed lest perhaps this your libertie become an offense to the
weake. 10. For if a man see him that hath knowledge, sit at table " in the
Idol's Temple; shal not his conscience, being weake, be edified, to eate
things sacrificed to Idols? 11. And through thy knowledge shal the
" weake Brother perish, for whom Christ hath died? 12. But sinning thus
against the Brethren, and striking their weake conscience, you sinne
against Christ. 13. Wherefore if " meate scandalize my Brother, I wil
neuer eate flesh, lest I scandalize my Brother.

ANNO-

Ro. 14,
15.Ro. 14,
21.

ANNOTATIONS.

CHAP. VIII.

No meats
unclean.

Going of
scandal repre-
hended.

The Hereticks
ridiculously
apply S. Pauls
words against
the Churches
fasts and absti-
nence.
Going to the
Communion,
what a sinne in
Catholikes.

1 *We all have knowledge*) The spiritual and perfectly instructed Christians knew no meats now to be unclean, neither for signification, as in the Law of Moyses, nor alwaies by nature and creation, as the Manichees thought, nor by any other pollution, as in that they were offered to Idols and therefore they did eat boldly of such meats as were sacrificed, containing & condemning their Idols as mere nothing, and the worship of them as the honour of things imaginative. Which these fast, for their want of discretion and charitie, and for the vse of that their libertie to the offense & scandal of the weak, the Apostle doth here apprehend.

2 *Some with a conscience*) The perfecter mens fault was, that they gaue offense by their eating, to the weak Christians. Who seeing them whom they reputed wise & learned, to eat the meats, offered to Idols, conceived that there was some vertue and sanctification in those meats, from the Idols to which they were offered: and thought that such things were or might be eaten with the same conscience and deuotion as before their conversion.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meats being so well declared a thing so euident that it admitteth no other interpretation) if the Protestants apply any of this admonition against our fasts in the Cath. Church, they be too ridiculous.

10. *In the Idol's Temple*) Like as now, some Catholikes haue said, they know that Caluins Communion is but as other bread and wine. But yet the ignorant seeing such goe to the Communion, thinke that it is a good act of Religion. Yea whatsoeuer they pretend, it must needs seeme an honour to Caluins Communion, when they are seen in the Idol's Temple solemnly sitting or communicating at the abominable table.

CHAP. IX.

To them that so vaunted their libertie about Idolothyras, he bringeth his owne example, so wit, that he also had libertie to liue by the Gospel, but yet that he vsed it not, so to auoid scandal of the infirme, and because it was more meritorious. 24. Declaiming against their security, and shewing them by similitudes and examples, 24. both of himself, 1. And of the Israelites, that saluation is not so lightly come by: 24. and so concludeth againe against eating of Idolothyras, because it is also to commit idolatrie, 21. and not only to giue it example to the infirme.



He nameth
Cephas (that
is Peter) to
proue his pur-
pose by the
example of the
other, and
Prince of the
Apostles, S.
Amos chaps.
6: 1 in 2: 20 in
the place.

Am I not free? Am I not an Apostle? Haue I not seen Christ Iesus our Lord? Are not you my worke in our Lord? 2. And if to others I be not an Apostle, but yet to you I am. For you are the scale of my Apostleship in our Lord. 3. my defense to them that examine me is this. 4. Haue not we power to eat and drinke? 5. Haue we not power to lead about a woman a Sister, as also the rest of the Apostles, and our Lord's Brethren, and Cephas? 6. Or I only and Barnabas haue not we power to doe this? 7. Who euer planteth the soul here at his owne charges? who planteth a vine, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milke of the flock? 8. Speake I these

Deu 25,
4.

these things according to man? Or doth not the Law also say these things? 9. For it is written in the Law of Moyses: *Thou shalt not mow the mouth of the ox that treadeth out the corne.* Why, hath God care of oxen? 10. Or for vs certes doth he say it? For they are written for vs. Because he that careth, ought to care in hope: and he that treadeth, in hope to receiue fruit. 11. If we haue sown vnto you spiritual things, is it a great matter if we reape your carnal things? 12. If other be partakers of your power, why not we rather? Howbeit we haue not vsed, this power but we beare al things, lest we should giue any offence to the Gospel of Christ. 13. Know you not * that they which worke in the holy place, eate the things that are of the holy place: and they that serue the altar, participate with the altar? 14. So also our Lord ordained for them that preach the Gospel, to liue of the Gospel.

In that coun-
trie they did
tread out their
corne with
oxen, as we
doe thresh it
out.

Deu 18,
1.

Ex 28,
41.

15. But I haue vsed none of these. Neither haue I written these things, that they should be so done in me; for it is good for me to die rather, then that any mā should make my glorie void. 16. For & " if I euangelize, it is no glorie to me: for necessitie lieth vpon me. for woe is to me if I euangelize not. 17. For: if I doe this willingly, I haue reward: but if against my wil, a charge is committed to me. 18. What is my reward then? That preaching the Gospel, I yeald the Gospel without cost, that I abuse not my power in the Gospel. 19. For whereas I was free of al, I made my self the seruant of al: that I might gaine the more. 20. And I became to the Iewes as a Iew, that I might gaine the Iewes. 21. To them that are vnder the Law, as though I were vnder the Law (whereas my self was not vnder the Law) that I might gaine them that were vnder the Law. To them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Christ) that I might gaine them that were without the Law. 22. To the weak I became weak, that I might gaine the weak. To al men I became al things, that I might saue al. 23. And I doe al things for the Gospel, " that I may be made partaker thereof.

The English
Bible (1561)
here and in the
next chapter,
saith these for
altar, temples
most saltly &
heretically,
against hily
altars, which
about the time
of that transla-
tion, were dig-
ged downe in
England.

24. Know you not that they that run in the race, al run indeed, but one receiveth the price? " So run that you may obtaine. 25. And euery one that striveth for the maistrie, refraineth himself from al things, and they certes that they may receiue a corruptible crowne: but we an incorruptible. 26. I therefore so run, not as it were at an vncertaine thing: so I fight, not as it were beating the aire: 27. But " I chastise my body, and bring it into seruitude, " lest perhaps when I haue preached to others, my self become reprobate.

Not by sed-
ition or simu-
lation, but by
compassion of
the infirmities
of al sort.
Aug. ep. 9.
The Epistle
vpon the Sun-
day of Septu-
agesime.

ANNOTATIONS.

CHAP. IX.

1 My works.] As he called himself before God's Coadiutor, so here he boldly 116 The Heretich challenge to the Corinthians conversion to be his handy-woke in our Lord, nothing but a pre-
deceitfuling thereby from Christ, as the Protestants truly charge the Fathers & some of God's
Catholike men (vnder pretence of God's honour) for vsing such phrase for speaker's honour.

in the Apostles sense, of the Saints or Sacraments

Heretical translation.

3. *A woman a Sister.*) The Heretikes pervertibly (as they doe at other places for the advantage of their Sect) expound this of the Apostles wives, and for, *women*, translate, *wife*, at belles sounding wedding to them. Where the Apostle meaneth plainly the devout women that after the manner of Leuie did serue the Preacher of necessaries, of which sort many followed Christ, and sustained him and his of their substance. So doth S. Chrysostome, Theodoret, and all the Greeks (*Origen. in collect. super hunc lo.*) teach it. So doth S. Augustin *De op. Monach. c. 4.* and S. Hieron. *l. 1. adu. Iovinianum c. 14.* both disputing and prouing it by the very words of the text. S. Ambrose also vpon this place. And the thing is most plaine. For to what end should he talke of burdening the Corinthians with feeding his wife, when himself (*c. 7, 7. 8.*) cleerly saith that he was single?

Pastours and Preachers due.

7. *Who planteth the seed?*) He proueth by the Scriptures and natural reasons that Preachers and Pastours may challenge their feeding of their flocks, though himself for causes had not, nor intended not to vse his right and libertie therin.

Works of supererogation.

16. *If I Evangelize.*) If I should preach either of compulsion and seruil feare, or mere necessitie, not hauing otherwise to liue and sustaine my self in this world, I could not looke for reward in Heaven. But now doing it, not only as enioyned me, but also as of loue and charitie, and freely without putting any man to cost, and that voluntarily and of very desire to saue my hearers, I shal haue my reward of God, yea and a reward of Supererogation, which is giuen to them that of abundant charitie doe more in the seruice of God then they be commanded, as S. Augustin expoundeth it. *De op. Mon. c. 5.*

Doing wel in respect of reward.

11. *That I may be partaker.*) A singular place to conuince the Protestants, that wil not haue men worke wel in respect of reward at God's hand: the Apostle confessing expressly that al this that he doth either of duty or of Supererogation about duty (as to preach of free-cost, and to worke with his owne hands to get his owne meate and his fellowes, and to abstaine from many lawful things) al is, the rather to attaine the reward of Heaven.

Running for the game.

24. *So run.*) If such as run for a prize, to make themselves more swift, and to win the game, abstaine from many meats and pleasures, what should not we doe or suffer to winne the crowne of glorie, proposed and promised to none but such as run, travel, and endeauiour for it?

Penance meritorious.

27. *I chastise.*) The goale of euertlasting glorie is not promised nor set forth for only-faith men, for such run at random. but it is the prize of them that chastise and subdue their bodies and fleshly desires by fasting, watching, voluntary povertie, and other afflictions. Lord, how saure is the carnal doctrine of the Sectaries and the manners of these daies from the Apostles spirit! Wherein euen we that be Catholikes, though we doe not condemne with the Protestants these voluntarie afflictions as superfluous (much lesse as superstitious or iourious to Christ's death,) but much commend them, yet we vse nothing the zeale and diligence of our first Christian Ancestours herein, and therefore are like to be more subiect to God's temporall chastisements, at the least in the next life, then they were.

S Paul had not the Protestant securitie of saluation.

30. *Least perhaps.*) Here may we laudably tremble (saith a hoiey Father) when the same, the guide of the flock, must to labour and punish himself (besides al his other miseries adioyned to the preaching of the Gospell) lest perhaps he misse the marke. A man might thinke S. Paul should be as sure and as confident of God's grace & saluation as we poore wretched creatures but the Heretikes vnhappy securitie, presumption, and false persuasion of their saluation is not *fides Apostolica*, but *fides Damoclica*, not the faith of the Apostles, but the faith of Democles.

24
T. 11
1180.
111 21,
115.

Aug.
and
Pet.
Lomb.
in hunc
locum.

CHAP. X.

See the argument of the 9. Chapter, which comprehends the contents of this also.



OR I wil not haue you ignorant, Brethren, that our Fathers were al * vnder the cloud, & al * passed through the sea, 2. and al in Moyſes were baptized in the cloud and in the ſea: 3. and * al did eate" the ſame ſpiritual food, 4. and al * drunke the ſame ſpiritual drinke (and they * drunke of the ſpiritual rock that followed them, and the rock was Chriſt.) 5. But in the more part of them God was not wel pleaſed. ¶ For they * were ouerthrowen in the deſert. 6. And theſe things were done in a figure of vs, that we be not coueting euil things, as * they alſo coueted. 7. Neither become ye Idolaters, as certaine of them: as is written: *The people ſate downe to eate and drinke, and roſe vp to p'ay.* 8. Neither let vs fornicate, * as certaine of them did fornicate, and there fel in one day three and twentie thouſand. 9. Neither let vs tempt Chriſt, as certaine of them tempted, and * periſhed by the ſerpents. 10. Neither doe you murmur, as * certaine of them murmured, and periſhed by the deſtroyer. 11. And al theſe things chanced to them in figure: but they are written to our correption, vpon whom the ends of the world are come. 12. Therefore he that thinketh himſelf to ſtand, let him take heed: leſt he fal. 13. Let not temptation apprehend you, but humane. And God is faithful, who wil not ſuffer you to be tempted aboue that which you are able: but wil make alſo with temptation & iſſue, that you may be able to ſuſtaine. ¶

The Epistle
vpon the 9
Sunday after
Pentecost.

It is profitable to al, or in a manner to al, for to keep them in humilitie, not to know what they ſhall be, ſaith S. Auguſtin. Which maketh agaiſt the vaine ſecurity of the Proteſtants.

14. For the which cauſe, my Deareſt, fly from the ſeruing of Idols. 15. I ſpeake" as to wiſe men your ſelues iudge what I ſay. 16. The chalice of benediſtion" which we doe bleſſe, is it not the communication of the bloud of Chriſt? and the bread which we break, is it not " the participation of the body of our Lord? 17. For being many, we are " one bread, one body, al that participate of one bread. 18. Behold Iſrael according to the fleſh: " they that eate the Hoſts, are they not partakers of the altar? 19. What then? doe I ſay that that which is immolated to Idols, is any thing? or that the Idol is any thing? 20. But the things that the Heathen doe immolate, to Diuels they doe immolate, and not to God. And " I wil not haue you become fellowes of Diuels. 21. " You can not drinke the chalice of our Lord, and the chalice of Diuels: you can not be partakers of the table of our Lord, and of the table of Diuels. 22. Or doe we emulate our Lord? Why, are we ſtronger then he?

" Al things are law ful for me, but al things are not expedient. 13. Al things are law ful for me, but al things doe not edifie. 24. Let no man ſeek his owne, but another man's. 25. Al that is ſold in the ſhambles eate, asking no queſtion for conſcience. 26. The earth is our Lordes, and the

ful as therof. 27. If any inuite you of the infidels, and you wil goe, cate of al that is set before you, asking no question for conscience. 28. But if any man say, This is immolated to Idols, doe not cate for his sake that shewed it, and for conscience: 19. conscience I say not thine but the other's. For why is my libertie iudged of another man's conscience? 30. If I participate with thankes; why am I blasphemed for that which I giue thankes for? 31. Therefore whether you cate, or drinke, or doe any other thing, doe al things vnto the glorie of God. 32. Be without offense to the Iewes & to the Gentils, & to the Church of God: 33. as I also in al things doe please al men, not seeking that which is profitable to my self, but which is to many; that they may be saued..

AN NOTATIONS.

CHAP. X.

The old figures of our Sacraments.

We receive greater benefits by our Sacraments then the Iewes did by theirs.

The Apostle and ancient fathers speake contrary of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

Our uniting to Christ by the B. Sacrament.

Our vnion among our selves by the B. Sacrament.

3. *The same.*) The red sea and the cloud, a figure of our Baptisme: the Manna from Heaven and water miraculously drawn out of the rock, a figure of the holy Sacrament of Christes body and blood: our Sacrament containing the things and graces in truth, which theirs only signified. And it is an impudent forgerie of the Calvinists, to write vpon this place, that the Iewes received not the truth and substance of Christ and his benefits in their figures or Sacraments, then we doe in ours: and that they and we al cate and drinke of the self same meate and drinke: the Apostle saying only, that they among themselves did al feed of one bread, & drinke of one cock: which was a figure of Christ, therein especially, that out of Christes side peaced vpon the Crosse gushed out blood and water for the matter of our Sacraments.

11. *As wise men.*) To cause them to leaue the Sacrifices and meates or dringes offered to Idols, he putteth them in mind of the only true Sacrifice and meate and drinke of Christes body and blood: of which, and the Sacrifice of Idols also, they might not be in any case partakers. Vsing this terme, *ut prudentius loquer.* in the same sense (as it is thought) as the Father, of the primitive Church did giue a watch-word of keeping secret from the Infidels and vn baptized, the mystrie of this diuine Sacrifice, by these wordes, *Notum fides, notum qui inueniunt.* August in Ps. 19. & 33. Cmc. 1. 1. & Ps. 109. He. 2. c. 4. in lo. 30. *hinc Orig in Long. ho. 9. Chrys. lo. 27. in Gen. in fine ho. 31. ad po. Ananias ho. 1. in 1. Tim. S. Paul saith, I speake to you boldly of this mystrie as to the wiser and better instructed in the same.*

15. *Which we blese.*) That is to say, the Chalice of Consecration which we Apostles and Priests by Christes commission doe consecrate: by which speach as wel the Calvinists (that vse no consecration of the cup at al, blasphemously calling it magical murmuratation, and peruersely referring the benediction, to thankes-giving to God) as also the Lutherans be refused, who affirme Christes body & blood to be made present by receiving and in the receiving only. For the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

16. *The participation of the body.*) The holy Sacrament and Sacrifice of Christ's body and blood being received of vs, ioyneth vs to soul & body and engraffeth vs into Christ himself, making vs partakers, and as a peece of his body & blood. For not by lone or spirit only (saith S. Chrysostom) but in very deed we are vnited in his flesh, made one body with him, members of his flesh and bones. Chrys. ho. 41. in lo. sub finem And S. Cyril, Such is the force of mystical benediction that it maketh Christ corporally by communicating of his flesh to dwell in vs. Cyril. li. 10. in lo. c. 13.

17. *One bread, one body.*) As we be first made one with Christ by eating his body and drinking his blood, so secondly are we conioyned by this one bread which is his body, & cup which is his blood, in the perfect vnion and fellowship of al Catholike men, in one

Calu's in
hunc locu

Calix rube
benedictio
mur.
o iudo-
200 p. 157

one Church which is his body Mystical Which name of Body mystical is specially attributed and appropriated to this one Common-wealth and Societie of faithful men, by reason that al the true persons and true members of the same, be marvellously knit together by Christes owne one body, and by the self-same blood in this diuine Sacrament. See S. August. li 21 c 35 de Civ. Dei. Hilar. li 8 de Trinitate ord.

18. *They that eat the Host.*) It is plain also by the example of the Jewes in their Participation Sacrifices, that he that eateth any of the Host immolated, is partaker of the Sacrifice, in Sacrament and ioyned by office and obligation to God, of whose Sacrifice he eateth. or sacrifice,

20. *I will not have you.*) I conclude then (saith the Apostle) thus that as the Christian sheweth of which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is what societie partaker of Christes body, and is ioyned in fellowship to al Christian people that eat we are, & drinke of the same, being the Host of the new Law and as al that did eat of the Hosts of the Sacrifices of Moyses Law were belonging & associated to that state and to God to whom the Sacrifice was done, even so whosoever eateth of the meates offered to Idols, he sheweth & professeth himselfe to be of the Comunion and Societie of the same Idols.

21. *You cannot drinke*) Vpon the premises he warneth them plainly, that they must either forsake the Sacrifice & fellowship of the Idols & Idolaters, or els refuse the Sacrifice of Christ's body and blood in the Church. In al which discourse we may obserue that our bread and chalice, our table and altar, the participation of our Host and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties, to the altars, Hosts, Sacrifices and Immolations of the Jewes and Gentils. Which the Apostle would not, nor could not have done in this Sacrament of the Altar, rather then in other Sacraments or service of our religion, if it only had not been a Sacrifice and the proper worship of God among the Christians, as the other were among the Jewes and Heathen. And so doe al the Fathers acknowledge, calling it only, & continually almost, by such termes as they doe no other Sacrament or ceremony of Christes religion. The Lamb of God laid vpon the table Conc Nic the vnbloody service of the Sacrifice, In Conc Ephes ep ad Nestor. pag 60, the Sacrifice of Sacrifices Dionys. Ec Hier. c 3. the quickning body Sacrifice the vnbloody Host and Viaticum. Cypil. Alex in Conc. Ephes. Anath 11. the propitiatorie Sacrifice both for the living and the dead: Tertul de cor. Milit. Chrys ho. 41 in 1. Cor. Ho 3. ad Philip Ho. 66. ad po Antioch Cypri. ep 66 & de can. Do. nu. 1 August Ench 109. Quæst 2. ad Dulcit. to. 4. Ser 34 de verb. Apost the Sacrifice of our Mediator the Sacrifice of our prue the Sacrifice of the new Testament the Sacrifice of the Church August. li 9 c. 13. & li 3 de bapt c. 19. the one only inconsumible Viaticum without which there is no religion. Cyprian de can. Do. nu: Chrys. ho. 17 ad Hebr. * The pure Oblation, the new Offering of the new Law: the vital and impelluted Host the honourable and deual Sacrifice: the Sacrifice of thanks giving or Eucharistical: and the Sacrifice of Melchisedech. Which Melchisedech by his Oblation in bread and wine did properly and most singularly prefigure this office of Christes eternal Priesthood & sacrificing himselfe vnder the formes of bread and wine: which shal continue in the Church throughout al Christian Nations instead of al the Offerings of Aarons Priesthood, as the * Prophet Malachie did foretell: as S. Cyprian, S. Iustine, S. Irenæus and other the most ancient Doctours and Martyres doe testifie. Cypri. ep. 63. nu. 2. Iustin. Dial cum Trypho p 7 med Irenæ. li 4 c 32. And S. Augustin li 17. c. 20. de Civ. Dei. & li 1 contra Iul. & propl. c 12 & li 2 de bapt. c 10. S. Leo ser 8. de Pasche and others doe expressly auouch that this one Sacrifice hath succeeded al other & fulfilled al other differences of Sacrifices, that hath the force and vertue of al other, to be offered for al persons and causes that the others, for the living and the dead, for the sinnes and for thanks giving, and for what other necessitie soeuer of body or soule. * Which holy adoration of Sacrifice they also call the MASSE in plaine words. August. ser. 131. 91. Can. Carth. 1. c. 1. & 24. Aldon 17. Leo ep 88 81 c. 3 Greg li 2 ep 9 91. &c. This is the Apostles and Fathers doctrine. God grant the Adversaries may haue mercie to see so euident and inuincible a truth

22. *Partakers of the table.*) Though the faithful people be many waies known to be God's peculiar, and ioyned both to him & among themselves, & also severed & distinguished from al others that pertaine not to him, as wel Jewes and Pagans, as Heretikes and Schismatikes, by sundry other external signes of Sacraments doctrine, and gouernment: yet the most proper & substantiall vnion or difference consisteth in the Sacrifice not communica- and ung with the

The sacrifice of the altar is proved by the Apostles comparison with the sacrifices of Jewes and Gentils. It is proved to be a sacrifice, out of the fathers.

The Fathers called this sacrifice, the MASSE.

* Cypri.
Iustin.
Irenæ.
Iofra.

* Malac.
1, 11.

* Amb.
1, 13.



Specially in
their Sacrifi-
ces, and at the
Communion
table.

The heretikes
Communion is
the very table
and cup of
Diuels.

How by par-
ticipation with
Idolaters, Ido-
latry is com-
mited.

How to avoid
scandal in
things indis-
creet.

and altar: by which God so specially bindeth his Church vnto him, & himself vnto his Church, that he acknowledgeth none to be his, that is not partaker of his one only Table and Sacrifice in his Church: and acquitteth himself of al such as ioine in fellowship with any of the Heathen at their Idolatry, or with the Iewes at their Sacrifices, or with Heretikes and Schismatikes at their prophane and detestable table. Which because it is the proper badge of their separation from Christ and his Church; and an altar purposely erected against Christes Altar, Priesthood, and Sacrifice, is indeed a very Sacrifice, or (as the Apostle here speaketh) a table and cup of Diuels, that is to say, wherein the Diuel is properly serued, and Christes honour (no lesse then * by the altars of Ieroboam or any prophane superstitious rites of Gentilitie) defiled. And therefore al Catholike men, if they look to haue fellowship with Christ and his members in his body and bloud, must deeme of it as of Idolatry or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Tobie did from Ieroboams calves and the altars in Dan and Bethel, and as the good faithfuld did from the Excesses and from the Temple and Sacrifices of Samaria. Now in the Christian times we haue no other Idols but heretikes, nor Idolothytes, but their false seruices shifted into our Churches instead of Gods true, and only worship *Cyp de vms. Ec nm. 2. Hiero. in 1. Ofte & 1. Amm. & in 2. Haba: Aug. in ps 10. v. 10 De Civ Dei li. 18. c. 11.*

11 *As things are lawful.* Hitherto the Apostles arguments and examples whereby he would auert them from the meates offered to Idols, seeme plainly to condemne their fact as Idololatrical, or as participant and accessory to Idolatry, and not only as of scandal giuen to the weake Brethren: and so no doubt it was in that they went into the very Temple of the Idols, and did with the rest that serued the Idols eate and drinke of the flesh and libaments directly offered to the Idol, yea and feasted together in the same bankets made to the honour of the same Idols which could not but defile them and entangle them with Idolatry not for that the meate itself was fully belonging to any other but to God, or could be defiled, made noisome or vnlawful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the diuel, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needs they must entangle & eating with them in their solemnities. To this end hath S. Paul hitherto admonished the Corinthians. Now he declareth that otherwise in prophane feasts it is lawful to eate without curious doubting or asking whether this or that were offered meates, and in markets to buy whatsoever is there sold, without scrupule and without taking knowledge whether it be of the Idolothytes or no; with this exception, first, that if one should moue him to eate, or buy this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approue the offering of it to the Idol, or to like it the better for the same. Secondly, when the weake Brother may take offence by the same. For though it be lawful in itself to eate any of these meates without care of the Idol, yet al lawful things be not in every time and place expedient to be done.

CHAP. XI.

The, 1. part:
Of his Tra-
ditions.

He commendeth them for keeping his traditions generally. 3. And in particular for this that a man prayed and prophesied bare-headed, a woman veiled, he bringeth many reasons. 17. About another, he reprehendeth the rich, that at the charitable supper supped vncharitably: 22. telling them that they receiued therefore unworthily the R. Sacrament, and the vng them what an heinous sinne that is, seeing it is our Lordes body and the representation of his death, as he by tradition had taught them.

's In the Greek,
Traditions,
regulations.



Be ye followers of me, as I also of Christ. 2. And I praise you Brethren, that in al things you be mindful of me: and as I haue deliuered vnto you you keep" my c precepts. 3. And I wil haue you know, that the head of euery man, is Christ: and the head of the woman, is the man: and the head of Christ, is God. 4. Euery man praying or prophesying with his head

head couered, dishonesteth his head. 5. But "every woman praying or prophesying with her head not couered, dishonesteth her head, for it is al one as if she were made bald. 6. For if a woman be not couered, let her be polled. But if it be a foule thing for a woman to be polled or made bald, let her couer her head. 7. The man truly ought not to couer his head, because he is the image and glorie of God, but the woman is the glorie of the man. 8. For the man is not of the woman, but the woman of the man. 9. For * the man was not created for the woman, but the woman for the man. 10. (Therefore ought the woman to haue power vpon her head for the Angels.) 11. But yet neither the man without the woman, nor the woman without the man, in our Lord. 12. For as the woman is of the man, so also the man by the woman. but al things of God. 13. Your selues iudge. doth it become a woman not couered to pray vnto God? 14. Neither doth nature itself teach you, that a man indeed if he nouriish his haire, it is an ignominie for him: 15. but if a woman nouriish her haire, it is a glorie for her, because haire is giuen her for a veile? 16. But if any man seeme to be contentious, we haue no such custome, nor the CHURCH of God.

17. And this I command: not praising it, that you come together not to better, but to worse. 18. First indeed when you come together into the Church, I heare that there are schismes among you, and in part I belecue it. 19. For " there must be heresies also. that they also which are approued; may be made manifest among you. 20. When you come therefore together in one, it is not now to eate " our Lordes supper. 21. For every one taketh his owne supper before to eate. And one certes is an hungred, and another is drunke. 22. Why, haue you not houses to eate and drinke in? or contemne ye the Church of God? and confound them that haue not? What shal I say to you? praise I you in this? I doe not praise you.

The Epistle
vpon Maundy
Thursday.

a The Epistle
vpo CORPVS
Christiday.

23. * For I receiued of our Lord that which also " I haue deliuered vnto you, " that our Lord I E S V S " in the night that he was betrayed, " tooke " bread: 24. and giuing thanks brake, and said " Take ye & eate, " THIS IS " MY BODY WHICH SHAL BE DELIVERED FOR YOU. " This doe ye for the commemoration of me. 25. In like manner also the chalice after he had supped, saying. THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD. This doe ye, as often as you shal drinke, for the commemoration of me. 26. For as often as you shal eate this bread, and drinke the chalice, " you shal shew the death of our Lord, vntil he come. 27. Therefore whosoever shal eate this bread, or drinke the chalice of our Lord vnworthily, he shal be " guilty of the body and of the blood of our Lord. 28. But " let a man proue himself and so, let him eate of that bread, and drinke of the chalice. 29. For he that eateth and drinketh vnworthily, eateth and drinketh iudgement to himself, " not discerning the body of our Lord. ¶ 30. Therefore are there among you many weake and feeble, and " many sleepe. 31. But if we did " iudge our selues, we should not be iudged. 32. But whiles we are iudged, of our Lord we are chastised, that with this world we be not damned. ¶ 33. Therefore, my Brethren, when you come together to

" The Apostles
drift in al that
he saith here
of the Sacra-
ment, is against
vnworthily re-
ceiuing (as S.
Augustine
noteth Ep. 118.
c. 3.) and not
to let out the
whole order
of ministrat^{ion};
as the here-
ticks doe igno-
rantly imagine

cate, 'expect one another. 34. If any man be an hungred, let him cate at home; that you come not together unto judgement. And the rest' I will dispose, when I come.

ANNOTATIONS.

CHAP. XI.

1. *My precept*) Our Pastours and Prelates have authority to command, and we are bound to obey. And the Gouerners of the Church may take order and prescribe that which is comely in every state, as time and place require, though the things be not of the substance of our religion.

5. *Every woman*) What gifts of God soever women haue, though supernatural, as some had in the primitive Church, yet they may not forget their womanly shames, but shew themselves subiect and modest, and couer their heads with a scull.

The Custome
of the Church,
is a good an-
swer against al
wranglers.

16. *Custom*) If women or other, to defend their disorder & malapertness, dispute or allege Scriptures and reasons, or require causes of their Preachers why and by what authority they should be thus restrained in things indifferent, make them no other answer but this. This is the custome of the Church, this is our custome. Which is a goodly way to repress the saucy esse of contentious wranglers, which being out of all modestie and reason, neuer waste wordes and replies against the Church. Which Church if it could then by prescription of twenty or thirty yeares, and by the authority of one or two of their first Preachers, stop the mouthes of the seditious: what should not the custome of fifteene hundred yeares, and the decrees of many hundred Pastours, gaine of reasonable, modest, and humble men.

That heresies
shal come, and
wherefore.

19. *There must be heresies*) When the Apostle saith *Heresies must be*, he sheweth the event, and not that God hath directly so appointed it as necessary. For, that they be, it cometh of man's malice & free wil, but that they be conuerted to the manifestation of the good and constant in faith & the Churches vnitie, that is God's special worke of providence that worketh good of euil. And for that there should fall Heresies and Schismes, specially concerning the Article and vse of the B. Sacrament of the Altar, whereof he now beginneth to treat, it may make vs maruel the lesse, to see so great dissensions, Heresies, and Schismes of the wicked and weake in faith concerning the same. Such things then wil be, but woe to him by whom scandales or Sects doe come. Let vs vs. *Heretikes*, saith S. Augustin, not so that end is appeare their errours, but that by defending the Catholike doctrine against their deuits, we may be more watchful and wary. Because it is much truly written, *There must be heresies that the true & approved may be manifested or discovered from the false here among you.* Let vs use this benefit of God's providence. For Heretikes be made of such as would erre or be waughed, though they were in the Church: but being out, they profit vs exceedingly, not by teaching the truth which they know not, but by stirring up the carnal in the Church to seeke truth, and the spiritual Catholikes, to cleere the truth. For there be innumerable holy approved men in the Church, but they be not discerned from other among vs, nor manifest, so long as we had rather sleep in darkness of ignorance, then behold the light of truth. Therefore many are raised out of their sleep by Heretikes to see a day of God, and are glad to see August. 8 de vera relig.

'Agape or sup-
per of chari-
tie.

20. *Our Lordes supper*) The Christians at or about the time of the Churches only Sacrifice & their communicating therof, kept great feasts, which continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitable and vnitie of all sorts were much preserved thereby, for which cause they were called *agape*, that is, *Charitie*, of the ancient Fathers, and were kept commonly in Church-houses or porches adioyning, or in the body of the Church (whereof see Tertullian *Apolog.* 2. 19. Clement Alexand. S. Iustine, S. Augustin *cent. 8. cap. 12. 10.*) after the Sacrifice and Communion was ended, as S. Chrysostom *ho. 27 in 1. Cor. in immo* iudgeth. Those feasts S. Paul here calleth *Cenae Domini*, because they were made in the Churches which then were called *Domus*, that is, *Our Lordes houses*. The disorder therefore kept among the Corinthians in these Church feasts of Charitie, the Apostle seeketh here to redresse, from the foule abuses expressed here in the text. And as S. Ambrose in *hunc locum*, and most good Authours now thinke, that which he calleth *Domini cenae*, is not meant of the B. Sacrament, as the circumstances also

Whether the
Apostle meane
by our Lord's
supper, the B.
Sacrament.

Cont.
Gang.
can. 11.
Con
Lond.
can. 27.
28.

also of the text doe p^rove, namely, the receiving of the poore, the rich mens private deuotioning of al, not expecting one another, glory and drunkennelle in the same, which can not agree to the Holy Sacrament. And therefore the Heretikes haue final reason, vpon this place, to name the said Holy Sacrament, rather, *the Supper of the Lord*, then after the manner of the primitive Church, the *Eucharist*, *MA S S E*, or *Lyurger*. But by this they would bring it to the supper againe or Euening seruice, when men be not fasting, not rather to take away the old estimation of the holines thereof.

11. *I haue deliuered*) As al other parts of religiō were first deliuered by preaching & word of mouth to every Nation conuertened, so this holy order and vse of the *H. Sacrament* was by S. Paul first giuen vnto the Corinthians by tradition. Vnto which as received of our Lord he reuoketh them by this Epistle, not putting in writing particularly al things pertaining to the order, vse, and institution, as he afterward saith but repeating the summe and substance thereof, and leaving the residue to his residue. But his words and narration here written we wil particularly prosecute, because the Heretikes make profession to follow the same in the pretended reformation of the Masse.

Traditiō with-
out writing.

Whether the
Catholikes or
Protestants doe
more imitate
Christ's institu-
tion of the H.
Sacrament.

Al circumstances
in our Sa-
uour's actiō
about the H.
Sacrament
need not be
imitated.

12. *In the night*) First the Aduersaries may be here conuicted that al the circumstances of time, person, & place which in Christes action are noted, need not to be imitated. As, that the Sacrament should be ministered at night to men only, to only twelve, after or at supper, & such like because (as S. Cyprian ep. 43. n. 7 & S. Augustin ep. 118. c. 6. note, there were causes of those accidents in Christ that are not now to be alleged for vs. He instituted then this holy act, we doe not. He made his Apostles Priests, that is to say, gave them commission to doe & minister the same, we doe not. He would haue this the last act of his life & within the boundes of his Passion it is not so with vs. He would eat & make an end of the Paschal to accomplish the old Law that can not be in our action. Therefore he must needs doe it after supper and at night we may not doe so. He excluded al women, al the rest of his Disciples, al lay men we imitate al faithful men & women. In many circumstances then, neither we may imitate Christes last actiō, nor the Heretikes as yet doe: though they seeme to incline by abandoning other names saying this (calling it Supper) to haue it at night & after meate. though (as is before noted) they haue no iust cause to call it so vpon Christ's fact, seeing the Euangelists doe plainly shew that the Sacrament was instituted after Supper, as the Apostle himself here recordeth of the later part in expresse speech. And most men thinke, a long sermon and the washing of the Apostles feet came between, yea and that the supper was quite finished & grace said. But in al these and such like things, the Catholike Church only, by Christes Spirit can tel, which things are imitable, which not, in al his actions.

Jo 13. 1.

1m 9.
26.

13. *Take*) Christ took bread into his hands, applying this ceremony, action, and benediction to it, & did bless the very element, v^sed power & active words vpon it. As he did ouer the bread & fishes which he multiplied and so doth the Church of God and so doe not the Protestants, if they follow their owne book & doctrine, but they let the bread & cup stand aloofe, & occupie Christes wordes by way of report & narration, applying them not at al to the matter proposed to be occupied and therefore, howsoeuer the simple people be deluded by the rehearsal of the same wordes which Christ v^sed, yet consecration, benediction, or sanctification of bread and wine they profess they make none at al. At the first alteration of religion, there was a figure of the Crosse at this word, *Hoblessed*, and at the word, *Hewake*, there was a glosse or rubrike that appointed the Minister to imitate Christ's action, & to take the bread into his hands: afterward that was reformed and Christ's action abolished, and his blessing of bread turned to thanksgiving to God.

14. *Bread*) Christ made the holy Sacrament of unleavened bread, & al the Latin Church imitaterh him in the same as a thing much more agreeable to the significatiō both in itself & in our liues, then the leauen. Yet our Aduersaries neither follow Christ, S. Paul, nor the VVest Church in the same: but rather purposely make choise of that kind that is in itself more vnseemly, & to the first institution lesse agreeable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnably. For Christ and al the Apostles & al Catholike Churches in the world haue euer mixed the wine with water, for great mysterie & signification, specially for that water giued together with blood out of our Lordes side. *There one Lord did* (saith S. Cyp. ep. 63. ad Cecil. n. 47) *and none rightly offereth, that followeth not this rule*. That Irenaeus (lib. 1. c. 1.) Iustine (Apolo. 1. in fine) & al the Fathers testify the Primitive Church did. In this sort it is done in al the *MA S S E S* of the Greeks S. James, S. Basil, S. Chrys.

Chrysostom's. And yet our Protestants pretending to reduce all to Christ, will not doe as he did, as all the Apostles and Churches that ever were.

23. *This is*) These words being set downe, not in the person of the Euangelistes or the wordes of Apostles, but expressed as in Christes owne person, to be said ouer the bread, and the consecration, like ouer the wine, are the formes of the Sacrament and words of consecration: neither to be said ouer it as a Sacrament but (as S. Augustin saith) when the words come, that is to say, actively the bread and wine, presently be applied to the elements of the same. Therefore the Protestants neuer apply these words more then the whole narration of the institution, nor receiuing the whole (as is said) otherwise then in historical manner, (as if owne would minister Baptisme and neuer apply the words of the Sacrament to the child, but only read Christes speeches of the same) make no Sacrament at all. And that these proper words be the only forme of this Sacrament, and so to be spoken ouer or vpon the bread and wine, S. Ambrose plainly and precisely writeth, recording how farre the Euangelists narrative words doe goe, and where Christes owne peculiar mystical words of consecration begin and so the rest of the Fathers. *Ambros. li. 4. de Sacram. c. 4. & c. 9. de inu. Myster. Just. Apolog. 2. in fine. Cyprian. de Can. Dom. num. 1. 1. August. Sermon 18. de verb. Dom. sic Mat. Tertull. li. 4. con. Marc. Chrysost. ho. 2. in 2. ad Tim. in fine & hom. de prodig. Iuda. 10. 1. Gregor. Nyss. in orat. Catech. Damasce. li. 4. c. 16.*

Treat. 80. m. 10.

The Protestants haue taken away the Sacrament altogether.

24. *My body*) When the words of Consecration be by the said impietie of the Protestants, thus remoued from the element, no marvel if Christes holy body and bloud be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vniu'sally charge the Catho. Church with defrauding the people of one peece of the Sacrament, haue in very deed left no part nor spice of Sacrament, neither following Christ as they pretend, nor S. Paul, nor any Euangelist, but their owne detestable Sect, hauing boldly defaced the whole institution, not in any accidental indifferent circumstances, but in the very substance and all. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone, and consequently the body and bloud, the Sacrament and the Sacrifice.

The power to consecrate giuenth Priests only.

24. *This doe*) By these words, authoritie and power is giuen to the Apostles, and by the like in the Sacrament of Orders, to all lawful Priests only. No marvel then that the new heretical Ministers being Lay men, giue the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and all grace. See the Annotation vpon S. Luke chap. 22. 19.

The Sacrament consisteth not in the receiuing. Why the Protestants call it the Communion.

24. *Take and eat*) This pertaineth to the receiuing of those things which by consecration are present and sacrificed before: as when the people or Priests in the old Law did eate the Hosts offered or part therof, they were made partakers of the Sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christes body and bloud, but it is the use and application to the receiuer of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the substance and ingredients of it, and the taking of it. Now the receiuing being but a consequence or one of the ends why the Sacrament was made, and the meane to apply it vnto vs, the Adversaries vnlearnedly make it all & some, & therefore improperly name the whole Sacrament & ministration therof, by calling it the Communion. Which name they giue also rather then any other, to make the ignorant beleue that many must communicate together, as though it were so called for that it is common to many. By which collusion they take away the receiuing of the Priest alone, of the sick alone, of reseruing the consecrated Host and the whole Sacrament. Against which deceit, know that this part of the MASSE is not called Communion, for that many should conuise together alwaies in the external Sacrament: but for that we doe communicate or ioine in vnitie and perfect fellowship of one body, with all Christian men in the world, with all (we say) that eate it through the whole Church and not with them only which eate with vs at one time. And this fellowship consisteth of that, that we be, every time we receiue either alone or with companie, partakers of that one body which is receiued throughout all the world. It is all called Communion (saith S. Damascene) & founded it is, for that by it we communicate with Christ, & be partakers of his flesh & drinke of his blood, & by it we communicate and are vnitied one with another. Only let vs take heed that we doe not participate with heretics. And when the Apostle saith, that all be one bread and one body that are partakers of one bread, he meaneth not of them only that communicate at one time and place, but that all be so, that communicate in vnitie

li. 4. c. 16. de vnit. side.

in vntit through the whole Church. Then the name Communion was ignorantly vntil of them as the name of Supper.

25. *You shal shew*) Vpon this word the Heretikes fondly ground their false supposition, that this Sacrament can not rightly be ministered or made without a sermon of the death of Christ and that this and other Sacraments in the Church be not profitable, when they be ministered in a strange language. As though the grace, force, operation, & actiuite, together with the instruction & representation of such things which they signify, were not in the very substance, matter, forme, vse, and worke itself of every of the Sacraments: and as though preaching were not one way to shew Christes Passion, and the Sacraments another way namely this Sacrament, containing in the very kind of the elements and the action, a most lively representation of Christes death. As willy might they say that neither Abel's Sacrifice, nor the Paschal lamb could signify Christes death without a Sermon.

27. *Guilty of his body*) First herupon marke wel, that if men receiue the body and blood of Christ, be they infidels or il liuers. For in this case they could not be guilty of that which they receiue not. Secondly, that it could not be so heinous an offense for any man to receiue a peece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly sinne to receiue any Sacrament with wil & intention to continue in sinne, or without repentance of former sinnes but yet by the unworthy receiuing of no other Sacrament is man guilty of Christes body and blood, but here where the unworthy (as S Chrysostom saith) doth vilany to Christes owne person, as the Iewes or Gentiles did, that crucified it. *Christ, he de non comest, Et sic Ho 60 & 61 ad po. Amos.* Which manifestly proueth against the Heretikes that Christ is really present.

28. *Let him proue*) A man must examine his life diligently whether he be in any mortal sinne, and must confesse himself of every offense which he knoweth or feare he to be deadly, before he presume to come the Holy Sacrament. For so the Apostles doctrine here with the continual custom of the Cath Church and the Fathers example, bind him to doe *Cyp. de laps. nu. 7. Aug. Eccl. dog. c. 13.*

29. *Not discerning the body*) That is, because he perceiue no difference nor distinction betwixt this high meate and others, and therefore S Augustin saith ep 118 c. 3. *That is, he perceiue the Apostle saith shal be damned, that doth not by singular veneration or adoration make a difference between this meate and all others.* And againe in Psal 98. *Ye man eateth is before he adore it.* And S. Ambrose in 3. 2. de sp. San. *We adore the vest of Christ in the Myster.* S Chrysost. 1. 2. 4. in 1. Cor. *We adore him on the altar, as the Sages did in the manger.* S. Nazianzene in 1. paraph. *Gorgonia My sister called on him which is worshipped upon the altar.* Theodoret Dial. 2. *Incor.* *The mystical tokens be adored* S Denys, this Apostles scholar, made solemn invocation of the Sacrament after Consecration *Ecclesiast Hier. 2. 1. part. 3. in princip* and before the receiuing, the whole Church of God crieth vpon it, *Domine non sum dignus, Domine propitiussu mihi peccatori, Lamb of God that takest away the sinnes of the world, haue mercie on vs.* And

for better discerning of this diuine meate, we are calied from common profane howses to God's Church: for this we are forbidden to make it in vulgar apparel, and are appointed sacred solemn vestiments. *Hiero. in Epaph. Nap. 1. Or 1. 2. adu. Pelag. 9. Paulinus ep 12. ad Simeon. 10. Diac in vi. D. Greg. 13. 15.* For this, is the halowing of Corporals and Chalice, *Ambr. 2. Off. c. 18. Nazianz. tract. ad Arrianos. Optatus 1. 6. in initio* For this, profane vessels are removed & altars consecrated *Aug. serm. de iemp. 2. 1. 1.* For this, the very Priests themselves are honourable, chaste, sacred, *Hiero ep. 1. ad Heliodorum. 1. Li. 1. adu. Iulian. c. 19. Amb. 1. 1. Tim. 1.* For this, the people is forbidden to touch it with common hands *Nazianz. tract. ad Arrianos in initio* For this, great care and solicitude is taken that no part of either kind fall to the ground *Cyri. Hiero. my. tag. 1. in fine. Orig. ho. 13. in c. 13. Euseb.* For this, sacred provision is made that if any holts or parts of the Sacrament doe remaine vreceiued, they be

most religiously reseiued with all honour and diligence possible: and for this, examination of consciences, confession, continencie, & (as S. Augustin saith) receiuing it fasting. Thus doe we Catholikes & the Church of God discern the holy body & blood by S. Pauls rule, not only from your profane bread and wine (which not by any seuerable of your Curates or Clerkes, but by the very order of your book, the Minister, if any remaine after your Communion, may take home with him to his owne vse, and therefore is no more holy by your owne iudgement then the rest of his meates) but from all other either vrgar or sanctified meates, as the Catechumens bread, and our vntil holy bread. If with this complaint and true, and you haue nothing agreeable to the Apostles nor Christes institution but all cleane contrarie, then *impur. vol. 1. D. 12.*

How Christes death is shewed by the Sacrament itself, without sermon or otherwise.

The wicked receiue the body & blood, Therefore presence is proved by the heinous offense of unworthy receiuing.

Confession before receiuing the Sacrament.

Adoration of the Sacrament.

The manifold honour and discerning of Christes body in the Cath. Church.

The profane bread of the Protestants.

Holy bread.

and confound you for not discerning his holy Body, and for conculcating the bloud of the new Testament.

Unworthy
receiuing.

30 *Many sleep*) We see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament, seeing God strook many to death for it in the Primitive Church, & punished others by greivous sicknesses. No marvel that so many strange diseases and deaths fall vpon vs now in the world.

Penance and
satisfaction.

31 *Judge your-selves.*) We may note here that it is not enough, only to sinne no more, or to repent highly of that which is past but that we should punish our-selves according to the weight of the faults past and forgiven: and also that God wil punish vs by temporal scourges in this life or the next, * if we doe not make our-selves very cleane before we come to receive his holy Sacrament. Whose heauy hands we may escape by punishing our-selves by fasting and other penance.

32 *Expect one another.*) Returning now to their former fault and disorder for the which he tooke this occasion to talke of the Holy Sacrament, and how great a fault it is to come unworthily to it, he exhorteth them to keep their said suppers or feasts in vnitie, peace, and sobriety, the rich expecting the poore, &c.

The Masse is
agreable to
the Apostles
vse and tradi-
tion, the com-
munion is not.

34 *I will dispse*) Many particular orders & decrees, more then be here or in any other book of the new Testament expressly written, did the Apostles, as we see here, and namely S. Paul to Corinthians, set downe by tradition, which our whole ministracion of the MASSE is agreable vnto, as the substance of the Sacrifice and Sacrament is by the premisses proued to be most consonant: Calvin's supper and Communion in al points wholly repugnant to the same. And that it agreeth not to these other not written traditions, they easily confesse. The* Apostles deliuered vnto the Church to take it only fasting they care not for it. The Apostles taught the Church to consecrate by the words and the signe of the Crosse, without which (saith S. Augustin *trad. in lo. 118. Sermon. 71 in append. Chrysost. hom. 35 in 16. Math*) no Sacrament is rightly perfected: the Protestants haue taken it away. The Apostles taught the Church to keep* a Memorie or inuocation of Saints in this Sacrifice: the Calvinists haue none. The Apostles decreed that in this Sacrifice there should be special prayers for the dead *Chrysost. 1 in epist ad Philip. August. de cur. pro mort. c. 1* they haue none. Likewise that water should be mixed with the wine, and so forth. See *Annot. in c. 11 v. 13 Bread*. Therefore if Calvin had made his new administration according to al the Apostles written words, yet not knowing how many things beside, the Apostle had to prescribe in these words, *Cetera cum cunctis dispensam* (the rest I will dispse, when I come) he could not haue satisfi'd any wise man in his new change. But now seeing they are fallen to so palpable blindness, that their doing is directly opposit to the very Scripture as so, which they pretend to follow only, and haue quite destroyed both the name, substance, and al good accidents of Christes principal Sacrament, we trust al the world wil see their folly and impudencie.

Aug 17
118. c. 6.
Aug 17
24. in. lo.
Chry
ho. 11. in
Alf.

CHAP. XII.

They must not make their diuersitie of Gifts an occasion of Schisme, considering that al are of one Holy Ghost, and for the prisse of the one body of Christ which is the Church: 12. Which also could not be a body, without such varietie of members 12. Therefore neither they that haue the inferior gifts, must be disioynt seeing it is God's distribution, nor they that haue the greater, contemne the other, considering they are no lesse necessarie. 25 but all in al ioyne together, 28. and eery one knowe his owne place.

The 4. part. As
touching the
Gifts of the
Holy Ghost.

The Epistle
vpon the 10.
Sunday after
Pentecost.



AND concerning spiritual things, I wil not haue you ignorant, Brethren. You know that when you were Heathen, you went to dumme Idols according as you were led. Therefore I doe you to vnderstand that no man speaking in the Spirit of God, saith



saith anathema to Iesus. And no man can say, Our Lord Iesus, but in the Holy Ghost.

4. And there are diuisions of graces, but one Spirit. 5. And there are diuisions of ministrations, but one Lord. 6. And there are diuisions of operations, but one God, which worketh al in al. 7. And the manifestation of the Spirit is giuen to euery one to profit. 8. To one certes by the Spirit is giuen the word of wisdom: and to another, the word of knowledge according to the same Spirit. 9. To another faith in the same Spirit. To another, the grace of doing cures in one Spirit: 10. to another, the working of miracles: to another, prophecies: to another, discerning of Spirits. To another, kinds of tongues: to another, interpretation of languages. 11. And al these things worketh one and the same Spirit, diuiding to euery one according as he wil. ¶

12. For as the body is one, and hath many members, and al the members of the body whereas they be many, yet are one body, so also Christ.

13. For in one Spirit, were we al baptized into one, whether Iewes, or Gentils, or bondmen, or free: & in one Spirit we were al made to drinke.

14. For the body also is not one member, but many. 15. If the foot should say, because I am not the hand, I am not of the body is it therefore not of the body? 16. And if the eare should say, because I am not the

eye, I am not of the body is it therefore not of the body? 17. If the whole body were the eye: where is the hearing? If the whole were the hearing: where is the smelling? 18. But now God hath set the members, euery one of them in the body as he would. 19. And if al were one member, where were the body? 20. But now there are many members indeed, yet one body. 20. And the eye cannot say to the hand: I need not thy help, or

again the head to the feet: You are not necessarie for me. 21. But much more those that seeme to be the more weak members of the body, are more necessarie. 22. and such as we thinke to be the baser members of the

body, vpon them we put more abundant honour and those that are our vnhonest parts, haue more abundant honestie. 23. And our honest parts need nothing but God hath tempered the body, giuing to it that wanted, the more abundant honour, 24. that there might be no schisme in the body, but the members together might be careful one for another. 25. And if one member suffer any thing, al the members suffer with it. Or if one member doe glorie, al the members reioyce with it. 26. And you are the body of Christ, and members of member.

27. And some verily God hath set in the Church first Apostles, secondly Prophets, thirdly Doctours, next miracles, then the graces of doing cures, helps, gouernements, kinds of tongues. 28. Are al Apostles? are al Prophets? are al Doctours? 29. Are al miracles? haue al the grace of doing cures? doe al speake with tongues? doe al interpret? 30. But pursue the better gifts. ¶ And yet I shew you a more excellent way.

31. ¶ And yet I shew you a more excellent way.

32. ¶ And yet I shew you a more excellent way.

33. ¶ And yet I shew you a more excellent way.

34. ¶ And yet I shew you a more excellent way.

35. ¶ And yet I shew you a more excellent way.

36. ¶ And yet I shew you a more excellent way.

37. ¶ And yet I shew you a more excellent way.

38. ¶ And yet I shew you a more excellent way.

39. ¶ And yet I shew you a more excellent way.

40. ¶ And yet I shew you a more excellent way.

¶ Al the members be those which the learned call *Gratia*: which be bestowed often even vpon ill men, which haue not the other graces of God whereby their persons should be grateful, iust, & holy in his sight.

A maruelous union between Christ & his Church, & a great comfort to al Catholics being members thereof, that the church and he, the head & the body, make & be called one Christ. *Augu. de vni. Eccl.*

b The Epistle vpon S. Bartholomewes day. *Augu. 24.* c S. Augustine ep 117 giueth the same reason, why miracles & cures be done at the memories or bodies of some Saints more then at others: & by the same Saints in one place of their memories rather then at other places.

ANNO.

ANNOTATIONS.

CHAP. XII.

- Zealous faith.** 9. *Faith in the same*) This faith is not another in substance then the common faith in Christ, but is of another accidental quality only, that is, of more fervour, devotion, zeale and confident trust, specially for doing of miracles.
- Unite.** 11. *If she be one*) The Church is of exceeding great distinction of members, gifts, orders, and offices yet of great concord, concurrence, mutual communion and participation, in all actions of her members among themselves, and with Christ the head of the body.
- Schisme.** 21. *Schisme in the body*) As Charitie and unite of spirit, is the proper bond and weale of the common Body so is division or schisme, which is the interruption of peace and mutual societie between the parts of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraigne.

CHAP. XIII.

The Epistle
vpon the Sun-
day of Quin-
quagesime, cal-
led Shroue-
sunday.

• This prometh
that faith is
nothing worth
to saluation
without wor-
kes, and that
there may be
true faith wi-
thout charitie.

• By this text
S. Augustin
lib. 1. in c. 19.
prometh that
the Saints in
Heauen haue
more perfect
knowledge of
our afflictions
here, then they
had when they
liued here.

• Charitie is
of all the three
the greatest
How then doth
only faith,
being inferiour
to it save &
iustifie and not
charitie

That aboue all other Gifts they should seek after Charitie: as that without which no-
thing profiteth, 4. and which doth all as is to be done, and remaineth also in Heauen.



If I speake with the tongues of men, and of Angels, and haue not charitie, I am become as sounding brasie, or a tinkling cymbal. 2. And if I should haue prophecie, and knew all mysteries, and all knowledge, & if I should haue all faith so that I could remoue mountaines, and haue not charitie, I am nothing. 3. And if I should distribute all my goods to be meate for the poore, and if I should deliuer my body so that I burne, and haue not charitie, it doth profit me nothing.

4. Charitie is patient, is benigne: Charitie enuieth not, dealeth not puerily is not puffed vp, 5. is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not evil, 6. reioyceth not vpon iniquitie, but reioyceth with the truth: 7. suffereth all things, beleeueth all things, hopeth all things, beareth all things. 8. Charitie neuer falleth away: whether prophecies shal be made void, or tongues shal cease, or knowledge shal be destroyed. 9. For in part we know, & in part we prophecie. 10. But when that shal come that is perfect, that shal be made void that is in part. 11. When I was a litle one, I speake as a litle one, I vnderstood as a litle one, I thought as a litle one. But when I was made a man, I did away the things that belonged to a litle one. 12. We see now by a glasse in a darke sort but then face to face. Now I know in part. but then I shal know as also I am known. 13. And now there remaine, faith, hope, charitie, these three. but the greater of these is charitie.

ANNO.

ANNOTATIONS.

CHAP. XIII.

1. *Not Charitie*) Without charitie, both toward every particular person, and specially Charitie. toward the common body of the Church, none of the gifts and graces of God be profitable.

11. *Deliver my body*) Ecclesie (saith S. Augustin) assuredly and hold for certaine, that no Heretike and schismaticke that voucheth not himself to the Catholike Church againe, how great almes he may be giveth, yea or shed his blood for Christes name, can possibly be saved. For many Heretikes by the cloke of Christes cause deceiving the simple suffer now. But where true faith is not, there is no justice, because the iust live by faith. So is it also of schismatickes, because where charitie is not, justice can there be none which if they had, the world neuer plucked in peeces the body of Christ which is the Church. Aug. sent. 1. 2. de fid. ad Pet. c. 39. So saith S. Aug. in diuers places, not only of Heretikes that died directly for defence of their heresie, as the Anabaptistes and Calvinists now adaires doe (for that is more damnable) but of some Heretikes and Schismatickes that may die among the Heathen or Turkes for defence of truth or some Article of Christes religion. Aug. de verb. Doct. 10. c. 2. & in Ps. 34. con. 2. p. 1. p. 1. Cyp. de unit. Eccl. 8.

13. *These three*) These are the three vertues Theological, each one by nature and definition distinct from another and faith is by nature the first, and may be and often is before, and without Charity: and truly remaineth induried after they have by deadly sinne lost charitie. Beware therefore of the Heretikes opinion, which is, that by every mortal sinne faith is lost no lesse then charitie.

The 3 vertues Theological Charitie lost by mortal sinne, not faith.

CHAP. XIII.

Against their vaine childishnes, that thought it a goodly matter to be able to speake (by miracle) strange languages in the Church, preferring their languages before prophesying, that is opening of mysteries: he declareth that the gift of languages is inferior to the gift of prophecy. 26. Giving order also how both gifts are to be used, to wit, the Prophet to submit himself to other Prophets: & the speaker of languages not to publish his inspiration, vntill there be an Interpreter. 34. Provided alwaies, that women speake not at all in the Church.

* Much like to some kind Linguists of our time, who thinke themselves better the Doctors of Divinitie that is not a Linguist

FOLLOW Charitie, earnestly pursue spiritual things, but rather that you may prophecy. 2. For he that speaketh with tongues speaketh not to men, but to God. for no man heareth. But in spirit he speaketh mysteries. 3. For he that prophesieth, speaketh to men vnto edification, & exhortation, & consolation. 4. He that speaketh with tongues, edifieth himself, but he that prophesieth, edifieth the Church. 5. And I would haue you all to speake with tongues, but rather to prophecy. For greater is he that prophesieth, then he that speaketh with tongues: vntill perhaps he interpret, that the Church may take edification. 6. But now, Brethren, if I come to you speaking with tongues, what shall I profit you, vntill I speake to you either in reuelation, or in knowledge, or in prophecy, or in doctrine? 7. Yet the things without life that giue a sound, be it pipe or harp

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 hope, vnto the which they giue a distinction of sounds, how shal that be knowne which is piped, or which is harped? 8. For if the trumpet giue an vncertaine voice, who shal prepare himselfe to battell? 9. So you also by a tongue vnto the which you vtter manifest speech, how shal that be knowne that is said? for you shal be speaking into the aire. 10. There are (for example) so many kinds of tongues in this world, & none is without voice. 11. If then I know not the vertue of the voice, I shal be to him to whom I speake, barbarous; and he that speaketh barbarous to me. 12. So you also, because you be emulatours of spirits, seek to abound vnto the edifying of the Church. 13. And therefore he that speaketh with the tongue, "let him pray that he may interpret. 14. For if I pray with the tongue," my spirit praiceth, but my vnderstanding is without fruit.

e By this word
 are meant al
 rude vnclearned
 men, but spe-
 cially the fan-
 ple which were
 yet vncristi-
 aned, as the Ca-
 techumen, which
 came in to those spi-
 ritual exercises,
 as also infidels
 that at their
 pleasures.

15. What is it then? I wil pray in the spirit, I wil pray also in the vnderstanding: I wil sing in the spirit, I wil sing also in the vnderstanding. 16. But if thou blesse in the spirit, he that supplieth the place of the vulgar how shal he say, Amen, vpon thy blessing? because he knoweth not what thou saiest. 17. For thou indeed giuest thanks wel, but the other is not edified. 18. I giue my God thanks, that I speake with the tongue of you al. 19. But in the Church I wil speake five words with my vnderstanding, that I may instruct others also, rather then ten thousand words in a tongue. 20. Brethren, be not made children in sense, but in malice be children, and in sense be perfect. 21. In the Law it is written: *That in other tongues and other lippes I wil speake to this people and neither se wil they heare me, saith our Lord.* 22. Therefore languages are for a signe not to the faithful, but to infidels but prophecies, not to infidels, but to the faithful. 23. If therefore the whole Church come together in one, and al speake with tongues, and there enter in vulgar persons or infidels, wil they not say that you be mad? 24. But if al prophecie, and there enter in any infidel or vulgar person, he is conuincd of al, he is iudged of al. 25. the secrets of his hart are made manifest, and so falling on his face he wil adore God, pronouncing that God is in you indeed.

26. What is it then, Brethren? when you come together, euery one of you hath a psalme, hath a doctrine, hath a reuclation, hath a tongue, hath an interpretation: let al things be done to edification. 27. Whether a man speake with tongue, by two, or at the most by three, and in course and let one interpret. 28. But if there be not an interpreter, let him hold his peace in the Church, and speake to himselfe and to God. 29. And let Prophets speake two or three, and let the rest iudge. 30. But if it be reuealed to another sitting, let the first hold his peace. 31. For you may al prophecie one by one that al may learne, and al may be exhorted: 32. and the spirits of prophets are subiect to prophets. 33. For God is not the God of dissension, but of peace as also in al the Churches of the Saints I teach.

34. "Let women hold their peace in the Churches. for it is not permitted vnto the which to speake, but to be subiect, as also the Law saith 35. But if they haue learne any thing, let them aske their owne husbands at home. For it is a foule thing for a woman to speake in the Church. 36. Or did the word of God proceed from you? came it vnto you only? 37. If any man seeme to be a Prophet, or spiritual, let him know the things that I write

e idiom?

with
 tongues
 more than
 you al.

Es. 28.
 11.

1. Tim.
 2. 12.
 Gen. 3.
 16.

to

to you, that they are the commandments of our Lord 38. But if any man know not, he shal not be knowen. 39. Therefore, Brethren, be earnest to prophetic and to speake with tongues prohibit not. 40. But let al things be done honestly and according to order among you.

ANNOTATIONS.

CHAP. XIII.

5. *Rather prophetic.*) The gift of prophecy, that is, of expounding the hard points of our religion, is better then the gift of strange tongues, though both be good. A paraphratical exposition of this Chapter concerning vng-
 2. *Not to me*) To talke in a strange language, vngknown also to himself, profiteth not the hearers, though in respect of God who vnderstandeth al tongues and things, and for the mysteries which he vntereth in his spirit, and for his owne edification in spirit and affection, there be no difference but the Prophet or Expositor treating of the same matters to the vnderstanding of the whole assemblie, edifieth not himself alone but al his hearers.

6. *If I come*) That is, If I your Apostle, and Doctour should preach to you in an vngknown tongue, and neuer vse any kind of exposition, interpretation, or explication of my strange words, what profit could you take thereby?

8. *If the trumpet*) As the Trumpeter can not giue warning to or from the fight, vnles he vse a distinct & intelligible sound or stroke known to the souldiers: euen so the Preacher that exhorteth to good life, or dehorteth from sinne, except he doe it in a speech which his hearers vnderstand, can not attaine to his purpose, nor doe the people any good.

11. *Let him pray that*) He that hath only the gift of strange tongues, let him pray to God for the gift of interpretation, that the one may be more profitable by the other. For, to exhort or preach in a strange tongue was not vnlawful nor vnprofitable, but glorious to God, so that the speech had been either by himself, or by another, afterward expounded.

14. *My spirit prayeth.*) Also when a man prayeth in a strange tongue which himself vnderstandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he prayed. Neuertheles the Apostle forbiddeth not such praying neither, confessing that his spirit, hart, and affection prayeth wel towards God, though his mind & vnderstanding be not profited to instruction, as otherwise it might haue been if he vnderstood the words. Neither yet doth he appoint such an one to get his strange prayer translated into his vulgar tongue, to obtaine thereby the foresaid instruction. See the Declaration following of this Chapter.

15. *A signe.*) The extraordinarie gift of tongues was a miraculous signe in the primitive Church, so bevsed specially in the Nations of the Heathen for their conuersion.

19. *Infidels*) In the primitive Church, when Infidels dwelt neer or among Christians, and oftentimes came vnto their publike preaching & exercises of exhortation and exposition of Scriptures and thelike: it was both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes, & the like, one in this language, & another in that, al at once like a black-faunts, and one often not vnderstood of another; sometimes not to themselves, and to strangers or the simple standers by, nor at al where otherwise if they had spoken either in knowen tongues, or had done it in order, hauing an expositor or interpreter withal, the Infidels might haue been conuenced.

26. *A Psalme.*) We see here that those spiritual exercises consisted specially, first, in singing or giuing forth new Psalmes or prayers and lauds: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Revelation of secret things either present or to come: fourthly, in speaking tongues of strange Nations: lastly, in translating or interpreting that which was said, into some common knowen language, as into Greek, Latin, &c. Al which gifts they had among them by miracle from the Holy Ghost.

27. *In course*) Al these things they did without order, of pride and contention, they The disorders preached, in the same.

preached, they prophesied, they praised, they blessed, without any seemly respect one of another, or observing of turns and intercourse of uttering their gifts. Yea women without cover or veile, and without regard of their sex or the Angels, or Priests or their owne husbands, malapertly spake tongues, taught or prophesied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole chapter reprehendeth and sought to redresse, by foridding women vnicly that publike exercise, and teaching men, in what order and course as well for speaking in tongues, as interpreting and prophesying it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14. Chapter.

That S. Paul's
place maketh
nothing aginst
the seruice in
the Latin tongue

By strange
tongues the
Apostle mea-
neth not the
Latin Greek
or Hebrew.

S. Augustin
our Apostle
brought in the
Seruice in the
Latin tongue.

The Latin ser-
uice one and
the same in al
countriees and
strange to none.
The seruice in
vulgar tongues
strange & bar-
barous to euery
stranger.

Whether the
seruice in vul-
gar tongues doe
more edifie.

This then being the scope and direct drift of the Apostle, as is most cleere by his whole discourse, & by the record of al antiquitie let the godly, graue, & d. & serer Reader take a cast in this one point, of the Protestants deceitful dealing, abusing the simplicitie of the popular, by peruerse applicatiō of God's holy word, vpo some small similitude & equivocation of certaine termes againt the approved godly vse & truth of the vniuersal Church, for the seruice in the Latin or Greek tongue which they ignorantly, or rather wilfully, pretend to be againt this discourse of S. Paul touching strange tongues. Know therefore, first, that here be no word written or meant of any other tongues but such as men spake in the Primitive Church by miracle. & that nothing is meant of those tongues which were the common languages of the world or of the Faithful, vnderstood of the learned & ciuil people in euery great citie, & in which the Scriptures of the Old or new Testament were written, as, the Hebrew, Greek, and Latin. For though these also, might be giuen by miracle & without study, yet being knowne to the Iewes, Romans, or Greeks in euery place, they be not counted among the differences of barbarous & strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Euangelists also and others did their books) wrote his Epistles in Greek to the Romanes & to al other Churches, Which when he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any strange tongue nor intelligible without the gift of interpretation, wherof he speaketh here: but in a notable, knowne, & learned speech, interpretable of thousands in euery countrey. No more did S. Augustin our Apostle speaking in Latin, & bringing in the Scriptures & Seruice in Latin, preach & pray in Tongues according to the Apostles meaning here. For the Latin was not, nor is not, in any part of the West, either miraculous or strange, though it be not the National tongue of any one countrey this day. And therefore S. Bede saith, (lib. 1. hist. Ang. c. 1.) that being then foure diuers vulgar languages in our countrey, the Latin was made common to them al. And indeed of the two (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of euery seuerall prouince in respect of the whole Church of Christ, are rather the strange tongues here spoken of, then the common Latin tongue, which is vniuersally vsd at the West Church more or lesse learned, and pertaineth much more to vnitie and orderly communion of al Nations in one faith, Seruice, and worship of God, then if it were in the sundry barbarous speeches of euery Prouince. Wherin al Christians that trauel about this part of the world or the Indies either, where soeuer they come, shal find the self-same Masse, Mattins, & Seruice, as they had at home. Where now if we goe to Germanie, or the Germans or Gencians come to vs, each others Seruice shal be thought strange and barbarous. Yea and the Seruice of our owne language within a few hundreth yeares (or rather euery Age) shal wholly become barbarous and vknowne to ourselues; our tongue, as al vulgar) doth so often change.

And for edification, that is, for increase of faith, true knowledge, and good life, the experience of a few yeares hath giuen al the world a full demonstration whether our Forefathers were not as wise, as faithfull, as deuout, as feareful to breake God's lawes, & as likely to be saued, as we are in al our tongues, translations, & English prayers. Much vanitie, curiositie, contempt of Superiours, disputes, emulations, contentions, Schismes, horrible errors, profanatiō & diuulgiō of the secret Mysteries of the dreadful Sacraments,* which of purpose were hidden from the vulgar (as S. Denys Eccl. Hist. l. 1. and S. Basil de Sp. Sanct. c. 27. testifie) are fallen by the same, but vertue or sound knowledge none at al.

Wherin this also is a grosse illusion and vntruth, that the force and efficacie of the Sacraments,

See An-
not. 1.
Cor. 10,
15.

Sacraments, Sacrifice, and common prayer, dependeth vpon the peoples vnderstanding, hearing, or knowledge: the principal efficacy of such things & of the whole ministration of the Church, consisting specially of the very vertue of the worke, & the publike office of the Priests, who be appointed in Christes behalfe to dispose the Mysteries to our most good the infant, innocent, idiote & vnlerned, taking no lesse fruit of Baptisme & al other diuine offices, meet for every ones condition, then the learnedst Clerke in the Realme. and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing litle of these qualities and more learning.

Which we say not as though it were inconuenient for the people to be wel instructed in the meaning of the Sacraments and holy ceremonies and seruice of the Church (for that to their comfort and necessarie knowledge, both by preaching, Catechizing, and reading of good Catholike books, Christian people doe learne in al Nations, much more in those countries where the Seruice is in Latin then in our Nation, God knoweth:) But we say that there be other waies to instruct them, & the same lesse subiect to danger & disorder, then to turne it into vulgar tongues. We say, the simple people and many one that thinke themselves somebody, vnderstand as litle of the sense of diuers Psalmes, Lessones, & Oracions in the vulgar tongue, as if they were in Latin, yea & often take them in a wrong, peruerse, & pernicious sense, which lightly they could not haue done in Latin. We say, that such as would learne in deuotion and humilitie, may, and must rather with diligence learne the tongue that such Diuine things be written in, or vse other diligence in hearing sermons & instructions, then for a few mens not necessarie knowledge, the holy vniuersal order of Gods Church should be altered. For if in the Kingdom of England only it be not conuenient, necessarie, nor almost possible, to accommodate their Seruice booke to every prouince & people of diuers tongues how much lesse should the whole Church so doe consisting of so many differences? Neither doth the Apostle in al this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interpret or expound vnto them. And that much more may we doe concerning the Seruice in Latin, which is no strange nor miraculously gotten or vnderstood tongue, but common to the most & chiefe Churches of the world, and hath been, since the Apostles time, daily with al diligence throughout al those parts of Christendome, expounded in euery house, schoole, church, and pulpit and is so wel known for euery necessarie part of the diuine Seruice, that by the diligence of parents, Masters, and Curates, euery Catholike of age almost, can tel the sense of euery ceremonie of the Masse, what to answer, when to say Amen at the Priestes benediction, when to confesse, when to adore, when to stand, when to kneel, when to receiue, what to receiue, when to come, when to depart, and al other duties of praying and seruing, sufficient to saluation. And thus is it euident that S. Paul speaketh not of the common tongues, of the Churches Seruice.

The vertue of the Sacraments & Seruice consisteth not in the peoples vnderstanding.

The people is to be taught the meaning of Sacraments and ceremonies, as are taught in al Catholike countries.

Catholike people in euery countie vnderstandeth euery ceremonie, and can behaue themselves accordingly.

That he speaketh not of the Churches seruice, is proued by innumerable arguments.

Secondly, it is certaine, that he meaneth not nor writeth any word in this place of the Churches publike Seruice, prayer, or ministration of the holy Sacrament, wherein the office of the Church specially consisteth but only of a certaine exercise of mutual conference, wherein one did open to another and to the assemblie, miraculous gifts and graces of the Holy Ghost, and such Canticles, Psalmes, secret Mysteries, sorts of languages, and other Reuelations, as it pleased God to giue vnto certaine both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning Gods gifts to pride and vanitie, and namely that gift of tongues: which being inderd the least of al gifts, yet most puffed vp the haueis, and now also doth commonly puffed vp the Professours of such knowledge, according as S. Augustin writeth therof. This exercise and the disorder therof was not in the Church (for any thing we can read in antiquitie) these fourteen hundredth yeares and therefore neither the vice nor abuse, nor S. Pauls reprehension or redressing therof, can concerne any whie the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greeke at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language. in this exercise they spake in many tongues. In the publike Seruice euery man had not his owne special tongue, his special Interpretation, special Reuelation, proper Psalmes but in this they had. Againe the publike Seruice had in it the ministration of the Holy Sacrament principally, which was not done in this time of conference. For into this exercise were admitted Catechumens, and Infidels, & whosoever would in this worke

Aug.
doct
Chr. li.
1 c. 13.

before S Pauls order, & I speak and prophete so did they neuer in the Ministration of the Sacrament With many other plaine differences: that by no meanes the Apostles words can be rightly & truly applied to the Corinthians Service then, or ours now. Therefore it is either great ignorance of the Protestants, or great gallunnes, so vniuely and peraciously to apply them.

The Apostle
speakeh not
of the peoples
private prayers
in latin as vpo
primars, bea-
des, or other-
wise.

Latin prayers
translated, or
the people
taught the con-
tents thereof.

The peoples
devotion no-
thing the lesse
for praying in
Latin.

The seruice al-
waies in Latin
throughout
the west
Church,

It is not neces-
sary to under-
stand our pra-
yers

How farre it
furthet for the
people to vn-
derstand.

Neither is here any thing meant of the private prayers which deuout persons of al sorts & sexes haue euery used, specially in Latin, as wel vpo their primars as Beads for, the private prayers here spoken of, were psalmes or hymns and sonnets newly inspired to them by God, & in this conference or propheteing, vnto another comfort, or to the helpe and God only. But the prayers, psalmes, and holy words of the Christian people used privately, are not composed by them, nor diuersly inspired to themselves, nor now to be approued or examined in the assemblies: but they are such as were given and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to vse, namely the *Pater noster*, the *Aue Maria*, and the *Credo*, our *Ladies Masses*, the *Litanies*, & the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at al. But the deuout people in their ancient right may and ought stil vse their Latin primars, beades, and prayers, as euery before. Which the wisdom of the Church for great causes hath better liked and allowed of then that they should be in vulgar tongues, though the whole forbideth not, but sometimes granteth to haue them translated and would gladly haue al faithful people in order and humilitie leaue, as they may, the contents of their prayers: and hath commanded also in some Councils, that such as cannot learne distinctly in Latin (specially the *Pater noster* and the *Credo*) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and available in al necessities, and more agreeable to the vse of al Christian people euery since their conversion, to pray in Latin, then in the vulgar, though euery one in particular, vnderstand not what he saith: so it is plainer that such pray with as great consolation of spirit, with as litle tediousnes, with as great deuotion and affection, and oftentimes more then the other: and alwaies more then any Schismaticke or Heretike in his known language. Such holy Orations be in manner consecrated & sanctified in and by the Holy Ghost: that he inspired them, and there is a reuerence & Maiestie in the Churches tongue dedicated in our Saviours Crosse, & giueth more force & valure to them said in the Churches obedience, then to others. The children cried * *Hosanna* to our Saviour, and were allowed, though they knew not what they said. It is wel neer a thousand yeares that * our people which could nothing els but *barbarum fremere*, did sing *Alleluia*, & not, *Praise ye the Lord*; & longer agoe since the poore husband-men sang the same at the plough in other countries. Hiero to 1 ep 5. And *Sursum corda*, and *Kyrie eleison*, and the Psalmes of David sung in Latin in the Service of the Primitive Church, haue the ancient & flat testimonies of S Cyprian, S. Augustin, S. Hierom and other fathers. Grego 11 7 ep 63 Cyp exp. tra de om 13. Aug c 13 de bone persuer & de bene vol c. 16. And ep 178. Hiero. prefat. in Psal. ad Sophron Aug de Cathar. rad. c. 9 de Doff. Ch 11 c 13 See ep 10 August of S Hieroms Latin translation read in the Churches of Africa. Prayers are not made to teach, make learned, or increase knowledge, though by occasion they sometimes instruct vs. but their special vse is, to offer our hearts, desires, and wants to God, and to shew that we hang of him in al things: and this euery Catholik doth for his condation, whether he vnderstand the words of his prayer or not. The simple sort cannot vnderstand al Psalmes, nor scarce the learned, no though they be translated or read in known tongues: men must not cease to vse them for al that, when they are known to containe Gods holy praises. The simple people when they desire any thing specially at Gods hand, are not bound to know, neither can they tel, to what petition or part of the *Pater noster* their demand pertaineth, though it be in English neuer so simple. They can not tel no more what is, *Thy kingdome come*, then *Adiuua regnum tuum*, nor whether their petition for their sick children or any other neede liue pertaine to this part or to *fiat voluntas tua*, or *Ne nos inducas*, or to what other part els. It is enough that they can tel, this holy Oracion to be appointed to vs, to call vpon God in al our desires more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is a without of Sinne, when they read *Lead vs not into temptation*) and seldom any edification at al. For though when the prayers be turned and read in English, the people knoweth the words, yet they are not edified to the instruction of their mind and vnderstanding, except they knew the sense of the

Mat 26
* Greg.
11. 27.
Moral. 2.
6.

the words also & meaning of the Holy Ghost For if any man thinketh that S. Paul speaking of edification of man's mind or understanding, meaneth the understanding of the words only, he is surely deceived. For, what is a child of five or six years old edified or increased in knowledge by his *Pater noster* in English? It is the sense therefore, which every man cannot have, neither in English nor Latin, the knowledge whereof properly and rightly edifieth to instruction: and the knowledge of the words only, often edifieth never a while, and sometimes buildeth to error and destruction, as it is plain in all Heretikes and many curious persons besides. Finally both the one and the other without charitie and humilitie maketh the Heretikes and Schismatikes with all their English and what other tongues and intelligence soever, to be *as sonae & cymbalum sonans*, sounding brasse and a tinkling cymbal.

To conclude, for praying either publicly or privately in Latin which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest & godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet will be contentious in the matter, we must answer them with this same Apostle: *The Church of God hath no such custome*, and with this notable saying of S. Augustin, *ep 118 c. 1* Any thing that the whole Church doth practise and observe throughout the world, to dispute thereof as though it were not to be done, is most insolent madness.

14. *Let women hold their peace.* There be, or were, certaine Heretikes in our Countrey (for such ever take the Scriptures diversely for the advantage of time) that denied women to hold lawfully any kingdom or temporal Soueraignty: but that is false and against both reason and the Scriptures. This only in that sexe is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therefore can not doe any function proper to Priests and Bishops: nor speake in the Church, and so nor preach, nor dispute, nor haue or giue voice deliberative or definitive in Councils and publique Assemblies, concerning matters of Religion, nor make Ecclesiastical lawes concerning the same, nor bind, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve, nor minister Sacraments, other then Baptisme in the case of mere necessity, when neither Priest nor other man can be had much lesse prescribe any thing to the Clergie, how to minister the, or giue any man right to rule, preach, or execute any spiritual function as vnder her & by her authoritie; no creature being able to impart that wherof itself is incapable both by nature & Scriptures. This Regiment is expressly giuen to the Apostles, Bishops, and Prelates they only haue authoritie to bind and loose, *Mat 18* they only are set by the Holy Ghost to gouerne the Church, *Act 20* they only haue cure of our soules directly, and must make account to God for the same, *Hebr. 13*.

A notable rule of S. Augustin

Women may haue any temporal Soueraignty, but no Ecclesiastical function.

CHAP. XV.

He proueth the resurrection of the dead by the resurrection of Christ, and with many other arguments: and 31. answereth also objections made against it. 45. And then exhorteth in respect of it, vnto good life.

The 7. part: Of the resurrection of the dead.

The Epistle vpon the 11. Sunday after Pentecost. This deliuerie in the Latin & Greek importeth tradition so by Tradition did the Apostles plant the Church in all truth, before they wrote any thing.



AND I doe you to vnderstand, Brethren, the Gospell which I preached to you, which also you received, in the which also you stand, 2. by the which also you are saved, after what manner I preached vnto you if you keep it, vnlesse you haue beleued in vaine. 3. I ore I deliuered vnto you first of all which I also received that Christ died for our finnes * according to the Scriptures. 4. and that he was buried, and that he rose againe the third day, * according to the Scriptures. 5. and that he was * seen of Cephas; and after that of the cleue. 6. Then

Did 3

was

thing.

was he seen of more then five hundred Brethren together: of which many remaine vntill this present, and some are a-sleep. 7. Moreover he was seen of James, then of all the Apostles. 8. And last of all, as it were of an abortiue* he was seen also of me. 9. For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. 10. But by the grace of God I am that which I am, & his grace in me hath not been void, **B**ut I haue laboured more abundantly then all they: yet not I, but the grace of God with me. 11. For whether I, or they, so we preach, and so you haue beleueed.

*In him Gods grace is not void, that worketh by his free will according to the motion and direction of the same grace.

So may we say: If the Cath faith in al point be not true, then our first Apostles were false witnesses, then hath our Conscience beleueed in vaine at this while, then are all our Forefathers dead in their finnes and perished. Which (presupposing Christ to be God) were the greatest absurditie in the world.

12. But if Christ be preached that he is risen againe from the dead, how doe certaine among you say, that there is no resurrection of the dead? 13. And if there be no resurrection of the dead, neither is Christ risen againe. 14. And if Christ be not risen againe, then vaine is our preaching, vaine also is your faith. 15. And we are found also false witnesses of God: because we haue giuen testimonie against God, that he hath raised vp Christ, whom he hath not raised vp, if the dead rise not againe. 16. For if the dead rise not againe, neither is Christ risen againe. 17. And if Christ be not risen againe, vaine is your faith, for yet you are in your finnes. 18. Then they also that are a sleep in Christ, are perished. 19. If in this life onely we be hoping in Christ, we are more miserable then all men.

20. But now Christ is risen againe from the dead, the* first fruits of them that sleep: 21. by a man death, and by a man the resurrection of the dead. 22. And as in Adam all die, so also in Christ all shall be made aloue. 23. But* euery one in his owne order: the first fruits Christ, then they that are of Christ, that beleueed in his coming. 24. Then the end, when he shall haue deliuered the Kingdom to God and the Father, when he shall haue abolished all principallitie & authoritie & power. 25. And he must reigne, vntill he put all his enemies vnder his feet. 26. And the enemy death shall be destroyed last. For he hath subdued all things vnder his feet. And whereas he saith, 27. All things are subdued to him, vndoubtedly, except him that subdued all things vnto him. 28. And when all things shall be subdued to him; then the Sonne also himself shall be subiect to him that subdued all things vnto him, that God may be All in all.

29. Otherwise what shall they doe that are baptized for the dead, if the dead rise not againe at all? 30. Why also are they baptized for them? Why also are we in danger euery houre? 31. I die daily by your glorie, Brethren, which I haue in Christ Iesus our Lord. 32. If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not againe? Let vs eate and drinke, for tomorrow we shall die. 33. Be not seduced, Evil communications corrupt good manners. 34. Awake ye iust, and sinne not. For some haue not the knowledge of God, I speake to your shame.

35. But some man saith. How doe the dead rise againe? and with what manner of body shall they come? 36. Foole, that which thou sowest is not quickned, vntill it die first. 37. And that which thou sowest, not the body that shall be, doest thou sow, but bare graine, to wit, of wheat, or

Act 9. 1
the
borne
out of
time

Col. 1. 1
18 Ap.
13. 5.
Re 1. 11
1. Thes.
4. 11.

P/109.
1.
P/1. 1.

Esa. 55. 2
13.
Alenans
der.

or of some of the rest. 38. And God giueth it a body as he wil: & to euery seed his proper body. 39. Not all flesh, is the same flesh: but one of men, another of beasts, another of birbs, another of fishes. 40. And bodies celestial, & bodies terrestrial. but, one glorie of the celestial, and another of the terrestrial. 41. One indeed glorie of the sunne, another glorie of the moone, and another glorie of the starres. For^r starre differeth from starre in glorie: 42. so also the resurrection of the dead. It is sown in corruption, it shal rise in incorruption. 43. It is sown in dishonour, it shal rise in glorie. It is sown in infirmitie, it shal rise in power. 44. It is sown a natural body, it shal rise a spiritual body. If there be a natural body, there is also a spiritual, 45. as it is written: *The first man Adam was made into a liuing soul: the last Adam into a quickning spirit.* 46. Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual. 47. The first man of earth, earthly: the second man from Heauen, heauenly. 48. Such as is the earthly, such also are the earthly and such as the heauenly, such also are the heauenly. 49. Therefore as we haue borne the image of the earthly, let vs beare also the image of the heauenly. 50. This I say, Brethren, that flesh and bloud can not possesse the Kingdom of God: neither shal corruption possesse incorruption.

51. Behold I tel you a myserie. We shal all indeed rise againe: but we shal not all be changed. 52. In a moment, in the twinkling of an eye, at the^r last trumpet (for^r the trumpet shal sound) and the dead shal rise againe incorruptible: and we shal be changed. 53. For this corruptible must doe-on incorruption, & this mortal doe-on immortallitie. 54. And when this mortal hath doe-on immortallitie, then shal come to passe the saying that is written: *Death is swallowed vp in victorie.* 55. *Death where is thy victorie? Death where is thy sting?* 56. And the sting of death, is sinne: and the power of sinne is the Law. 57. But thanks be to God that hath giuen vs the victorie by our Lord Iesus Christ. 58. Therefore, my beloved Brethren be stable and vnmoueable, abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord:

The glorie of the bodies of Sa. n. s. shal not be all alike, but different in Heauen according to mens merits.

As to become spiritual doth not take away the substance of the body glorified, no more when

Christs body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

Flesh and bloud signifie not here the substance of those things, but the corrupt qualitie incident to them in this life by the fall of Adam.

b The Epistle vpon All soules day,

ANNOTATIONS.

CHAP. XV.

11. *With me.*) God useth not man as a brute beast or a block but so worketh in him and by him that free-will may concur in euery action with his grace, which is alwaies the principal. The heretikes to avoid this concurrence in working and labouring, translate, which is *with me*: where the Apostle rather saith, which labourer *with me*.

13. *Let vs eat and drinke*) S. Ambrose applicth these words to our Christian Epieurus that take away fasting, and deny the merit thereof. *How can we be saved* (saith he) *if we wash not away our sinne by fasting, seeing the scriptures say, fasting and a meane doth deliver from sinne?* What are these new *Alas!* I see that exclude all merit of fasting it is not this the very voice of the heathen, saying *Let vs eat and drinke, to morrow we shal die* 12. 10. 11. 12. 13. 14.

Free-will with grace. Hence translation.

Fasting is meritorious.

CHAP. XVI.

The 3 part.
Of the con-
tributions,

He prescribeth an order for their contributing to the Christians at Jerusalem, 3. promising to come unto them. 10. Of Timothee, and of Apollo's comming thither. 13. And so with exhortation, and divers commendations, he endeeth.

12 That is Sunday, *anno. 7. 4. Mibbia.* So quickly did the Christians keepe Sunday, holiday, and assembled to Divine Service on the same.

The Hereticks & other new-fangled Secte among themselves, whether Pen-
tecost signifie here the terme of five daies, or els the Ie-
wes holy-day so called, But it cometh not
to their minds that it is most
like to be the
feast of whis-
sounde, kept &
insti- tuted even
then by the
Ap-
ostles, as
appeareth by
the Fathers.

See 5 Aug ep
119. c 21 & 16.
Ambr in c 17
Lucr
c 1 hat is, one
Zard is come
Hicm ep 123
Therefore ana-
thema to al that
love him not,
or beleene not.
T. ap. x. v. p. m.
123 p. m.

AND concerning the collections that are made for the Saints, as I haue ordeined to the Churches of Galatia, so doe ye also. 2. In the first of the Sabbath let euery one of you put a part with himself, laying vp what shal wel like him: that not when I come, then collections be made. 3. And when I shal be present, whom you shal approue by letters, them wil I send to carie your grace into Hierusalem. 4. And if it be worthe that I also goe, they shal goe with me.

5. And I wil come to you, when I shal haue passed through Macedo-
nia. For I wil passe through Macedonia. 6. And with you perhaps I wil
abide, or wil winter also: that you may bring me on my way whither-
soeuer I goe. 7. For I wil not now see you by the way, for I hope that I
shal abide with you sometime, if our Lord wil permit. 8 But I wil
tarie at Ephesus vntil Pentecost. 9. For a great doore and euident is
opened vnto me: and many aduersaries. 10. And if Timothee come, see
that he be without feare with you, for he worketh the worke of our
Lord, as also I. 11. Let no man therefore despise him, but conduct ye
him in peace: that he may come to me. For I expect him with the Bre-
thren. 12. And of Brother Apollo I doe you to vnderstand, that I much
intreated him to come vnto you with the Brethren: and e at al it
was not his mnd to come now. But he wil come when he shal haue
leisure.

13. Watch ye, stand in the faith, doe manfully, & be strengthened.
14. Let al your things be done in charitie. 15. And I beseech you,
Brethren, you know the house of Stephanas, and of Fortunatus, that
they are the first fruits of Achaia, & haue ordeined themselves to the
ministerie of the Saints: 16. that you also be subiect to such, and to euery
one that helpeth & laboureth with vs. 17. And I reioyce in the presence
of Stephanas and Fortunatus and Achaicus, because & that which you
wanted, they haue supplied. 18. For they haue refreshed both my spirit
and yours. Know them therefore that are such.

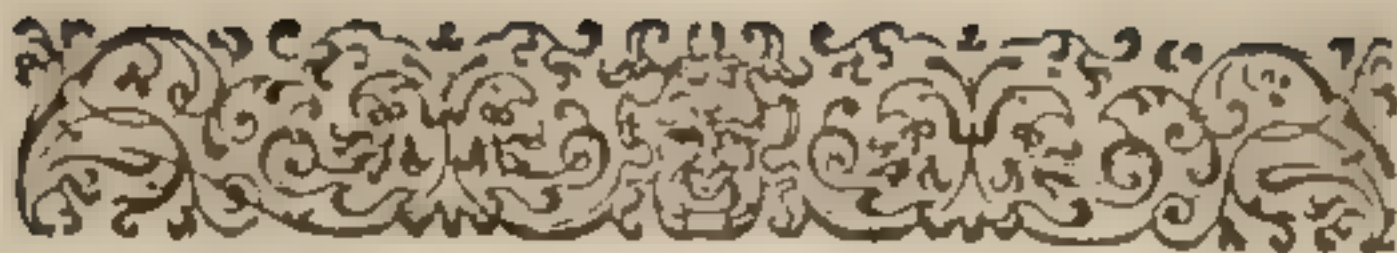
19. The Churches of Asia salute you. Aquia and Priscilla with their domestical Church salute you much in our Lord. 20. Al the Brethren salute you. Salute one another in a holy kisse. 21. The salutation with mine owne hand Paules. 22. If any man loue not our Lord Iesvs Christ, be he *anathema & Maledictus*. 23. The grace of our Lord Iesvs Christ be with you. 24. My charitie be with you al in Christ Iesvs. Amen.

சந்திரன்

உதவி
பெற்று

ע. ס. כ.
 16, 16.
 ס. כ.
 א. כ.

THE



THE ARGUMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.



FOR the time when this Epistle was written, seeke the Argument of the epistle to the Romanes: so wit, about the eighteenth yeare after his conversion, & our Lorde's passion, because in the 11. chapter he maketh mention of 14. yeares, not only after his conversion, ^{1 Cor 15, 1:} as to the Galatians, but also after his rape, which seemeth to have ^{Gal. 3, 1} been when he was at Hierusalem Act. 9. 26. foure yeares after his conversion (Gal. 1. 18) in a trance or excess of mind, as he calleth it, Act. 22. 17. It was written at Troas (it is thought) and sent by Titus, as we read chap 8.

It is for the most part against those false Apostles whom in the first part of the first to the Corinthians, he noted, or rather spared, but now is constrained to deale openly against them, & to defend both his owne person which they sought to bring into contempt, making way thereby to the correction of the Corinthians, and to shew that he maintaine the excellencie of the Ministerie and Ministers of the new Testament, above which they did magnifie the Ministerie of the old Testament: bearing themselves very high because they were Iewes.

Against these therefore S. Paul auoucheth the preeminent power of his Ministerie, by which power also he giueth a pardon to the incestuous fornicator whom he excommunicated in the last epistle, seeing now his penance, and againe threatneth to come & excommunicate those that had grievously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the Church of Hierusalem, mentioned in his List, exhorting them to doe liberally, and also to haue al in a readines against his coming.

THE



THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them: and (against his aduersaries the false Apostles of the Iewes) alleageth to them the testimonie of his owne and also of their conscience, 17. answering them that objected lightnes against him, for not coming to Corinthe according to his promise.

The Epistle for
S. Marcellus.
Jan. 16. and S.
Linus Sept. 23.
And for some
other Martyrs
Bishops.



PAUL an Apostle of Iesvs Christ by the wil of God, and Timothee our Brother: to the Church of God that is at Corinth, withal the Saints that are in al Achaia. 2. Grace vnto you and peace from God our Father, & from our Lord Iesvs Christ. 3. Blessed be the God and Father of our Lord Iesvs Christ, the Father of mercies and God of al comfort, 4. who comforteth vs in al our tribulation, that we also may be able to comfort them that are in al distresse, e by the exhortatiō wherwith we also are exhorted of God. 5. For as the "passiōs of Christ abound in vs so also by Christ doth our" comfort abound. 6 And whether we be in tribulation, for your exhortation & saluatiō: whether we be exhorted, for your exhortation & saluation, which worketh the toleratiō of the same passions which we also doe suffer. 7. and our hope is firme for you knowing that as you are partakers of the passions, so shal you be of the consolation also. ¶

8. For we wil not haue you ignorant, Brethren, cōcerning our tribulation which hapned in Asia, that we were pressed aboue measure aboue our power, so that it was tedious vnto vs euen to liue. 9. But we in our selues, had the answer of death, that we be not trussing in our selues, but in God who raiseth vp the dead, 10. who hath deliuered and doth deliuer vs out of so great dangers in whom we hope that he wil yet also deliuer vs, 11. you" helping withal in prayer for vs, that" by many mens persons, thanks for that gift which is in vs, may be giuen by many in our behalfe. 12. For our glorie is this, the testimonie of our conscience

εἰς τὴν
παρε-
κλήσιν
ἐκ παρ-
εκατό-
μισσε

conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God we haue conuersed in this world; and more abundantly towards you. 13. For we write no other things to you then that you haue read and know. And I hope that you shal know vnto the end. 14. as also you haue knowen vs in part, that we are "your glorie, as you also ours in the day of our Lord Iesus Christ. 15. And in this confidence I would first haue come to you, that you might haue a second grace: 16. and by you passe into Macedonia, and againe from Macedonia come to you, and of you be brought on my way into Iewrie.

17. Whereas then I was thus minded, did I vse lightnes? Or the things that I mind, doe I mind according to the flesh, that there be with me, *it is* and *it is not*? 18. But God is faithful, because our preaching which was to you, there is not in it, " *it is*, and *it is not*. 19. For the Sonne of God Iesus Christ, who by vs was preached among you, by me and Sylluanus and Timothee, was not, *it is*, and, *it is not*, but, *it is*, was in him. 20. For al the promises of God that are, in him *it is*: therefore also by him, Amen to God, vnto our glorie. 21. And he that confirmeth vs with you in Christ, and that hath anointed vs, God: 22. who also hath sealed vs, and giuen the pledge of the Spirit in our hartes. 23. And I cal God to witnesse vpon my soul, that sparing you, I came not any more to Corinth, 24. not because we ouer rule your faith: but, we are, helpers of your ioy. For in the faith you stand.

ANNOTATIONS.

CHAP. I.

[Passions of Christ] At the afflictions of the faithful be called Christes owne passions: not only because they be suffered for him, but for that there is so strait communion & communion betwixt him being the head, & every of the living members of his body, which is the Church, that whatsoeuer is suffered by any one of the same, is counted as a peece of his owne Passion. As likewise whatsoeuer good workes be done to any of them, or by any of them be accepted as done to, or by Christ himself. Which thing if the Protestants wel weighed, they would not marvel that the Catholike Church attributeth such force of merite & satisfaction to the worke of holy men.

[The comforts abound.] Wordly men that see only the exteriour miseries and afflictions that Catholikes doe suffer being persecuted by the Heathen or Heretikes, deeme them exceeding miserable. But if they felt or could conceiue the abundance of consolation which Christ euergiueth according to the measure of their afflictions, they shold would neuer wonder at the voluntary toleration of what torments soeuer for Christes likes. Iake, but would wish rather themselves to be in any dungeon in England without comfort that such haue from God, then to liue out of the Church in al the wealth of the world.

[You helping in prayer.] S. Paul knew that the help of other mens prayers was nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therefore he craueth the Corinthians aid him as a support and succour for himself in the sight of God. With what reason or Scripture then can the Protestants say, that the prayers of Saints be iniurious to Christ, or not to stand with Christ. the confidence we haue in him? Although it were more dishonour to God that we should vse the aid of Saints in heauen then of sinners in earth. or that the intercession of these

Hieron.
et 28
22

of these our fellows beneath, were more available then the prayers of those that be in the glorious sight of God above.

Publike pray-
ers & lauds.

11. *By many men*) He meaneth, that as the prayer of many ioyned together for him, shall be rather heard, then of any alone, so their common thankes-giving to God for granting their request, shall be more acceptable & glorious to God, then any one man's thanks alone. Which thing doth much commend the holy Churches publike prayers, processions, stations, and pilgrimages, where so many meet and uniformly ioyn their prayers and lauds together unto God.

Their glorie in
heaven, but
conuict others.

14. *Your glorie*) The Apostles Teachers, and Preachers, that conuert countries or particular persons to Christ, & the peoples or parties by them conuerted, shall in the day of iudgement haue much mutual joy and glorie of and for each other, one giving to the other great matter of merit in this life, and afterward joy in the next See *Thess. 1. v. 10.*

The Protestants
inconstancie
in changing
their writings,
translations,
service books
&c.

18. *His inconstancie*) As he dischargeth himself of al other leuitie touching his promise or purpose of conuincing to them, so much more of al inconstancie in preaching Christs doctrine and faith wherein one day to affirme, another day to deny, to dissent from his followers or from himself, to change euery yeare or in euery epistle the forme of his former teaching, to come daily with new deuises repugnant to his owne rules, were not agreeable to an Apostle and true Teacher of Christ, but proper to falsse Prophets & Heretikes. Whereof we haue notorious examples in the Protestants: who being destitute of the spirit of peace, concord, constancie, vnitie, & veritie, as they varie from their own writings which they retract, reforme, or deform continually, so both in their preachings & forme of seruice, they are so restless, changeable, and repugnant to themselves, that if they were not kept in awe with much adoe, by temporal lawes, or by the shame and rebuke of the world, they would come vs euery yeare or euery Parliament new Communions, new faithes, and new Christs, as you see by the manifold endeauours of the Puritans. And this to be the proper note of falsse Apostles and Heretikes, see in *S. Irenaeus li. 1. c. 18.* and *Tertull. de prescript. S. B. fol. p. 12.*

The indeleble
Character of
Baptisme, Con-
firmation, Ho-
ly Orders

21. *Not sealed*) The learned Diuines prove by his place & by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not only giue grace, but imprinteth & sealeth the soule of the Baptized, with a spiritual signe, marke, badge, or token, which can neuer be blotted out, neither by sinne, heresie, apostasie, nor other waies, but remaineth for ever in man for the cognizance of his Christendome, & for distinction from others which were neuer of Christs fold By which also he is as it were consecrated and deputed to God, made capable and partaker of the rites of the Church, and subiect to her lawes and discipline See *S. Hierom in 4. Epist. S. Ambrose li. 1. de Sp. Sancto cap. 6.* *S. Cyril. Hierosol. Catech. 17. at the end,* and *S. Dionysius Arcopag. c. 1. Ecclie. Hierarchy.* The which Fathers expresse that spiritual signe by diuers agreeable names, which the Church and most Diuines, after *S. Augustin*, call the Character of Baptisme. By the truth and force of which spiritual note or marke of the soul, he specially conuinceth the Donatistes, that the said Sacrament though giuen and ministered by Heretikes or Schismatickes or whoe els soeuer, can neuer be reiterated See *cap. 17. & 46. cont. Donat. c. 1. & c. 1. cont. Parmenion c. 13.* As the like indeleble Characters giuen also by the Sacrament of Confirmation and Orders, doe make those also irriterable and neuer to be received but once Whereas al other Sacraments sauing these three, may be often received of the self-same person And that holy Orders cannot be iterated, see *S. Augustin in 1. cont. Parmenion c. 11. li. de bono coniug. c. 14.* & *S. Gregorie li. 1. Regis. cap. 11.* The like of Confirmation is decreed in the most ancient Council *Tarracon. cap. 6.* finally that this Character is giuen only by these said three Sacraments, & is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councils *Florentine & Trent.* Which yet is no new deuise of them, as the Heretikes falsely affirme, our agreeable (as you see) both to the Scriptures, and also to the ancient Fathers & Councils.

Eph. 4.
30.

See cont
Tarrac.
c. 6. c. 11.
c. 14.

The Calvinists
will be subiect
to no tribuna
in earth for tri-
al of their re-
ligion.

24. *Not because we overrule*) Calvin and his seditious Sectaries with other like which despise dominion as *S. Iude* describeth such, would by this place deliuer themselves from al yoke of spiritual Magistrates and Rulers. namely that they be subiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only And no marvel that the malefactors and rebelles of the Church would come to no tribunal but God's that so they may remaine unpunished at least during this life. For though the Scriptures plainly condemne them here, yet they could with themselves out by falsse glosses, constructions, corruptions, and denials of the books to be Canonical

Canonical, if there were no lawes or iudicial sentence of men to rule and reprove them.

Notwithstanding then these wordes of S. Paul, whereby only tyrannical, insolent, and proud behaviour & indiscrete rigour of Prelates or Apostles towards their flocks is noted, as also in the first of S. Peter cap. 5. (the Greek word in these places, and in the Gospel Mt. 23, 23. Mr. 10, 41. signifying lordly & insolent dominion) yet he had & exercised iust rule, preeminence, & prelacie over them, not only for their life, but also & principally touching their faith. For he might and did call them to account for the same, and excommunicated heretikes for forsaking their faith: Cor. 4, 1. 2. Cor. 10, 4. 13, 10. 1 Tim. 1, 10. 7. 11, 11. And al Christian men are bound to obey their lawfull Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying God's word only (which is the shift of al other Heretikes, as Anabaptists, Arians, and the like, as well as the Protestants) disobey God's Church, Councils, and their owne Pastours and Bishops, who by the Scriptures have the regimēt of their soules, and may examine and punish as well Iohn Calvin as Simon Magus, for falling from the Catholike faith. For though God alone be the Lord author and giver of faith, yet they are his co-operatours and coadiutors by whom he faithful doe beleve & be preserved in the true faith, and be defended from wolves, which be Heretikes, seeking to corrupt them in the same. And in a same Apostle chalenge to be their father, as he that begat and formed them by his preaching in Christ.

CHAP. II.

Prosecuting the true cause which in the last chapter he gave of his not coming, 6. he pardoneth now after some part of penance, him that formerly he excommunicated in the last epistle, requiring them obediently to consent therunto. 11. Then of his going from Troas in to Macedonia, God every where giving him the triumph.



AND I have determined with my-self this same thing, not to come to you againe in sorrow. 2. For if I make you sorie, & who is it that can make me glad, but he that is made sorie by me? 3. And this same I wrote to you; that I may not, when I come, have sorrow vpon sorrow, of the which I ought to reioyce: trusting in you al, that

my ioy is the ioy of you al. 4. For of much tribulation and anguish of hart I wrote to you by many teares: not that you should be made sorie; but that you may know what charitie I have more abundantly toward you. 5. And if any man hath made sorrowful, not me hath he made sorrowful, but in part, that I burden not al you. 6. To him that is such a one this rebuke sufficeth that is given of many: 7. so that contrariwise you should rather pardon and comfort him, lest perhaps such an one be swallowed vp with ouer great sorrow. 8. For the which cause I beseech you that you confirme charitie toward him. 9. For therefore also have I written that I may know the experiment of you, whether in al things you be obedient. 10. And whom you have pardoned any thing, I also, for my-self also that which I pardoned, if I pardoned any thing, for you in the person of Christ, 11. that we be not circumvented of Satan. For we are not ignorant of his cogitations.

12. And when I was come to Troas for the Gospel of Christ, and a doore was opened vnto me in our Lord, 13. I had no rest in my spirit, for that I found not Titus my Brother, but bidding them take wel

Though he did great penance for (Theodore) yet he cald his sinne was greater then his penance.

wel, I went forth into Macedonia. 14. And thanks be to God, who alwaies triumpheth vs in Christ Iesus, and manifesteth the odour of his knowledge by vs in euery place. 15. For we are the good odour of Christ vnto God in them that are saued, & in them that perish. 16. To some indeed the odour of death vnto death: but to others the odour of life vnto life. And to these things who is so sufficient? 17. For we are not as very many adulterating the word of God, but of sinceritie, and as of God, before God, in Christ we speak.

ANNOTATIONS:

CHAP. II.

The Apostle

excommunicateth, enioyneth penance, & afterward pardoneth and absol-
ueth.

Pardon or remission of penance enioyned.

Penance & satisfaction evidently proued against the Protestants,

Zeale against the excommuni-
cate.

The Apostle challengeth their obedience to his Ecclesiastical authoritie.

6. *This rebuke sufficeth*) This Corinthian for incest was excommunicated & put to penance by the Apostle, as appeareth in the former Epistle c. 1. And here order is given for his absolution & pardoning. Wherein first we haue a plaine exaple & prooffe of the Apostolicke power, there of binding, & here of loosing, there of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly we may hereby proue that not only amendment, ceasing to sinne, or repentance in hart & before God alone is alwaies enough to obtaine full reconciliation, whereas we see here his separation also from the faithful, and the Sacramentes and from al companie or dealing with other Christian men, besides other bodily affliction: al which, called of the Apostle before *merum carnis, the defilement of the flesh*, and named here *Rebuke*, (or as the * Greek word also importeth mulct, penance, correction, chastisement, were enioyned him by the Apostles commandement in the face of the Church, and by the offender patiently sustained so long Thirdly we see that it lieth in the hands of the Apostles, Bishops, & spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offence committed, but also according to the weaknes of the persons punished, and other respects, of time and place as to their wisdom shal be thought most agreeable to the parties good, and the Churches edification. Lastly by this whole handling of the offenders case, we may refute the wicked heresie of the Protestants, that would make the simple beleefe, no punishment of a mans owne person for sinnes committed, nor penance enioyned by the Church, nor any paines temporal or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied enough for al. Which Epicurian doctrine is refuted, not only hereby, but also by the Prophets, Iohn the Baptistes, Christes, & the Apostles preaching of penance and condigne workes or fruits of repentance, to euery man in his owne person, & not in Christes person only and by the whole life and most plaine speeches and penitential canons of the holy Doctours and Councils prescribing times of penance, commanding penance, enioyned penance, and continually vsing the word satisfaction in this case throughout al their workes, as our A Lutherians themselves can not but confesse.

8. *I beseech you*) They which at the beginning did beare too much with the offender and seemed loth to haue him excommunicated in so austere manner, yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the matchlesse after he was excommunicated, that the Apostle now meaning to absolve him, was glad to intreat, and command them also, to accept him to their companie and grace againe.

9. *Obedient*) Though in the last chapter he discharged himself of tyrannical dominion over them, yet he challengeth their obedience in al things as their Pastour and Superiour, and consequently in this point of receiving to mercie the penitent Corinthian. Wherby we see, that as the power and authoritie of excommunicating, so of absolving al o was in S. Pauls person, though both were to be done in the face of the Church: yet he would not haue commanded or required their obedience.

10. *I asse*) The Hereticks and others not well founded in the Scriptures and antie-

1. Cor 5
5.
INITIAL

1. Cor 5
11
12
13
14
15
16

quitic, marvel that the Popes pardons, counting them either fruitles or unlaful or no The authori-
 elder then S. Gregorie But indeed the authoritie, power, and right of them is of Cor- t e of indul-
 fies owne word and commission, principally giuento Peter, and so afterward to al the gence what-
 Apostles, and in their persons to al the cheefe Pastours of the Church, when it was said, vpon it is
 grounded.

Mat 18, 18. Whatsoever you loose on earth shall be loosed in heauen By which commission the holy Bishops
 of old did cut off large peeces of penance enioyned to offenders, and gave peace, grace,
 Cyprian. or indulgence, * before they had accomplished the measure of their appointed or deser-
 ep 13. 14. ved punishment. And that is to giue pardon. And so S. Paul here did towards the Co- What is a par-
 15. rinthian, whom he assoileth of mere grace and mercede, as the word *dimittit* or *remittit* don or indul-
dimittit doth signifie, when he might longer haue kept him in penance and temporal affliction gence;
 for his offense. Whereof though he had already before God inwardly repented, yet was
 he iustly holden vnder this correction for some satisfaction of his fault past, during the
 Apostles pleasure. To remit then the temporal punishment or chastisement due to sinners
 after the offense it-self & the guilt thereof be forgiven of God, is an indulgence or par-
 don. Which the principal Magistrates of God's Church by Christes warrant and the
 Apostles example, haue euer done, being no lesse authorized to pardon then to punish,
 and by imitation of our Maister (who forgave * the aduocate and diuers other offen-
 ders, not only their sinnes, but also often the temporal punishments due for the same)
 are as much giuen to mercede as to iustice.

10. For you.) Theodoret vpon this place saith that the Apostle gave this pardon to Indulgences
 the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may or pardons in
 read in sundrie places, of S. Cyprian namely, that indulgences or remissions were giuen the primitive
 Cyprian. in the primitive Church by the mediation of holy Confessours or Martyrs, and by com- Church.
 munitating the satisfactorie workes of one to another, to which end they gave their let-
 ters to Bishops in the behalfe of diuers their Christian Brethren. a thing most agreeable
 to the mutual intercourse that is between the members of Christes mysticall body, and
 2 Cor. 8. very answerable to Gods iustice, * which by supply of the one sort that aboundeth, stand-
 Col. 1, 24. deth entire in respect of the other sort also that wanteth. In which kind the Apostle
 confesseth that himself by his suffering and tribulations supplieth the wants of such
 passions as Christ had to suffer, not in his owne person, but in his body, which is his
 Church. Whereupon we inferre most assuredly, that the satisfactorie and penall workes of
 holy Saints suffered in this life, be communicable and applicable to the vse of other
 faithful men their fellow-members in our Lord, and to be dispensed according to euery
 ones necessitie and deserving, by them whom Christ hath constituted over his familie,
 and hath made the dispensers of his treasures.

10. In the person of Christ.) For that many might of ignorance or pride reprove the prac- Al pardon and
 tise of Gods Church and her Officers, or deny the Apostles authoritie to be so great remissions
 ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and pre- in the vertue
 sely tel them that he doth giue pardon as Christes Vicar, * or as bearing his person in this and name of
 case and therefore that no man may marvel of his power herein, except he thinke that Christ.
 Christes power, authoritie, and commission is not sufficient to release temporal punish-
 ment due to sinners. And this to be the proper meaning of these words, In the person of
 Christ, and not as the Protestantes would haue it (the better to avoid the former concl-
 sion of the Apostles giuing indulgence) In the face or sight of Christ, you may easily vnder
 stand by the Apostles like insinuation of Christes power, when he committeth this offen-
 der to Satan, affirming that he gave that sentence in the name and with the vertue or power
 of our Lord IESVS CHRIST. In al which cases the Protestantes blindness is excee-
 ding great, who cannot see that this is not the way to extol Christes power to deny it to
 his Priests, seeing the Apostle challengeeth it by that that Christ hath such power, & that
 himself doth it in his name, vertue, and person. So now in this and in no other name
 giue Popes and Bishops their pardons. Which pertaining properly to releasing only of
 temporal punishment due after the fine and the eternal punishment be forgiven, is
 not so great a matter as the remission of the sinne it self; which yet he best * by ex-
 plicit commission doe also remit.

11. Circumcised of Satan.) We may see hereby, that the dispensation of such discipline al be it
 and the releasing of the same, be put into the power and hands of Gods Ministers, to loose
 deale more or lesse rigorously, to pardon sooner or later, in al longer or shorter while, be-
 as shal be thought best to their wisdom For the end of all this is not onely pardoning, but
 must be the saluation of the parties soul, as the Apostle need 1 Cor 13. Which to some
 men.

The great penance of the primitive Church.

Why more and pardons Indulgences now then in old times.

The Heretikes corrupting of the Scripture.

and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie & humane dealing (so pardoning of penance is called in old Councils) rather then by ouer much chastisement. For consideration wherof, in some Ages of the Church, much discipline, great penance & satisfaction was both enioyned and also willingly susteyned, and then was the lesse pardoning and fewer indulgences; because in that voluntary use and acceptation of punishment, and great zeale and seruour of spirit, every man fulfilled his penance, and few asked pardon. Now in the fall of deuotion and lothsomnes that men commonly haue to doe great penance, though the sinnes be farre greater then euer before, yet our holy mother the Church knowing with the Apostle the cogitations of Satan, how he would in this delicate time, disuemen either to desperation, or to forsake Christ & his Church & al hope of saluation, rather then they would enter into the course of canonical discipline, enioyneth small penance, and seldom useth extremities with offenders as the holy Bishops of the primitive Church did, but condescending to the weaknes of her children, pardoneth exceeding often and much, not only al enioyned penance but also al or great parts of what punishment temporal soeuer due or deserved, either in this world or in the next. As for the Heretikes which neither like the Churches lenitie and pardoning in these daies, nor the old rigour of the primitive Church, they be like to the Iewes^a that condemned Iohn the Baptist of austeritie, & Christ of too much freedom and libertie: not knowing nor liking indeed either Christs ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

17. *Adulterating*) The Greeke word signifieth to make commoditie of the word of God as vulgar Vintners doe of their wine. Whereby is expressed the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their owne phantasies, by false translations, glosses, colourable & pleasant commentaries, to deceiue the eare of the simple, as tawerners and raplers doe, to make their wines salable by manifold artificiall deccets. The Apostles contrariwise, as al Catholikes, deliuer the Scriptures and reuer the word of God sincerely and entirely, in the same sense and sort as the Fathers left them to the Church, interpreting them by the same Spirit by which they were written or spoken.

CHAP. III.

Lest the Iudaical false Apostles should eliect againe that he praiseth himself, he saith that the Corinthians are his commendation: and they in their hearts being iustified by his ministration, he therof inferreth that the Ministers of the new Testament are farre more glorious then they of the old, 12. and our people more lightened then theirs.

The Epistle upon the 11. Sunday after Pentecost.

BE G I N we againe to commend our-selues^r or doe we need (as certaine) epistles of commendation to you, or from you? 2. Our epistle you are, writtē in our hearts, which is knowē & read of al men; being manifested that you are^r the epistle of Christ, ministered by vs, & written not with inke, but with the Spirit of the liuing God not in tables of stone, but in the tables carnal of the hart. 4. And such confidence we haue by Christ to God; not that we be sufficient to thinke any thing^r of our-selues, as of our-selues but our sufficiencie is of God. 6. Who also hath made vs meet Ministers of the new Testament not in the letter, but in the Spirit. For "the letter killeth: but the Spirit quickneth. 7. And if the ministration of death with letters figured in stones, was in glorie, so that the children of Israel could not behold the face of Moyses for the glorie of his countenance, that is made void, 8. how shal not the ministration of the Spirit be more in glorie?

9. For

Con. N.
can. 11.
Anaya.
can. 1. O.
f.

Mat. 11.
18.

1. Pet.
2. Cor.



9. For if the ministration of damnation be in glorie, "much more the ministerie of iustice aboundeth in glorie. 10. For neither was it glorified, which in this part was glorious, by reason of the excelleng glorie. 11. For if that which is made void, is by glorie much more that which abideth, is in glorie.

12. Having therefore such hope, we vse much confidence: 13. and not
 Exo. 34. * as Moyſes put a veile vpon his face, that the children of Israel might
 11. not behold his face, which is made void. 14. but their senses were dulled. For vntil this present day, "the self-same veile in the lecture of the old Testament remaineth vntreuealed (because in Christ it is made void) 15. but vntil this present day, when Moyſes is read, a veile is put vpon their hart. 16. But when he shal be conuerted to our Lord, the veile shal be taken away. 17. And * our Lord is a Spirit. And where the Spirit of our Lord is, there is "libertie. 18. But we al, beholding the glorie of our Lord with face reuealed, are transformed into the same image from glorie vnto glorie, as of our Lordes Spirit.

ANNOTATIONS.

CHAP. III.

9. *The Epistle of Christ*) 5 Paul and other holy Writers of Scriptures did set downe many things in writing, by penne, inke, and paper, al which be of the Holy Ghost but the special and proper book of Christs truth and Gospel, is not the external writing in those dead creatures, but in the harts of the faithful, being the proper subject of these truths and graces preached in the new Testament, and the habitacl of the Holy Ghost. In the which book of faithful mens harts S. Paul wrote diuers things not vttered in any Epistle: as Iustinus of the Apostles wrote the Christian religion in the harts of their hearers only, and in other material books not at al. Whereof S. Irenaeus li. 3. c. 4. saith. *What an life the Apostles also had, if no Scriptures, ought we not to follow the order of the tradition, which they delivered vnto them, to whom they committed the Churches & to the which ordinance many Nations of those barbarous people that haue believed in Christ, doe consent, without letter or inke, hauing faith as on written in their harts, and keeping diligently the tradition of the Elders.* And S. Hieron. (cons. to Hicet. c. 2. ad Pam.) in the Creed of our faith and hope, which being delivered by tradition from the Apostles, is not written in paper and inke, but in tables carnal of the hart. And this is the Churches book also, wherev and wherein she keepeth faithfully al truth written in the harts of those to whom the Apostles did preach, with the like diligence as she keepeth & preserveth the other book which is of holy Scriptures, from al corruption of Heretikes and other injuries.

The Apostles wrote the Gospel in mens harts much more then in paper.

Scripture written, and Tradition vntwritte.

5. *Of our selves.*) This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free-will only, and not of God's special grace. Secondly against the Protestants, who on the contrary side referre al to God, and take away man's freedom and proper motion in his thoughts and doings: the Apostolic conf. sing our good cogitations to be our owne, but not as conning of our selves, but of God.

God's grace & free-will both must concur.

6. *The letter killeth*) As the letter of the old Law not truly vnderstood, nor referred to Christ, commanding and not giuing grace and spirit to fulfil that which was commanded, did by occasion kill the carnal Law: so the letter of the new Testament not truly taken nor expounded by the Spirit of Christ (which is only in his Church, killeth the Heretike: who also being carnal and void of spirit, gaineth nothing by the external prece or good lessons of the Scriptures, but rather taketh hurt by the same. See. S. Augustin. 10 to Sir 70. & 100. de sermone & li de Sg & li c. 5 & seq.

The letter killeth both Law and Heretike.

The pre-eminence of the new Testament, Sacraments, &c

The Heretikes more blind in not seeing the Church, then the Jewes in not seeing Christ.

The Christian libertie.

9. *Much more.*) The preeminence of the new Testament and of the priesthood or Ministerie thereof before the old, is, that the new, by al her Sacraments and Priests as Ministers immediate of grace and remission of sinnes, doth sovereynly give the spirit of life and charitie into the hearts of the faithful, as the old did give the letter or external act of the Law.

10. *The self-same veile*) As the Jewes reading the old Testament, by reason of their blindness (which God for the punishment of their incredulitie suffered to remaine as a couer upon their eyes and hearts) can not see Christ in the Scriptures which they daily heare read in their synagogues, but shal, when they beleue in him and haue the couer remoued, perceiue also be most plainly done and spoken of him in their law & Scriptures: even so Heretikes having (as S. Augustin noteth) a same greater couer of blindness and incredulitie ouer their hearts in respect of the Catholike Church which they impugne, then the Jewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the marvelous euidence of the Catholike Church & truth in al points: but when they shal returne againe to the obedience of the same Church, they shal find the Scriptures most cleare for her & her doctrine, and shal wonder at their former blindness.

11. *Libertie*) The Spirit and grace of God in the new Testament discharge vs of the bondage of the Law and sinne, but is not a warrant to vs of fleshly licence, as S. Peter writeth nor discharge the Christians of the obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretikes of these daies doe seditionously teach.

Aug in
2^o Cor. 13.
Cont. 2.

1. Pet. 2.
16.

CHAP. III.

That according as so glorious a ministerie requireth, he liueth and preacheth sincerely, 7. the which glorie his Adversaries can not count value, considering his persecutions: because persecution is to Gods glorie, and to our humilitie and hope, and meritorious of increase of grace in this life, and of most glorious bodies and soules afterward.



HEREFORE hauing this ministration, according as we haue obtained mercie, we faile not, 2. but we renounce the secret things of dishonestie, not walking in craftines, nor adulterating the word of God, but in manifestation of the truth commending our-selues to euery conscience of men before God. 3. And if our Gospel be also hid, in them that perish it is hid, 4. in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Gospel of the glorie of Christ, who is the Image of God, might not shine to them. 5. For we preach not our-selues, but Iesvs Christ our Lord and vs, your seruants by Iesvs: 6. because God that commanded light to shine of darkenes, he hath shined in our hearts to the illumination of the knowledge of the glorie of God, in the face of Christ Iesvs. 7. But we haue this treasure in earthen vessels, that the excellencie may be of the power of God, and not of vs 8. In al things we suffer tribulation, but are not in distresse: we want, but are not destitute 9. we suffer persecution, but are not forsake we are cast downe, but we perish not. 10. alwaies bearing about in our body the mortification of Iesvs, that the life also of Iesvs may be manifested in our bodies 11. For we that liue are alwaies deliuered vnto death for Iesvs that the life also of Iesvs may be manifested in our mortal flesh. 12. Death therefore keth in vs, but life in you. 13. And hauing the same

The Epistle for S. Achanaz. Aug. 2^o 1.

capitula
runt Se
S. Amb
Throph

Ps. 115, same spirit of faith, as it is written: *1* beleue, for the which cause I haue spoken, we also beleue, for the which cause we speake also: *14.* knowing that he which raised vp Iesus, wil raise vp vs also with Iesus and set vs with you. *15.* For all things are for you: that the grace abounding by many in giuing of thanks, may abound vnto the glorie of God. *16.* For which cause we faile not: but although that our man which is without, be corrupt: yet that which is within, is renewed from day to day. *17.* For that our tribulation which presently is momentarie & light, *18.* worketh aboute measure exceedingly an eternal weight of glorie in vs. *18.* we not considering the things that are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

The English Bible: 117, doth falsely translate, *pro: patib.*

ANNOTATIONS.

CHAP. III.

- See 1st li. 1. c. 1.* *2. Adulterating*) He giueth often warning of false Teachers, whose special and proper Heretikes studie is to faine and adulterate by deceitful constructions, interpretations, and rupters of applications, the word of God: hauing no other end but to make their advantage of God's word, the Scriptures, and to againe glorie and estimation among the sinful and simple, by Catholike new deuised expositions. Wherein the Protestants doe excel the ancient Heretikes, none doubt, euer more impurely handling the word of God then they doe. Origen calleth such right handlers *Scripturatum fures & adulteros*, thieves and adulterers of the Scripture. S. Cyprian thereof, (*de unit. Ec. nu. 7.*) calleth them, corrupters of the Gospel, false interpreters artificers and crafts-masters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters, the Fathers and al Catholike Preachers or Expositours were of old called according to S. Pauls words to Timothee, *Recte tractantes verbum Dei*, right handlers of the word of God.
- 17. Worketh*) The temporal and short tribulations which we patiently and willingly suffer for Christ, doe winne vs everlasting ioy and glorie. And it is here to be noted meritorious against the Heretikes, that tribulations doe worke or cause the said saluation, which of glorie they deny to be given for such things, but for or by faith only. S. Augustin maketh such tribulations for Christ so much the meritorious cause of everlasting life and rest, that he saith it is salable and bought thereby. And it is written Sap. 10, *God rendereth to every man the hire of their labours.*
- Aug. in ps. 91. prope firmam*

CHAP. V.

That after death of the body the soule may goe to heaue. therefore, although naturally we abhorre death, by grace he desireth it rather: 9. in consideration of Christes iust iudgement, being in the sight of God, yea and of their consciences. 12. Which he speaketh not to praise himself, but because of his Adversaries who did glorie in carnal respects: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his Legates for that purpose.



OR we know that if our earthly house of this habitation be dissolved, that we haue a building of God, a house not made with hand, eternal in Heauen. 1. For in this also doe we grone, desirous to be ouer-clothed with our habitation that is from Heauen: 3. yet so, if we be found clothed, not naked. 4. For we also that are in this tabernacle, grone being burdned: because we would not be spoiled, but ouer clothed, that that which is mortal might be swallowed vp of life. 5. And he that maketh vs to this same, is God, who hath giuen vs the pledge of the Spirit. 6. Being bold therefore alwaies, and knowing that while we are in the body, we are pilgrimes from God, (7. for we walke by faith and not by sight) 8. but we are bold, and haue a good wil to be pilgrimes rather from the body, & to be present with our Lord. 9. And therefore we endeaouer, whether absent or present, to please him. 10. For^e we must al be manifested before the iudgement seat of Christ, that euery one may receiue^e the proper things of the body, according as he hath done^e either good or euil. 11. Knowing therefore the feare of our Lord we vse persuasion to men but to God we are manifest. 12. And I hope also that in your consciences we are manifest. 13. We commend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. 14. For whether we exceed in mind, to God: or whether we be sober, to you. 15. For the charitie of Christ vrgeth vs; iudging this, that if one died for al, then al weate dead. 16. And Christ died for al: that they also which liue, may not now liue to themselves, but to him that died for them and rose againe. 17. Therefore we from hence-forth know no man according to the flesh. And if we haue knowen Christ according to the flesh: but now we know him no more.

18. If then any be in Christ a new creature: the old are passed, behold^e al things are made new. 19. But al of God, who hath reconciled vs to himself by Christ, and hath giuen^e vs the ministerie of reconciliation. 20. For God indeed was in Christ reconciling the world to himself, not imputing to them their finnes, and hath put in vs the word of reconciliation. 21. For Christ therefore we are Legates, God as it were exhorting by vs. For Christ we beseech you, be reconciled to God.

22. Hum

§ This place proueth that the Saints departed now since Christ, sleepe not till the day of iudgement, and that they be not holden in any several place of rest from the fruition of God till the resurrection of their bodies, but that they be present with God in their soules.

Ro. 14.
10.

Esa. 36.
19.
Apo.
21. 5.

that knew no sinne, for vs he made e sinne: that we might be made
 " the iustice of God in him,

e That is to
 say, a Sacrifice
 and an Host
 for sinne
 See the last annes.
 of this chapter.

ANNOTATIONS.

CHAP. V.

10. *The proper things of his body.* S. Augustin [*Includit e* 110] obiecieth this speech of the Apostle, as in the person of such as deny the prayers, almes, and Sacrifices of the living to be available for the dead, and he answereth as followeth *This practise* (saith he) of God's church in the commendation of the dead is nothing repugnant to the sentence of the Apostle, answered by where he saith, that we shall stand before the iudgement seat of Christ, that every one may receive according to his desert in the body, either good or evil. For, in his life and before death he deserved this, that these workes after his death might be profitable unto him. For indeed they be not profitable for all men. And why so? but because of the difference and diversitie of merit while they were in flesh. The like he hath in divers other places. August. 11. de Præd. Sanct. c. 12. & ad Dulcet. q. 2. And so hath S. Denys c. 7. Eccl. Hierarch.

10. *Either good or evil.* Heaven is as wel the reward of good workes, as Hel is the Repend of ill workes. Neither is faith alone sufficient to procure saluation, nor lacke of faith the only cause of damnation: by good deeds men merit the one, and by ill deeds they deserve the other. This is the Apostles doctrine here and in other places, howsoever the Aduersaries of good life and workes teach otherwise.

18. *The minister of reconciliation.* Christ is the cheefe Minister, according to his manhood, of al our reconcilment to God: and for him, as his Ministers the Apostles and their Successours, the Bishops and Priests of his Church, in whom the word of reconciliation, as wel by ministering of the Sacrifice and Sacraments for remission of sinnes, as by preaching and gouernement of the world to saluation, is placed. And therefore their preaching must be to vs, as if Christ himself did preach: their absolution and remission of sinnes, as Christes owne pardon: their whole office being nothing els (as we see by this passage) but the Vicarship of Christ.

21. *The iustice of God.* I uen as (saith S. Augustin) when we read, Saluation is our Lordes, God's iustice; it is not meant that saluation whereby our Lord is saved but whereby they are saved whom he saveth: wherewith he se when it is said, God's iustice, that is not to be understood wherewith God is iust, but that wherewith men are iust whom by his grace he iustificeth. See S. Augustin de sp. & lit. c. 1. & ep. 120. ad Honoratum and abhorre Caluin's wicked and vnlearned glosses on this place, that teacheth iustice no otherwise to be in man, then sinne in Christ. Whereas the Scriptures call man iust, because he doth iustice but not so call they Christ sinne, because he doth sinne, but because he taketh away sinne, and is a sacrifice for sinne, as the Hierarches know very wel, that know the use and signification of the Hebrew word in al the old Testament, namely Psal. 39, 11. and in the booke of Lamentations very often c. 1. 6. 9. 12. 14. 16. and Numer. c. 29.

C H A P. VI.

That he helpeth with his exhortations, and in all things becometh himself as becometh a Minister of God. 11 Which he speaketh so openly, because his hart is open unto them: exhorting them to be likewise open-hearted towards him, 14. and to avoid those infaults.

The Epistle
upon the first
Sunday of
Lent.

The Epistle
for many Mar-
tyrs.

1st 3 Augustin
(in p. 113) ga-
thereth here-
by, that the
Apostles did
vow povertie.
"It is not
lawful for
Catholikes to
marrie with
Heretikes or
Infidels. See S.
Hierom cont. Iu-
lium lib. 1. c. 10.
and 31.

AN D we" helping doe exhort, that you receive not the grace of God in vaine. (2. For he saith: in time accepted have I heard thee, and in the day of salvation have I holpen thee. Behold, now is the time acceptable: behold now the day of salvation.) 3. to no man giving any offence, that our ministerie be not blamed: 4. but in all things let vs exhibit our selves as the Ministers of God, in much patience, in tribulations, in necessities, in distresses, 5. in stripes, in prisons, in seditions, in labours, 6. in watchings, in fastings, 6. in chastitie, in knowledge, in longanimitie, in sweetnes, in the Holy Ghost, in charitie not feined, 7. in the word of truth, in the vertue of God; by the armour of iustice on the right hand and on the left, 8. by honour and dishonour, by infamie and good fame: as seducers, and true: as they that are unknowne, and knowne: 9. as dying, and behold we live: as chastened, & not killed: 10. as sorrowful, but alwaies reioycing: as needie, but enriching many: as having nothing, and possessing all things. ¶

11. Our mouth is open to you, o Corinthians, our hart is dilated. 12. You are not straitned in vs: but in your owne bowels you are straitned. 13. But having the same reward (I speake as to my children) be you also dilated. 14. Beare not the yoke with infidels. For what participation hath iustice with iniquitie? or what societie is there between light and darkenes? 15. And what agreement with Christ and Belial? or what part hath the faithful with the infidel? 16. And what agreement hath the Temple of God with the Idols? For you are the Temple of the living God: as God saith, That I will dwell, and walk in them, and will be their God, and they shall be my people. 17. For the which cause, Get out of the middes of them, and separate your selves, saith our Lord, and touch not the unclean: and I will receive you. 18. and I will be a Father to you: and you shall be my sonnes & daughters, saith our Lord omnipotent.

1st 495.

Leu. 26.
23.
Es. 52.
14.
Hier. 31.
1.

A N N O T A T I O N S.

C H A P. VI.

God's Mini-
sters are Coad-
jutors.

1. Helping: For that he declared before the Ministers of the new Testament to be Christes Deputies, and that when they preach or doe any function, God as it were speaketh or doeth it by them, he boldly new saith, Helping before that is to say, joyning or working together with God, we doe exhort.

any
zevitic

1. *Grace is vaine*) The grace of God worketh not in man against his will, nor forceth any thing without his acceptation and consent : and therefore it leeth in man's wil to frustrate or to follow the motion of God as this text plainly proueth.

God's grace
forceth no
man against
his wil.
Voluntarie
penance.

5. *In watching*) When in the middes of many miseries and persecutions, the Apostles yet of their owne accord added and required voluntarie vigils, fasting, and chastitie, we may wel perceiue these works to be wonderful grateful to God, and specially needful in the Clergie.

14. *What scienc*) Generally here is forbidden conuersation and dealing with al Infidels, and consequently with Heretikes, but specially in prayers, or meeting at their Schismatical Service, preaching, or other diuine office whatsoever Which the Apostle here vitereth in more particular and different termes, that Christian folke may take the better heed of it. No societie (saith he) nor fellowship, no participation nor agreement, no consent between light and darknes, Christ and Baal, the Temple of God and the Temple of Idols : al service, as pretended worship of God set vp by Heretikes or Schismatiques, being nothing els but service of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ From such therefore specially we must seuer our selues alwaies in hart and mind, and, touching any act of religion, in body also, according as the children of Israel were commanded by God to separate themselves from the Schismatiques Core, Dathan, & Abiron, and their tabernacles, by these words: *Depart from the tabernacles of the impious men, and touch not those things which pertaine to them, lest you be entrappt in their sinnes.*

Num.
16, 26.

C A P. VII.

He proceedeth to exhort them to perseuer, and to receiue him into their charitie. 3. Which lest they should thinke he speaketh to accuse them, he commendeth them highly, both for their behauiour toward Titus, and for their penance which they had done vpon his other epistle.

HA V I N G therefore these promises, my Dearest, let vs cleanse our selues from al iniquation of the flesh and spirit, persuing sanctification in the feare of God. 2. Receiue vs. We haue hurt no man, we haue corrupted no man, we haue circumuented no man. 3. I speake not to your condemnation. For I said before that you are in our hartes to die together and to liue together. 4. Much is my confidence with you, much is my glorying for you. I am replenished with consolation, I doe exceedingly abound in ioy in al our tribulation. 5. For also when we were come into Macedonia, our flesh had no rest, but we suffered al tribulation : without, combats, within, feares. 6. But God that comforteth the humble, did comfort vs, in the coming of Titus. 7. And not only in his coming, but also in the consolation, wherewith he was comforted among you, reporting to vs your desire, your weeping, your emulation for me, so that I reioyced the more. 8. For although I made you sorie in an epistle, it repenteth me not, albeit it repented me, seeing that the same epistle (although but for a time) did make you sorie. 9. Now I am glad : not because you were made sorie, but because you were made " sorie to penance. For you were made sorie according to God, that in nothing you should suffer detriment by vs. 10. For the sorrow that is according to God, worketh penance vnto saluation that is stable : but the sorrow of the world worketh death. 11. For

Corruption
or sorrowful
lamenting of
our offences, is

the cause of
saluation. Not
only faith
then sauerth, as
the Heterikes
a thine.

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THE SECOND EPISTLE OF S. PAUL

behold this very thing, that you were made forie according to God, how great carefulnes it worketh in you: yea detese, yea indignatio, yea feare, yea desire, yea emulatio, yea renenge, in al things you haue shewed you: selues to be vndefiled in the matter. 12. Therefore although I wrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that we haue for you before God, 13. therefore we are comforted. But in our consolation, we did the more abundantly reioyce vpon the ioy of Titus, because his spirit was refreshed of al you. 14. And if to him: gloried any thing of you, I am not confounded: but as we spake al things to you in truth, so also our glorying that was to Titus, is made a truth, 15. and his bowels are more abundantly toward you: remembring the obedience of you al, how with feare and trembling you receiued him. 16. I reioyce that in al things I haue confidence in you.

ANNOTATIONS.

CHAP. VII.

Contrition for
a man's sinne
worketh sal-
uation.

9 *Serie penance*) The sorrow which a man taketh for worldly losses or any temporall aduersitie. is not here commended, but that which is & ought to be in al men for their sinne. p. 18, which is called here, Sorrow towards God & for penance, otherwise called Contrition, & is a thing exceedingly requisit & much praised, the fruits whereof are these that the Apostle reckneth, working saluation. Which doctrine is farre distant from * Luther's, and Calvin's, and such wicked Libertines, that teach contrition to be altogether a means to make sinners either hypocrites, or to put them in dispaire.

* Tit. 2
in asser.
art. 6. a
Leone
damnat.

CHAP. VIII.

By the example of the poore Macedonians he exhorteib them to contribute largely vnto the Church of Iherusalem, 7. & by praising of them, 9. and by the example of Christ, 14. and by their owne spiritual profit in being partakers of that Churches merites, 16. and by commending the Collectours that he sendeth.



AND we doe you to vnderstand, Brethren, the grace of God, that is giuen in the Churches of Macedonia, 2. that in much experience of tribulation they had abundance of ioy, & their very deep prouertie abounded vnto the riches of their simplicitie, 3. for according to their power next after God (I giue them testimonie: and aboue their power they were willing, 4. with much exhortation requesting vs the grace and communication of the ministerie that is done toward the Saints. 5. And not as we hoped, but their owne selues they gaue, first to our Lord, then to vs by the wil of God: 6. in so much that we desired Titus, that as he began, so also he would perfite in you this grace also. 7. But

* The princi-
pal respect
next after God
is to be had of
our Masters in
religion, in al
temporal and
spiritual doe-
ties.

7. But



7. But as in all things you abound in faith, and word, & knowledge, & all carefulnes, moreover also in your charitie toward vs, that in this grace also you may abound. 8. I speake not as commending but by the carefulnes of others, approving also the good dispositiō of your charitie. 9. For you know the grace of our Lord Iesus Christ, that for you he was made poore, whereas he was rich, that by his pouertie you might be rich. 10. And in this point I giue counsel: for this is profitable for you, which haue begun not only to doe, but also to be willing, from the yeaie past: 11. But now performe ye it also in deed: that as your mind is prompt to be willing, so it may be also to performe, of that which you haue. 12. For if the wil be prompt, it is accepted according to that which it hath, not according to that which it hath not. 13. For not that other should haue ease, and you tribulation: but by an equalitie. 14. Let in this present time your abundance supplie their want: that their abundance also may supplie your want, that there be an equalitie 15. as it is written: *He that had much abounded not: and he that had little, wanted not.* †

The Epistle
for 5 Paulines
Ann. 22.

16 And thanks be to God, that hath giuen the self-same carefulnes for you in the hart of Titus, 17. for that he admitted indeed exhortation but being more careful, of his owne wil he went vnto you. 18. We haue sent also with him the Brother, whose praise is in the Gospell through all Churches: 19. & not only that, but also he was ordeined of the churches fellow of our peregrination, for this grace which is ministred of vs to the glorie of our Lord, and our determined wil 20. avoiding this, lest any man might reprehend vs in this fulnes that is ministred of vs. 21. I or we prouide good things* not only before God, but also before men. 22. And we haue sent with them our Brother also, whom we haue proued in many things often to be careful: but now much more careful, for the great confidence in you, 23. either for Titus which is my fellow and Coadiutor toward you, or our Brethren Apostles of the Churches, the glorie of Christ. 24. The declaration therefore which is of your charitie and our glorying for you, declare ye toward them in the face of the churches †

The Epistle
vpon 5 Lukes
day, Octob 13

ANNOTATIONS.

CHAP. VIII.

24 *Aboundance supplie* He meaneth that such as abound in worldly riches, should communicate for supply of other their Brethrens necessities, whatsoever they may: that on each side the other side they whom they help in temporals, may impart to them againe for a spiritual part of their spiritual riches, as prayers, and other holy workes and graces, which is a happie commutacion and enterchaunge for the wealthy men, if they could see it. And this place peruerb One may satisfaiely that the fastings and satisfactorie deeds of one man, be available to others, for and for prayers and that holy Saints or other vertuous persons may in measure and proportion of requite for other mens necessities and deservings, allot vnto them, as well the supererogation of another, their spiritual workes, as these that abound in worldly goods, may giue almes of their superfluities, to them which are in neede. Which interchaunge and proportion of things the Apostle doth euidently set downe.

CHAP. IX.

He proceedeth exhorting them to the foresaid contribution, 3. to verifie his commending of them. 6. and to doe it liberally, that so they may merit the more, and God be the more praised.



HOW concerning the ministerie that is done toward the Saints, it is superfluous for me to write vnto you. 2. For I know your prompt mind: for the which I glorie of you to the Macedonians: That Achaia also is ready from the yeare past, and your emulation hath prouoked very many. 3. But I haue sent the Brethren, that the thing which we glorie of you, be not made void in this behalfe, that (as I haue said) you may be ready: 4. lest when the Macedonians shal come with me, and find you vnready, we (that we say not, ye, may be ashamed in this substance. 5. Therefore I thought it necessarie to desire the Brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing, not as auaice. 6. And this I say, he that soweth sparingly, sparingly also shal reap: and he that soweth in blessings, of blessings also shal reap. 7. Euery one as he hath determined in his hart, not of sadness or of necessitie. 8. For God loveth a cheerful giver. 9. And God is able to make all grace abound in you: that in all things alwaies hauing all sufficiencie, you may abound vnto all good workes. 10. as it written: He distributed, he gaue to the poore: his iustice remaineth for euer. 11. And he that minstreth seed to the sower, wil giue bread also for to eate: and wil multiplie your seed and wil augment the increases of the fruits of your iustice: ¶ 12. that being enriched in all things, you may abound vnto all simplicitie, which worketh by vs thankes-giving to God. 13. Because the ministerie of this office doth not only supplie those things that the Saints want, but aboundeth also by many thankes-givings in our Lord, 14. by the prooffe of this ministerie, glorifying God in the obediēce of your confessiō vnto the Gospel of Christ, and in the simplicitie of communicating vnto them, and vnto all, 15. and in their praying for you, being desirous of you because of the excellent grace of God in you. 16. Thankes be to God for his unspeakable gift.

That is, in this matter of almes Chrysost. Throp's Thek. p. 116. for S. Laurence, Aug. 10.

The fruit of almes is the increase of grace in all iustice and good workes to life eternall: God giuing these things for reward & recompense of charitable workes, which therefore be called the seed of meritorious cause of these spiritual fruit.

Eccl. 38. 14

Ps. 112. 9

ANNOTATIONS

CHAP. IX.

Procurers for Catholike Prisoners.

1. To ward the Saints) By the Apostles earnest and often calling vpon the Corinthians to giue almes for relieuing the faithful in distresse, the Passours of Gods Church may learne that it specially pertaineth to their office to be Procurers for holy men in prison, povertie, & all other necessitie, specially when they want somewhat for confession of their faith.

11. Dub.

9. *Neat attire*.) The courteous man that parteth with is penny painfully and with cheerful good fortune, as though he lost a limme of his body, is noted, and cheerful, ready, voluntary, using and large contribution is commended.

6. *Soweth sparingly*.) Almes is compared to seed. For as the seed throwen into the ground, though it seeme to be cast away, yet is not lost, but is laid vp in certaine hope of great increase so that which men give in almes, though it seeme to be cast away & to perish in respect of the giuer, yet indeed it is most fruitfull; the benefite therof manifoldly returning to him againe Whereupon the Apostles conclusion is cleere, that according to the measure of the almes or seeding (which is more or lesse in respect of the wil & abilitie of the giuer) the increase & aboundance of harvest, that is, of grace and glorie shal ensue. See S. Augustin in Psal 49. *creatus*. & q 4. ad Dilectum.

11. *Doth not only supply*.) When almes are given, specially to holy men, not only the giuers obtaine great benefites thereby, and the wants of others be supplied, but God also is honoured by the receivers continual praises and thanks-giving therefore, is exceedingly honoured. so that charitie bestowed in this sort, is an act of Gods worship and of religion.

CHAP. X.

Against the false Apostles granting the infirmities of his person, he doeth not wil standing set out the power of his Apostleship, is reprehending them also for chalenging to themselves the praise of other mens labours.



AND I Paul my self beseech you by the mildenes and modestie of Christ, who in presence indeed am humble among you, but absent am bold on you. 1. But I beseech you, that being present I need not be bold by that confidence wherewith I am thought to be bold against some: which thinke vs as though we walke according to the flesh. 3. For walking in the flesh, we warre not according to the flesh. 4. For the weapons of our warfare are not carnal: but mightie to God vnto the destruction of munitions, destroying counsels, 5. and all stoutnesse extolling itself against the knowledge of God, and bringing into captiuitie al vnderstanding vnto the obedience of Christ, 6. and hauing in a readinesse to reuenge al disobedience, when your obedience shal be fulfilled. 7. See the things that are according to appearance. If any man haue ashaunce in himself, that he is Christs, let him thinke this againe with himself, that as he is Christs, so we also. 8. For and if I should glorie some-what more of our power, which our Lord hath giuen vs vnto edification and not to your destruction, I shal not be ashauned. 9. But that I may not be thought as it were to terrifie you by epistles (10. for his epistles indeed, say they, are sore and vehement, but his bodily presence weake, & his speech contemptible) 11. let him this thinke that is such a one, that such as we are in word by epistles, absent, such also we are indeed, present. 12. For we dare not match or compare our selues with certaine, that commend themselves: but we measure our selues in our selues, & compare our selues to our selues. 13. But we wil not glorie about our measure: but according to the measure of the rule, which God hath measured to vs, a measure to reach euery vnto you. 14. For not, as though we reached

The Epistle
vpon S. Lucies
day 11 Decem
Martha's. Iulij
19 S. Agnes
seru'de Jan. 18
e Porcuthan's.
May 19.

not vnto you, doe we extend ourselues beyond. For we are come as farre as to you in the Ghospel of Christ. 15. not glorying aboue measure in other mens labours: but hauing e hope of your faith increasing, to be magnified in you according to our Rule aboundantly, 16. yea vnto those places that are beyond you, to euangelize, not in another man's Rule, to glorie in those things that are prepared before. 17. But he that glorieth, let him glorie in our Lord. 18. For not he that commendeth himself, the same is approued, but whom God commendeth.

ε. ἡ. π. α.
δ. α. α. α. α.
μ. α. α. α. α.
π. α. α. α. α.
ἡ. α. α. α. α.
187. 9. 17.

A N N O T A T I O N S.

CHAP. X.

Punishing of
Heretikes.

Their pride.

The spiritual
power of Bis-
hops against
Heretikes.

Heretical Con-
sistories

Ecclesiastical
censures (na-
mely excom-
munication)
when & where
to be executed.

4. *Weapons*) He meaneth the ample spiritual and Apostolical power giuen by Christ for the punishment of false Apostles, Heretikes, and rebelles to God's Church, who are here noted specially by pride, and insolence (which is the proper marke of such fellows) to extol themselves aboue the measure of the seruice of God, which consisteth in humble obedience to the faith and the Preachers of the same.

6. *To reuenge*) You may see hereby, that the spiritual power of Bishops is not only in preaching the Ghospel, and so by persuation and exhortation only (as some Heretikes hold) to remit or retaine sinnes, but that it hath authoritie to punish, iudge, and condemne Heretikes and other like rebelles: which power one of the principal rebelles of this time being conuined by the euidence of the place, acknowledgeth to be grounded vpon Christes word, *whatsoever you bind on earth, shall be bound in Heauen Mat. 18. 18* applying also the words spoken to Hieremie c. 1. 10. *I ha'd I appoint thee ouer Nations and King- doms, that thou shalt plucke vp, build and destroy*, to confirme & explicate the power Aposto- like here alleaged by S. Paul. May they would gladly draw this power from the lawful Successours of the Apostles, to themselves, their Ministers, and Consistories, which are nothing els but the shops and Councils of sedition and as the conspiracies of this time, against the lawful Princes of the world.

8. *Indiscretion*) This great power of the Churches censures, specially of excommu- nication, as it was giuen for the good and saluation of the people, so it must not be vsed against the innocents, no nor yet vpon Heretikes or other offenders, but where & when it may by likelyhood benefit either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it cannot be, by reason of the multitude of offenders. Which caused the Apostle here to signifie that he would not vse his vermost authoritie against the false Apostles which disturbed him, till themselves were in perfect obedience vnto him, lest by punishing the principal offenders, a greater disturbance & reuolt might fall among the people, if they were not before in perfect obedience.

Calu-
span his
place.

CHAP. XI.

He reasoneth the matter with the Corinthians, why they should preferre the false Apostles before him. And because they give them leave to bragge and commend themselves and to abuse them so miserably, he trusteth they wil also give him the hearing: 21. and so he becometh, and so shewing himself in all indurial respectes (wherin only stood at their boasting) to be as they are, he addeth afterward such a long roll of his suffering for Christ, as is incomparable.

The Apostles and their Successors did despise the people whom they converted, to Christ, in all purity & chastitie of truth and wholly undistilled and void of error and heresie.

The note of a false Teacher, is that he is without lawfull calling or sending to thrust and intrude himself into another mans charge.

A proper name for Heretics that shape themselves

into the habit of true Teachers, especially by a false allegation and commendation of the Scriptures.

Read the notable admonition of the ancient writer Thomas a Kempis, in his golden booke Against the Perils of heresies.

The Lysle upon the Sunday of Beate Agnes.

Gen 3.4

Would God you could beare some litle of my folly. but doe ye also support me: 1. for I emulate you with the emulation of God. For I haue¹ desposed you to one man, to present you a chaste virgin vnto Christ. 2. But I feare lest, as the serpent seduced Eue by his subtiltie, so your senses may be corrupted, & fall from the simplicitie that is in Christ. 3. For if he that commeth, preach another Christ whom we haue not preached, or you receiue another spirit whom you haue not receiued, or another Gospell which you haue not receiued, you might wel suffer it. 4. For I suppose that I haue done nothing lesse then the great Apostles. 5. For although² rude in speech, yet not in knowledge. But in all things we are made manifest to you. 6. Or did I commit a sinne, humbling my self, that you might be exalted? because I euangelized vnto you the Gospell of God gratis? 7. Other Churches I spoiled, taking a stipend, for your ministerie. 8. And when I was with you, and had need, I was burdenous to none: for that which I wanted, the Brethren supplied that came from Macedonia: and in all things I haue kept my self without burdent to you, and wil keep. 9. The truth of Christ is in me, that this glorying shal not be infringed toward me in the countries of Achaia. 10. Wherefore? because I loue you not? God doth know. 11. But that which I doe, I wil also doe, that I may cut away the occasion of them that desire occasion: that, in that which they glorie, they may be found euē like vs. 12. For such false Apostles are craftie workers, transfiguring themselves into Apostles of Christ. 13. And no man uel. for Satā himself transfigureth himself into an Angel of light. 14. It is no great matter therefore if his Ministers be transfigured as the Ministers of iustice: whose end shal be according to their workes.

15. Again I say, (let no man thinke me to be foolish: otherwise take me as foolish, that I also may glorie a litle,) 16. that which I speake, I speake not according to God, but as it were in foolishnes, in this stance of glorying. 17. Because many glorie according to the flesh, I also wil glorie. 18. For you doe gladly suffer the foolish: whereas your selves are wise. 19. For you suffer if a mā bring you into seruitude, if a mā deuoure, if a mā take, if a mā be extolled, if a mā strike you on the face 20. I speake according to dishonour, as though we had been weake in this part. Wherin any man dare (I speake foolishly) I dare also 21. They

are Hebrewes: and I. They are Israelites: and I. They are the seed of Abraham, and I. 23. They are the Ministers of Christ, and I. (I speake as one sense with) more I. in many more labours, in prisons more abundantly, in stripes above measure, in deaths often. 24. Of the Jewes five times did I receive^a forty saving one. 25. Thrice was I beaten^a with rods^a once I was stoned, thrise I suited^a shipwrack, night and day have I been in the depth of the sea, 26. in journeying often, perils of waters, perils of thieves, perils of my Nation, perils of Gentils, perils in the citie, perils in the wilderness, perils in the sea, perils among false Brethren, 27. in labour and in periclit, in much watchings, in hunger and thirst, in fasting often, in cold and nakednes, 28. beside those things which are outwardly my daily instance, the carefulnes of all Churches. 19. Who is weake, and I am not weake: Who is scandalized, and I am not burned. 30. If I must glorie: I wil glorie of the things that concerne my infirmities. 31. The God and Father of our Lord Iesvs Christ, who is blessed for ever, knoweth that I lie not. 32.^a At Damascus the Gouvernour of the Nation vnder Aretas the King, kept the citie of the Damascenes for to apprehend me: 33. and through a window in a basket was I let downe by the wal, and so escaped his hands.

b. i. i. c. 3. S. Chrysostom and Theophylact interpret as of daily conspiracie against him. others, of multitude of cares instant & urgent vpon him

Den. 25.

1.

Act. 16.

13. 14. 18.

27. 28.

c. non

vtr.

πυρρός

μυρ

Act. 22

14.

ANNOTATIONS;

CHAP. XI.

As Eve by the Serpent, so the people are seduced by Hereticks.

Hereticks sometime c'loquent. Knowledge better the gay words. Young Orators among Hereticks preferred before the ancient Doctors.

5. From the simplicitie.) People fall from their first faith, virginitie, and simplicitie in Christ, not by sodain revolt, but by litle & litle, in giving eare to the subtil persuasions of the Serpent, speaking to them by the sweet mouths & allurementes of Hereticks. Of which kind of seduction he giueth Eve for an example, who was by her greedy desire of knowledge and the Devils promise of the same, drawn from the native simplicitie and obedience to God. As at this day, promise and pretense of knowledge draweth many a poore soul from the sure, true, sincere, and only beleefe of God's Church.

6 Rule in speech.) Hereby we see that the seditions and false Teachers haue often the guise of eloquence wherby the simple be easily beguiled. Such were Core and Dathan, as Iosephus writeth *Ant. li. 4. c. 2.* for the same, S. Augustin (*li. 5. Confess. 9. & 13*) calleth the Heretike Faustus Manichæus, *magnum loquentem Diabolum*, a great snare of the Devil, saying that he passed the glorious Doctor S. Ambrose in shew of words, but farre inferior to him (without all comparison) in substance and matter. In which sort the Apostle here is glad to compare himself with the false Apostles, whom the Corinthians did follow and extol. Sate above him by reason of their eloquence granting to them that guise, but challenging to himself superiouritie in knowledge, which all wise men preferre before vaine words. And it is the bane of our poore countrie, that the people now a-dates giue credit rather to new Orators and too lishy yankers, for their sweet speeches, then to the glorious Doctors of Chasties Church, for their singular knowledge and more graue eloquence.

CHAP. XII.

He telleth of his incomparable visions, & but for humilitie I keeth better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is faine thus to rehearse his owne commendations. 12. Where againe he reasoneth the matter with them like a father, w^{ch} they shal not preferre those false Apostles before him. 10 And lest he be left at his coming he shal be compelled to excommunicate many of them.

IF I must glorie (it is not expedēt indeed) but I wil come to the visions & reuelatiōs of our Lord. I know a man in Christ aboue fourteen yeares agoe (whether in the body, I know not, or out of the body, I know not. God doth know) such a one rapt euē to the third Heauē. 3 And I know such a man (whether in the body, or out of the body, I know not, God doth know) 4. that he was rapt into Paradise; & heard secret words, which it is not lawful for a man to speake. 5. For such an one I wil glorie: but for my self I wil glorie nothing, sauing in my infirmities. 6. For and if I wil glorie, I shal not be foolish for I shal say truth. But I spare, lest any man should esteeme me aboue that which he seeth in me, or heareth any thing of me. 7 And lest the greatnes of the reuelatiōs might extol me, there was giue me a prick of my flesh, an Angel of Satā, to buffet me. 8. For the which thing thrise I besought our Lord, that it might depart frō me. 9. And he said to me. My grace sufficeth thee, for power is perfected in infirmite. Gladly therefore wil I glorie in mine infirmite, that the power of Christ may dwell in me. 10. For the which cause I please myself in infirmities, in contumelies, in necessities, in persecutions, in distresses for Christ. For when I am weake, then am I mightie. 11. I am become foolish, you haue cōpelled me. I or I ought to haue been cōmended of you. for I haue been nothing lesse then they that are aboue measure Apostles. although I am nothing. 12. Yet the signes of my Apostleship haue been done vpon you in al paciēce, in signes & wōders & mighty deeds. 13. For what is there that you haue had lesse then the other Churches; but that I my self haue not burdened you? Pardō me this murmur. 14 Behold, now the third time I am ready to come to you, & I wil not be burdenous vnto you. For I seeke not the things that are yours, but you. For neither ought the children lay vp treasures for the parents, but the parents for the childrē. 15 But I most gladly wil bestow & wil my self moreover be bestowed for your soules: although louing you more, I am loued lesse. 16. But be it so: I haue not burdened you: but being craftie, I tooke you by guile. 17. Haue I circumuented you by any of them whom I sent to you? 18. I requelled Titus, and I sent with him a brother. Did I thus circumuēt you? walked we not with one spirit not in the self-same steps? 19. Of old thinke you that we excuse our selues to you? Before God in Christ we speake. but al things (my Dearest) for your edifying. 20. For I feare lest perhaps when I come, I find you not such as I would: and I be found of you such an one as you would not. Lest perhaps contentions, emulations, itomakings, dilations, detractions, whisperings, swellings, seditions be among you. 21. Lest againe when I come, God humble me among you & I mourne many of them that sinned before, & haue not done penance for the vncleannes & fornication and incontinencie that they haue committed.

by this we may proue that it is neither impossible, nor incredible, nor decent, that is reported by the ancient Fathers of some that haue been rapt, or rapt (whether in body or out of body God knoweth) & brought to see the state of the next life, as well of holies as of damned.

Which is Augustine in his (ep. 108) is spoken here of doing great penance like him who is, as Paulus, and in the primitive Church, so that not only to repent or to amend their lives, as the Protestants translate it.

ANNOTATIONS.

CHAP. XII.

Visions haue
no credit with
heretikes.

1. *Visions*) S. Cyprian (p. 69 m. 4.) complaineth that the Adversaries of God, Church and Priests, give no credit to visions. But their incredulitie is much more in our daies that condemne all such revelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Beile, or who-ele's soeuer. Yea they are so wicked in this case, that the vision which the hol^y Author of the booke of Machabees* calleth *signum*, worthy of credit, is one cause why they deny the whole booke to be Canonical: and so wel might they for this vision deny all S. Pauls Epistles, and for the like, the 1. Actes of the Apostles Act 9. 10. 11. 12. 17. and the Gospel it-self, *Matth.* 1, 10. 2, 13, 12, 13, 19.

The Apostles
some greater
then others.

11. *About measure Apostles.*) Though all were in that they were Apostles, of one and the same order, yet we may see that some had marvellous great preeminence and privilege above others in the same office specially S. Peter and S. Iohn, whom S. Paul often calleth *great Apostles*, *about measure or passing Apostles*, *the pillars*, *Eccl.* 2. Cor. 11, 5. 12, 11, Gal. 2. 9.

We must stick
to the faith
first planted by
miracles

12. *In signes*) Miracles be necessarie, and be great signes of truth, when it is first newly taught. And therefore let all Catholike men hold fast that faith which was first preached & confirmed by miracles. As in England by S. Augustin, & in other Nations by holy Apostolike men. And let the Heretikes that preach extraordinarily, newly and otherwise then we received at our first conuersion, shew their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

CHAP. XIII.

He drineth into them the feare of excommunication: to the end that they doing penance before-hand, he may not be compelled to vse his authoritie when he cometh, and as he hath threatned. 11. And so with a general exhortation he endeth.



OF this the third time I come vnto you: * In the mouth ^{Deut. 19} of two or three witnessers shal euery word stand 1. I fore- ^{11.} told and doe fore-tel as present, and now absent, to them that sinned before, and al the rest, that if I come againe, I wil not spare. 3. Seeke you an experiment of him that speaketh in me, Christ; who in you is not weake, but is Mightie in you? 4. For although he was crucified of infirmite, yet he liueth by the power of God. For we also are weake in him: but we shal liue with him by the power of God on you. 5. "Trie your owne selues if you be in the faith, proue ye your selues. Know you not your selues that Christ Iesus is in you, vlesse perhaps you be reprobates. 6. But I hope you know that we are not reprobates. 7. And ^{that} we pray God, that you doe no euil, not that we may appeare approued, ^{know.} but that you may doe that which is good, and we be as reprobates. 8. For we can not any thing against the truth: but for the truth. 9. For we reioyce, for that we are weake, and you are mightie. This also we pray for, your confirmation. 10. Therefore these things I write absent: That being present I may not deale hardly according to the power

power which our Lord hath giuen me vnto edification and not vnto destruction.

ecclesiastical power to punish offenders by the censures of the Church. The Epistle in a volume Masse of the B. Trinitie.

11. For the rest, Brethren, reioyce, be perfect, & take exhortation, be of one mind, haue peace, and the God of peace & of loue shal be with you. 12. Salute one another in a holy kisse. Al the Saints salute you. 13. The grace of our Lord Ie svs Christ, and the charitie of God, and the communication of the Holy Ghost be with you al. Amen. ¶

ANNOTATIONS.

CHAP. XIII.

¶ *Toe your salu.* The Heretikes argue hereupon, that euery man may know himself certainly to be in grace: where the Apostle speaketh exprectly and only of faith: the We may know act whereof a man may know and feele to be in himself, because it is an act of vnderstanding, though he cannot be assured that he hath his finnes remitted, and that he is faith, but not in al points his state of grace and saluation: because euery man that is of the Catholike that we are in faith, is not alwaies of good life agreeable thereto, nor the acts of our wil so subiect to vnderstanding, that we can know certainly whether we be good or euil. See S. Augustin 10. 7 de perfect. & finis c. 13. Le. de Cor. in grat. c. 13 & S. Thomas 1. 2. q. 11. 1. art. 1.

FF THE





T H E
A R G V M E N T O F
T H E E P I S T L E O F S. P A V L
T O T H E G A L A T I A N S.

IF A T this Epistle may seeme to be the first that S. Paul wrote, was declared in the argument of the Epistle to the Romanes, notwithstanding that in the second chapter it is evident to have been written 14. yeares at the least after his Conversion, and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned Act. 18.

The occasion of it were such false-apostles, as we read of, Act. 11. *Et quidam descendentes, &c.* And certaine coming downe from Iewrie, taught the Brethren (that is the Christian Gentils at Antioch) that vales you be circumcised according to the manner of Moyles, you can not be saved. Such commers also to the Galatians (whom S. Paul had converted Act. 16, as himself mentioneth Gal. 1. and 4) did seduce them, saying, that al the other Apostles to whom they should rather harken, then to Paul (who came they knew not from whence) did vse Circumcision. yea and that Paul himself, when he came among them, durst doe none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceiuers, S. Paul declareth, that he receiued his Apostleship and learned the Gospell that he preacheth, of Christ himself after his Resurrection: and that the other Apostles (although he learned nothing of them) receiued him into their societie, and allowed wel of his preaching to the Gentils, though themselves being Iewes, and living among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreover that the said False apostles belied him, in saying that he also preached Circumcision sometimes. Againe, that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the whole Law finally, whatsoeuer they pretended, that indeed they did it only to please the Iewes, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romanes but here lesse exactly and more briefly, because the Galatians were very rude, and the Romanes contrariwise, *repleti omni scientia* (Rom. 15.) replenished with al knowledge.



THE EPISTLE OF S. PAUL TO THE GALATIANS.

CHAP. I.

After the foundation Iud in the salutation, 6. he exclaimeth against the Galatians, & their False-Apostles, 10. considering that the Ghospel which he preached to them, he had it immediately of Christ himself, 13. Which to shew he beginneth to tel the storie of his conuersion and preaching since then, and that as he learned nothing of the other Apostles, so yet he had their approbation.

PAUL an Apostle not of men, neither by man, but by Iesvs Christ, and God the Father that raised him from the dead, 2. and al the Brethren that are with me, to the Churches of Galatia. 3. Grace to you and peace from God the Father and our Lord Iesvs Christ, 4. who gaue himself for our sinnes, that he might deliuer vs from this present wicked world, according to the wil of our God and Father: 5. to whom is glorie for euer and euer. Amen.

6. I maruel that thus so soon you are transferred from him that called you into the grace of Christ, vnto another Ghospel, 7. which is not another, vnles there be some that trouble you, and wil inuert the New Ghospel of Christ. 8. But although we, or an Angel from Heauen, pellers that euangelize to you beside that which we haue euangelized to you, be he ^{peruere, corrupt, or alter} anathema. 9. As we haue said before, so now I say againe: If any euangelize to you, beside that which you haue receiued, be he ^{the one only true and best} anathema. 10. For doe I now vsk perswasion to men, or to God? Or doe I seeke to ^{deliuered} please men? If I yet did please men, I should not be the seruant of Christ. 11. For I doe you to vnderstand, Brethren, the Ghospel that was ^{be auoided See S. Augustin. Cont. Iulianum lib. 1. c. 17.} euangelized of me, that it is not according to man. 12. For neither did I receiue it of man, nor learne it, but by the reuelation of Iesvs Christ.

13. For you haue heard my conuersation sometime in Iudaisme, that ^{upon the Commemoration of S. Paul,} aboute measure I persecuted the Church of God, and expugned it, 14. and ^{was} pointed in Iudaisme aboute many of mine equiues in my Nation, being ^{hwy,} 15.

more abundantly an emulatour of the traditions of my Fathers. 15. But when it pleased him that separated me from my mothers womb, and *Ad 2,* called me by his grace, to reveale his Sonne in me, 16. that I should euangelize him among the Gentils, incontinent I condescended not to flesh and bloud, 17. neither came I to Hierusalem to the Apostles my Antecessours. but I went into Arabia, and againe I returned to Damascus. 18. Then, after three yeares I came to Hierusalem to see Peter and tarried with him fifteen daies. 19. But other of the Apostles saw I none; saving Iames the brother of our Lord. 20. And the things that I write to you, behold before God, that I lie not. ¶ 21. After that I came into the parts of Syria and Cilicia. 22. And I was unknownen by sight to the Churches of Iewrie, that were in Christ: 23. but they had heard only, That he which persecuted vs sometime, doth now euangelize the faith which sometime he expugned 24. and in me they glorified God.

S. Iames was called our Lordes brother after the hebrew phrase of the Iewes, by which name Iudaei are called Brethren: for they were not Brethren indeed, but rather sisters children.

ANNOTATIONS.

CHAP. I.

S. Paul sent to preach by ordinary imposition of hands.

1. *Neither by men*) Though he were not first by man's election, nomination, or assignment, but by God's owne special assignment, chosen to be an Apostle, yet by the like expresse ordinance of God he tooke orders or imposition of hands of men, as is plaine *Ad. 13.* Let vs beware then of such false Apostles, as now a daies intrude themselves to the office of Minister, and preaching, neither called of God, nor rightly ordered of men.

No shew of learning or vertue must move us from the faith.

2. *Or an Angel*) Many worthy observations are made in the Fathers writings, of the earnest admonition of the Apostle, and much may we gather of the text it-self. First, that the credit of any man or Angel, for what learning, eloquence, shew of grace or vertue soever, though he wrought miracles, should not move a Christian man from that truth which he hath once received in the Catholike Church: of which point Vicentius Lirinensis excellently treateth in *conspicua haeres Novatorum* Whereby we may see that it is great pittie and shame, that so many follow Luther & Caluin & such other leud followers, into a new Gospel, which are so farre from Apostles and Angels, that they are not any whit comparable with the old Heretikes in gifts of learning or eloquence, much lesse in good life.

Preaching contrary to the faith received is forbidden, not other preaching.

Secondly S. Augustin noteth upon the word, *Beside*, that not al other teaching, or more preaching the 1st the first, is forbidden, but such as is contrarie and disagreeing to the rule of faith. *The Apostle doth not say*, say I he, *if any man euangelize to you more than you have received*, but *beside that you received*. For if he should say that, he should be prejudicial to himself, who coured to come to the *Th. Galatians*, that he might supply that which was wanting to their faith. Now he that supplieth, addeth that which was lacking, taketh not away that which was, &c. By which we see how scurrilously and calumniously the Heretikes charge the Church with addition to the Scriptures.

Tract. 91. in Iuan.

The Gospel is not only in the written word of Scripture, but in veritate tradition also.

Thirdly, as well by the word *euangelizamus* (we euangelize) as the word *accepistis* (you have received) we may note that the first truth, against which no second Gospeling or doctrine may be aduerted, is not that only which he wrote to the Galatians, or which is contained eulter in his or any other of the Apostles or Euangelists writings, but that which was by word of mouth also preached, taught, or delivered them first, before he wrote to them. Therefore the Adversaries of the Church that measure the word of God or Gospel by the Scriptures only, thinking themselves not to receive S. Pauls curse, except they teach directly against the written word, are folly beguiled. As the 1st also they shamefully erre, when they charge the Church with adding to the Gospel, when they teach any thing that is not in expresse words written by the Apostles or Euangelists.

not marking that the Apostle in this Chapter, and elsewhere commonly called, his & his followes whole preaching, the Gospell, be it written or unwritten

Fourthly, by the same words we see condemned all false preachings, later doctrines, new sects and Authors of the same that only being true, which was first by the Apostles and Apostolike men as the lawful husband-men of Christs field, sowed and planted in the Church and that false, which was later and as it were over-towen by the enemy by which rule not only Tertullian (*de prescript* no. 6. & 9) but all other ancient Doctors, and specially S. Irenaeus (*li 3 c 2. 3. 4*) tried truth from falsehood, & condemned old Heretikes, proving Marcion, Valentine, Cerdon, Menander, and such like false Apostles, because they came in with their novelties long after the Church was settled in former truth.

Fifthly, This curse or execration pronounced by the Apostle, toucheth not only the Galatians, or those of the Apostles time, that preached otherwise then they did, but it pertaineth to all times, Preachers, and Teachers, vnto the worlds end and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they received in the vntie of the Catholike Church. *To preach any thing to Christians Catholike men (saith he) besides that which they haue received, neuer was lawful, neuer is it, nor neuer shall it be lawful. To say anathema to such, it hath been, & is, and shall be alwayes behooful.* So S. Augustin by this place holdeth all accused, that draw a Christian man from the societie of the whole Church, to make the seuerall part of any one sect that call to the hidden conventicles of heretikes, from the open & knowen Church of Christ that allure to the private, from the common finally all that draw with chattering civillitie the children of the Catholike Church, by teaching any thing besides that they found in the Church, *ep. 42. Psal 103 Con. 2* mentioning also that a Donatist seined an Angel to haue admonished him to call his friend out of the Communion of the Catholike Church into his sect. And he saith, that if it had been an Angel indeed, yet should he not haue heard him. Lastly S. Hierom vseth this place, wherein the Apostle giueth the curse or anathema to all false teachers not once but twice, to proue that the zeale of Catholike men thought to be so great toward all Heretikes and their doctrines, that they should giue them the anathema, though they were neuer so deare vnto them. In which case, saith this holy Doctor, I would not spare mine owne parents. *Ad Pammach c. 1 con. to Hieron*

18. *To see Peter*) In what estimation S. Peter was with this Apostle, it appeareth seeing for respect and honour of his person, and of duty as Tertullian *de prescript* saith (notwithstanding his great affaires Ecclesiastical) he went so farre to see him not in vulgar manner, but (as S. Chrysostom noteth the Greeke word to import) to behold him as men beholde a thing or person of name, excellencie, and maiestie. For which cause, and to fill himself with the perfect view of his behauiour, he abode with him fifteen daies. See S. Hierom *ep. 101. ad Paulinum* 10. 3. who maketh also a mystere of the number of daies that he tarried with S. Peter. See S. Ambrose in *Comm. bemalet*, and S. Chrysostome vpon this place, and *bo. 87. in Ioan.*

After-preaching & over-sowing of novelties, argueth false doctrine.

The Apostles curse vpon all that teach new doctrine, and draw men from the Catholike Church.

Zeale against heretikes.

S. Paul doth visit S. Peter of honour and reuerence toward him.

CHAP. II.

He telleth forth the storie begun in the last chapter, and how he reprehended Peter, and then specially vrgeth the ensample of the Christian iewes, who sought vnto Christ for iustification, and that by warrant also of their Law it-self, as also because otherwise Christs death had been needles.



HEN after fourteen yeares I went vp againe to Hierusalem with Barnabas, taking Titus also with me. 1. And I went vp according to reuelation: and conferred with them the Gospell which I preach among the Gentils, but apart with them that seemed to be some-thing, lest perhaps in vaine I should runne or had runne. 3. But neither Titus which was

Li. cont.
propb.
her. no.
dit.

Aug.
ep. 165.

Legem.

with me; whereas he was a Gentil, was compelled to be circumcised. 4. but because of the false Brethren craftily brought in, which craftily came in to espie our libertie that we haue in Christ Iesus, that they might bring vs into seruitude. 5. To whom we yealded not subiection no not for an houre, that the truth of the Ghospel may remaine with you. 6. But of thē that seemed to be some-thing, (what they were sometime, it is nothing to me. * God accepteth not the person of man) for to me, they that seemed to be something, " added nothing. 7. But contrariwise when they had seen, that to me was committed the Ghospel of the e prepuce, as " to Peter of the circumcision (8 for he that wrought in Peter to the Apostleship of circumcision, wrought in me also among the Gentils) 9 and when they had knowen the grace that was giuen me, Iames and Cephas and Iohn, which seemed to be pillars, " gaue to me and Barnabas the right hands of societie : that we vnto the Gentils, & they vnto the circumcision : 10. only that we should be mindtul of the poore : the which same thing also I was careful to doe.

11. And when Cephas was come to Antioche, " I resisted him in face, because he was " reprehensible. 12. For before that certaine came from Iames, he did eate with the Gentils : but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. 13. And to his simulation conuicted the rest of the Iewes, so that Barnabas also was led of them into that simulation. 14. But when I saw that they walked not rightly to the veritie of the Ghospel, I said to Cephas before them al : If thou being a Iew, liuest Gentil-like and not Iudaically, how dost thou compel the Gentils to Iudaize?

15. We are by nature Iewes, and not of the Gentils, sinners. 16. But knowing that * man is not iustified by the workes of the Law, but by the faith of Iesus Christ ; we also beleue in Christ Iesus, that we may be iustified by the faith of Christ, and not by the workes of the Law : for the which cause, by the workes of the Law no flesh shal be iustified. 17. But if seeking to be iustified in Christ, our selues also be found sinners, is Christ then a Minister of sinne? God forbid. 18. For if I build the same things againe which I haue destroyed, I make my self a preuicator. 19. For I by the Law, am dead to the Law, that I may liue to God: with Christ I am nailed to the crosse. 20. And I liue, now not I; but Christ liueth in me. And that that I liue now in the flesh, I liue in the faith of the Sonne of God, who loued me, and deliuered himself for me. 21. I cast not away the grace of God. For if iustice be by the Law, then Christ died in vaine.

ceremonies, Sacrifices, and Sacraments thereof principally, and consequently al workes done merely by nature & free-wil, without the faith, grace, spirit, and aid of Christ.

AN NOTATIONS.

CHAP. II.

S. Paul conferred with S.

1. *Conferred with them*) Though S. Paul were taught his Ghospel of God and not of man, and had an extraordinary calling by Christ himself, yet by reuelation he was sent

e See the marginal Annotation Rom. i. v. 25.

e That is, in presence, before them al, as Beza himself expoundeth it. Yet the English Bezaes to the more disgracing of S. Peter, translate, as he saith, No Test, an. 2180.

" By this & by the discourse of this whole epistle, you may perceiue, that when iustification is attributed to faith, the workes of Charitie be not excluded, but the workes of Moyses law: that is, the

Rom 10; 17.

exatā
vōōw
πox

Ro. 1, 19; 20.

sent to Hierusalem to conferre the said Gospell which he preached, with his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to joyne in office, teaching, and societie or communion with them. For there is no extraordinarie or miraculous vocation, that can sever or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinarie known societie of God's people and Priests. Therefore whosoever he be (vpon what pretence soever) that wil not haue his calling and doctrine tried by the ordinarie Gouerners of God's Church, or disdaine to goe vp to the principal place of our religion, to conferre with Peter and other pillars of the Church, it is euident that he is a false Teacher, a Schismaticke, and an Heretike. By which rule you may triall your new Teachers of Luther's or Caluins schoole who neuer did nor euer durst put their preaching to such conference or trial of holy Councell or Bishops, as they ought to doe, and would doe, if it were of God as S. Paul was.

2. In vaine) Though S. Paul doubted not of the truth of the Gospell which he preached, knowing it to be of the holy Ghost yet because other men could not, nor would not acknowledge so much, til it were allowed by such as were without al exception known to be Apostles & to haue the spirit of truth, to discern whether the vocation, spirit, & Gospell of Paul were of God, he knew he should otherwise without conference with them, haue lost his labour, both for the time past and to come. He had not had (saith S. Hierom) security of preaching the Gospell, if it had not been approved by Peter's sentence & the rest that were with him Hieron. ep. 89 c. 2. See Tertul. li. 4. cont. Alar. nu. 3. Therefore by reuelation he went to conferre with the Apostles at Hierusalem, that by their hauing his Apostleship and Gospell liked and approued, he might preach with more fruit. Wherin we see, this holy Apostle did not as the seditious proud Heretikes doe now a-dates, which refusing al man's attestation or approbation, wil be tried by Scriptures only. As also we may learne that it is no such absurditie as the Aduersaries would make it, to haue Scriptures approued by the Churches testimonie seeing the Gospell which S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) was to be put in conference and examination of the Apostles, without al derogation to the truth, & certaintie of the same. And the calling of Heretikes, that we make subject Gods Oracles to man's censure, and the Scriptures to haue no more force then the Church is content to grant unto them, is true and false. For, to heare witness or to give euidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true no more then the Goldsmith or touch stone that trie and discern which is true gold, make it good gold, but they give euidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authoritie, is superfluous either giuing testimonie to the other, and both assured by the Holy Ghost from al error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling temple, or habitation of God, and his graces. for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controversies in religion, & to punish disobedient persons. Of which iudicial power the Scriptures be not capable; as neither the truths and determinations of the same can be so euident to men, nor so agreeable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both but in such diuers kinds, as they can not be wel compared together. The controuersie is much like as if a man touching the ruling a case in law or giuing sentence in a matter of question, should aske, whether the iudge, or the euidence of the parties, be of more authoritie or credit. Which were as fruitles a dispute, as it were a disordered part for any man to say, he would be tried by no other iudge but by his owne writings or euidences. With such errors and seditious persons haue we to doe now a-dates in diuinitie, as were intolerable in any prophane seruice or facultie in the world.

3. As touching) The Gospell and preaching of S. Paul was wholly of God, and therefore thought a ere put to the Churches probatio, as gold is to the touch-stone, & being alwaies true in sound in al points pure, nothing could be altered or amended therein by the Apostles themselves, as the Scriptures which are indeed wholly of the Holy Ghost continuing, being put to so known to the Churches trial, are found, proved, and testified vnto the world to be such, & not made be by the

The heretikes submit their doctrine to no trial of Bishops or Councell.

The approbation of S. Pauls doctrine by Peter and the rest, was very requisite.

No absurditie that the Scriptures be approued by the Churches testimonie. The Church maketh not Canonieal Scripture, but declareth that it is so.

The Scripture & Church compared together for antiquitie, authoritie, &c.

The Scriptures are
true, Church.

true, altered, or amended by the same. Without which attestation of the Church, the holy Scriptures in themselves were alwayes true before: but not so known to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustine *Contra op. fuit e.* which troubleth the Heretikes so much: *I would not be e. ne the scholast.* (saith he) *vn't the authority of the church m. ned me.*

The Apostles com. liouge-
neral thro' out
the world, &
yet pecu. ier
to certaine
Provinces.

Jewes and
Gentils spe-
cially con-
mitted to the
two princip. l
Apostles.

Namely Peter
only of the
Jewes, nor
Paul Apostle
of the Gentils
only.

Calan's for-
lish reason
that Peter was
not B. of Ro-
me, & his deto-
gation from
Peter's Apost-
leship.

The Church
founded at
Rome by S.
Peter and S.
Paul.

All Chatholike
Preachers and
Pastours must
communicate
with Peter and
his Successours

The heretikes
ridiculous ar-
gument against
Peter's prece-
dence.

7. To Peter of the *circumcision*) We may not thinke, as the Heretikes decentfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise jurisdiction but in those special places or towards those peoples or Provinces only, wherein so by Gods appointment or their owne lot or election, they were specially deli- gned For, each y. Apostle might by Christs commission (*Mat. 28. Goe, and teach al Nations*) vieal spiritual jurisdiction throught the whole world. Yet for the more particular regard and care of Provinces, and for peace and order sake, some were appointed to one coun- trey, and some to another as, of the other Apostles we see in the Ecclesiastical histories, and for S. Peter and S. Paul, it is plaine by this place & other, that to the as to the two chiefe & most renowned Apostles, the Church of al Nations was given, as divided into two parts, that is, Jewes, and Gentils: the first and principal being S. Peter's lot, that herein also he might resemble our Sa- iour, who was sent namely *to the lost sheep of Israel*, and was properly *the Minister of the Circumcision* the second being S. Pauls, whom Christ chose specially to preach to the Gentils. Not so for al that, that either he was limited to the Gentils only, (whom the Actes of the Apostles report, in each y. place, first to have entred into the Synagogues and preached Christ to the Jewes, as he wrote also to the Hebrewes and cert. had special regard and honour to them) or Peter so bound to the Jewes only, that he could not meddle with the Gentils: seeing he was *the man chosen of God*, by whom the Gentils should first be cate, who first baptized them, and first gaue order concerning them. The fore the treatment of Calan is intolerable, that upon this distinction of the Apostles charge, would haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentils, as a thing against Gods ordinance and the appointment between him and S. Paul: as though thereby the one had bound himself to the other, not to preach or meddle within his fellowes compasse. And which is further most seditions, he exhorted al men to keep fast the foresaid compact, and rather to have respect to S. Pauls Apostleship, then to S. Peters: as though the preaching, authoritie, and Appos- tleship of both were not a-like true, and al of one holy Spirit, whether they preached to Jewes or Gentils, as both did preach unto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and there incredulitie, and partly for that in Christianitie the distinction of Jew and Gentil ceased after a season, both went to the chiefe care of the Gentils, and there founded the Church common to the Hebrewes and al Nations, Peter first, and Paul afterward. And therefore Tertul. saith, *de prescript. no. 14. O happy Church, in which the Apostles poured out al doctrine with there blood! Where Peter suffereth like to our Lord's Passion, where Paul is crowned with Iohn (Baptist's) death.*

8. Gaue the right hands of society) There is and alwayes ought to be, a common fellow- ship and fraternitie of al Pastours and Preachers of the Church. Into which societie whosoever entereth not, but standeth in Schisme and separation from Peter and the chiefe Apostolike Pastours, what preience soever he hath, or whence soever he cha- lengeth authoritie, he is a wolfe, and no true Pastour. Which vnion and communion together was so necessarie even in S. Pauls case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to goe vp to his elder Apostles to be receiued into their fellowship or brotherhood. For it is to be noted, that SS. Peter, James, and Iohn were not sent to S. Paul, to ioyne with him or to be tried for their doc- trine and calling, by him: but contrariwise he was sent to the as to the chiefe & known ordinarie Apostles. They therefore gaue Paul their hands, that is to say, took him into their societie, and not he them. And S. Hierom's rule concerning this, shal be found true to the worlds end, speaking of S. Peter's Successour: *Herbas gathareth not without her, scilicet with Ep. 37* And in another place for the same cause he calleth Rome, *insumum Communis patrum* the most safe and sure haven of communion or societie, *Ep. 18. c. 1* And when as the Heretikes by this also would prouen that Peter had no preeminence about Paul being his fellow Apostle, it is ridiculous. As though al of one fellowship or brotherhood be alwayes equal, or as though there were not order and gouernment, superiouritie and in- ferioritie,

Mat. 15.
Ro. 15.

All 10.
O 15. v.
7.
Calan's
4. c. 6.
no. 1. c.
Instit.

senioritie, in every societie wel appointed. And they might perceiue by this whole passage, that Peter was the special, and in more singular sort the Apostle of the Iewes, though James and John were also. as S. Paul is also called in more singular sort the Apostle and Doctour of the Gentiles then S. Barnabas, and yet they were both a like taken here into this societie, as they were both at once and a like segregated into this ministerie and ordered together. *Art. 11.* It is a poore reason the 10 say or thinke, S. Peter not to be aboue S. Barnabas neither, because of this societie and fellowship into which he was receiued together with S. Paul.

11. *I resisted him*) Wicked Porphyrie as S. Hieron writeth chargeth S. Paul of crime & malapert boldnes, and S. Peter of error *Pream. Comment in Galat.* Euen so the like impious sonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the world. For, it is the propertie of Heretikes and ill men, to be glad to see the Saints reprehended and their faults discovered, as we may learne in the writings of S. Augustin against Faustus the Manichee, who gathered out all the acts of the holy Patriarches, that ought seeme to the People to be worthy blame. Whom the said holy Doctour defendeth at large against him as both he, and before him S. Cyprian, had here upon this Apostles reprehension, much matter of prailing both their vertues. S. Pauls great zeale, & S. Peters wonderfull humilitie that the one in the cause of God would not spare his Superiour, and that the other, in that excellent dignitie, would not take it in ill part, nor by allegation of his Supremacie disdain or refuse to be controlled by his Inferiour. Which of the two they count the greater grace and more to be imitated. For neither Peter (saith S. Cyprian) whom our Lord chose the first, and upon whom he built the Church, when Paul disputed with him of circumcision; chalenged insolently or arrogantly to take any thing to himselfe, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him. *ep. 1. ad Quintianum. 2.* And S. Augustin *ep. 19. c. 1. in fine.* That (saith he) which was done of Paul profiteth by the liberitie of charitee, the same Peter took in good part by his very and benigne Goodnes of humilitie, and so he gave unto posteritie a more rare and holy example, if at any time perhaps they did amisse, to be comen to be corrected of their humors, then Paul, to be bold and confident yet the inferiours to resist their letters for defending the truth of the Gospel, brotherly charitee alwaies preserved. By which notable speeches of the Doctours we may also see how frivoulously the Heretikes argue hereupon, that S. Peter could not be Superiour to S. Paul, being so reprehended of him whereas the Fathers make it an example to the Superiours, to beare with humilitie the correction or controlement even of their inferiours. Namely by this example S. Augustin (*lib. 2. de Ep. c. 1.*) excellently declareth, that the B. Martyr S. Cyprian, who walked awry touching the rebaptizing of them that were christned of Heretikes, could not, nor would not have been offended to be admonished & reformed in that point by his fellowes or inferiours, much lesse by a whole Councell. We have learned, saith he, that Peter the Apostle, in whom the Primacie of the Apostles by excellent grace is so pre eminent, when he did otherwise concerning circumcision then the truth required, was corrected of Paul the later Apostle. I thinke (without any reproch unto him) Cyprian the Bishop may be compared to Peter the Apostle, howbeit I ought rather to feare lest the injuries to Peter. For who knoweth not that the principall of Apostleship is to be preferred before any degree of Bishop whatsoever? But if the grace of the Charites or Sees differ, giving glorie of the Apostleship. And who is so dull that can not see, that the inferiours though not by office and iurisdiction, yet by the law of brotherly loue and fraternal correction, may reprehend his superiours. Did may be reprehend any man would that a good Priest or any vertuous person should tel the Pope, or any other great Prelate, or greatest Prince in earth, their faults? Popes may be reprehended, & are iustly admonished of their faults, & ought to take it in good part, and so they doe & ever have done, when it cometh of zeale & love, as of S. Paul, Irenaeus, Cyprian, Hieron, Augustin, Bernard But of Simon Magus, Novatus, Iulian, Wiclese, Luther, Calvin, Beza, that doe it of malice, & saile no lesse at their vertues then their vices, or such (I say) Gods Prelates must not be taught nor corrected, though they must patiently take it, as our Saviour did the like reproches of the malicious Iewes, and as David did the malediction of Semai. *2. Reg. 1.*

The Heretikes maliciously derogate from S. Peter.

Pauls reprehension of Peter teacheth us the zeale of the one, and humilitie of the other.

It preesh nothing against Peter's superiouritie, that he was reprehended.

The superiour may be reprehended or admonished of the inferiours. Heretikes reprehension of Catholike Bishops is rather railing

11. *Reprehensible*) The Heretikes heretofore againe inferre, that Peter did erre in faith, and therefore the Popes may faile therein also. To which we answer, that how soever other Popes may erre in their private teachings or writings, whereof we have treated before in faith, but in the Annotation upon these words, *I have my faith fauoured* it is certaine that S. Peter did erre in teaching, not in behauiour.

not here false in faith, nor erre in doctrine or knowledge. For it was *conuersationis, non predicationis* totum, as Tertullian saith *de prescripto*. 20. 7. It was a default in conuersation, life, or regiment, which may be committed of any man, be he neuer so holy, and not in doctrine. S. Augustin and whosoeuer make most of it, thinke no otherwise of it. But S. Hieron and * many other holy Fathers deeme it to haue been no fault at all, nor any other thing then S. Paul himself did vpon the like occasion: and that this whole combat was a set thing agreed vpon between them. It is a schoole point much debated betwixt S. Hieron and S. Augustin *ep. 9. 11. 19. apud August.*

In. 2. 12;
31.

* See S.
Chrysost.
Throph.
C.

CHAP. III.

By their owne conuersion at the first, 6. and by the example of Abraham, and promise made to him, he sheweth that the way to obtaine the benediction, is to seeke vnto God by faith in Christ, 10. Seeing also that the Law curseth euery one that hath not euermore kept the Law. 15. And, that the Law was not giuen to alter God's Testament, 19. but to conuince the Jewes of sinne, 23. and so to be their pedagogue or leader vnto Christ, 25. and then to cease.

For any people or person to forsake the faith of their first Apostles & conuersion, at the voice of a few noisier, seemeth to wise men a very bewitching and senseless brutishnes. Such is the case of our poore countrie, Germanie, and others.

This faith whereby Abraham, & his children the Gentils beleeuing in Christ, impheth all Christian vertues, of which the best is faith the ground and foundation of all the rest, and therefore here and elsewhere often mentioned. Apostles. The Epistle vpon the 12. Sunday after Trinitie.



Senses Galatians, who hath bewitched you; not to obey the truth, before whose eyes Iesus Christ was proscribed, being crucified among you? 1. This only I would learne of you: By the workes of the Law, did you receiue the Spirit, or by the hearing of the faith? 3. Are you so foolish, that whereas you began with the Spirit, now you will be consummate with the flesh? 4. Haue you suffered so great things without cause? if yet without cause. 5. He therefore that giueth you the Spirit, and worketh miracles among you, by the workes of the Law, or by the hearing of the faith doeth he it? 6. As, Abraham beleeued God, and it was reputed to him vnto iustice.

7 Know ye therefore that they that are of faith, the same are the children of Abraham. 8. And the Scripture fore-seeing that God iustificeth the Gentils by faith, shewed vnto Abraham before, That in thee shall all Nations be blessed. 9. Therefore they that are of faith, shall be blessed with the faithful Abraham. 10. For whosoeuer are of the workes of the Law, are vnder curse. For it is written: "Cursed be euery one that abideth not in all things that be written in the booke of the Law, to doe them. 11. But that in the Law no man is iustified with God, it is manifest, because the iustifieth by faith. 12. But the Law is not by faith: but, He that doeth those things, shall liue in them. 13. Christ hath redeemed vs from the curse of the Law, being made a curse for vs (because it is written "Cursed is euery one that hangeth on a tree" 14. that on the Gentils the blessing of Abraham might be made in Christ Iesus: that we may receiue the promise of the Spirit by faith.

15. Brethren I speake according to man yet a man's testament being confirmed no man despiseth, or further disposeth. 16. To Abraham were the promises said, and to his seed. He saith not, And to seeds, as in many: but as in one, And to thy seed, which is Christ. 17. And this I say, the testament

Gen. 15;
6. Ro. 4;
1.

Gen. 12;
3.

Deut. 27;
16.

Abra. 1.

Rom. 1.

I. cor. 13;
Deut. 27

Gen. 12;
16.

testament being confirmed of God, the Law which was made after
 foure hundred and thirtie yeares, maketh not void to frustrate the pro-
 mise. 18. For if the inheritance be of the Law, now not of promise. But
 God gaue it to Abraham by promise. 19. Why was the Law then? It
 was put for transgressions, vntil the seed came to whom he had promised
 ordained by Angels in the hand of a Mediatour. 20. And a Mediatour
 is not of one but God is one. 21. Was the Law then against the promises
 of God? God forbid. For if there had been a Law giuen that could ius-
 tifie, vndoubtedly iustice should be of the Law. 22. But the Scripture
 * hath concluded all things vnder sinne: that the promise by the faith of
 Iesus Christ might be giuen to them that beleue. ¶ 23. But before
 the faith came, vnder the Law we were kept shut vp, vnto that faith
 which was to be reuealed. 24. Therefore the Law was our Pedagogue in
 Christ: that we may be iustified by faith. 25. But when the faith came,
 now we are not vnder a Pedagogue. 26. For you are all the children of
 God by faith in Christ Iesus. 27. For as many of you as are baptized
 in Christ, have put on Christ. 28. There is not Jew nor Greek, there is
 not bond nor free, there is not male nor female. For all you are one in
 Christ Iesus. 29. And if you be Christs, then are you the seed of A-
 braham, heres according to promise.

ANNOTATIONS

CHAP. III.

10. *Cursed be*) By this place the Heretikes would proue that no man is truly be- Notwithstan-
 fore God, al being gailie of damnation and God's curse, because they keep not euery ding venial sin-
 nor of the Law. Where in feed the Apostle meaneth not such as offend venially (as it ney, men are
 is plaine by the place of Deuteronomie whence he seereth this text) but only such as truly iust, and
 commit great & damnable crimes, and so by grievous and mortal transgressions wholly may keep the
 breake God's precepts, and thereby incurr the curse of the Law, from which the said comādemēt.
 Law could not deliuer them of it self, nor by any other meanes, but by the faith and
 grace of CHRIST IESVS.

11. *Liue by faith.*) It is neither the Heretikes special presumption and confidence, nor Not only faith.
 the faith of Diuels, nor faith without workes, which is dead in it-self as S. James saith, the faith of Diuels,
 that can giue life to the iust. For that which is dead, can nor be the cause of life. But it is the Car-
 is the Car-olice faith, as S. Augustin writeth, which worketh by charitie (according to the Apostles owne
 the Apostles owne explication of this whole passage) by which the iust liue. 2. 1. 1. 1.
 cont. doct. ep. Pelag. See the Annotations vpon the same words Rom. 1.

27. *Have put on Christ.* Here the Aduersaries might haue seen, if they were not blinded Baptisme gi-
 by contentious stirring against God's Church, that when iustification is attributed to ue-h grace and
 faith without mention of good workes or other Christian vertues & Sacraments, it is iustification,
 not meant to exclude any of the Law, from the working of iustice or saluation. For here not faith only.
 we learne that by the Sacrament of Baptisme also we put on Christ, which is to put on
 faith, hope, charitie, & all Christian vertues. By the same we proue also that the Sacraments
 of the new law giue grace, for that the receivers thereof put on Christ. And the Aduer-
 saries evasion, that it is faith which worketh in the Sacrament, and not the Sacrament
 it-self, is plainly false. Baptisme giuing grace and faith it-self to the infant that had
 none before.

CHAP. IIII.

That the Law was fit for the time of nonnage. but being now come to full age, to desire such seruitude is absurd specially for Gentils. 12 And that he wrote this not of any displeasure, but to tell them the truth, remembering how passingly they honoured him when he was present, and exhorting them therefore not to hearken to the false Apostles in his absence. 21 By the allegorie also of Abraham's two sonnes, shewing, that the children of the Iewes Synagogue shal not inherit, but we who are the children of the free-woman, that is of the Cath. Church of Christ.

The Epistle
vpon Iewell-
che.

That is, the
rudiments of
religion, wher-
in the carnal
Iewes were
trained vp, or
the corporal
creatures,
wherin their
manifold Sa-
crifices, Sacra-
ments, & rites
did consist.

Sought at
Catholike
people receive
their Teachers
in religion,
with al due re-
uerence,

The Epistle
vpon the 4.
Sunday in Iet.

AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be Lord of al. 1. But is vnder tutours and gouernours vntil the time limited of the Father: 3. so we also, when we were litle ones, were^a seruing vnder the elements of the world. 4. But when the fulnes of time came, God sent his Sonne made of a woman, made vnder the Law: 5. that he might redeem them that were vnder the Law; that we might receiue the adoption of sonnes. 6. And because you are sonnes,^b God hath sent the Spirit of his sonne into your hearts crying: Abba, Father. 7. Therefore now he is not a seruant, but a sonne. And if a sonne, an heire also by God. 8. But then indeed not knowing God, you serued them that by nature are not Gods. 9. But now when you haue knowen God, or rather are knowen of God, how turne you againe to the^c weake & poore elements, which you wil serue againe? 10. You obserue daies, and months, and times, and yeares. 11. I feare you, lest perhaps I haue laboured in vaine among you. 12. Se ye as I, because I also am as you: Brethren, I beseech you, you haue hurt me nothing. 13. And you know that by infirmitie of the flesh I euangelized to you heertofore: 14. and your tentation in my flesh you despised not, neither reiected, but^d as an Angel of God you receined me, as Christ Iesus. 15 Where is then your blessednes? for I giue you testimonie that if it could be done, you would haue plucked out your eyes and haue given them to me. 16. Am I then become your enemy, telling you the truth? 17. They emulate you not wel: but they would exclude you, that you might emulate the. 18. But doe you emulate the good in good alwaies: and not only when I am present with you.

19. My litle children, whom I trauail withal againe, vntil Christ be formed in you. 20. And I would be with you now and change my voice: because I am confounded in you. 21. Tel me, you that wil be vnder the law, haue you not read the Law? 22. For it is writtenthat^e A-
braham had two sonnes: one of the bond-woman, and one of the free-
woman. 23. But he that of the bond-woman, was borne according to
the flesh: and he that of the free-woman, by the promise. 24.
Which things are said^f by an allegorie. For these are the two Testa-
ments

Re. 8, 12

Gen 16,

15, 21, 22,

ments. The one from mount Sinai, gendring vnto bondage, which is Aggar, (25. for Sinai is a mountaine in Arabia, & which hath affinitye to that which now is Hierusalem) and serueth with her children. 26. But that Hierusalem which is aboue, is free; which is our mother. 27. For it is written: Reioyce thou barren, that bearest not: breake forth and crye, that it standeth not, because many are the children of the desolate, more then of her that hath a husband. 28. But we, Brethren, according to Isaac, are the children of promise. 29. But as then he that was borne according to the flesh, persecuted him that was after the spirit; so now also, 30. But what saith the Scripture? Cast out the bond-woman and her sonne. For the sonne of the bond-woman shall not be heire with the sonne of the free-woman. 31. Therefore, Brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made vs free.

This material persecution is a figure also of the Church justly persecuting Heretikes, and contrarywise of Heretikes (which be the children of the bond woman, chiefly persecuting the Catholike Church, Aug. ep. 48.

ANNOTATIONS.

CHAP. III.

3. *seruans*) There can be no external worship of God nor affluention of men in religion, either true or false, without the use of corporal things or elements. The Heathen so used the creatures of elements that they serued them as their Gods. The Iewes, of whom the Apostle here speaketh, serued not the creatures themselves which they occupied in their ceremonies, but they serued the only true God vnder the elements that is to say, being sensibly clogged, yoked, kept occupied & in w^{ch} with innumerable fleshly, grosse, & combe-forn offences about creatures. The Christians neither serue elements, as the one, nor be kept in sensel thraldom thereby as the other, but occupy only a few exceeding easie, sweet, sensibly, and significant, for an agreeable exercise both of body and mind. Whereof S. Augustin saith thus, li. 3. c. 9. *de doct. Christ.* Some few for many, most easie to be done, most honourable for signification, and most cleane & pure for to be observed and kept, hath our Lord himself and the Apostolical discipline delivered. And li. de ver. rel. g. c. 17. *Of the Wisdom of God a self-man nature being taken, whereby we were called into libertie, a few Sacraments most holies were appointed and instituted, which might concerne the societie of Christian people, that is, of the free multitude vnder one God.* And againe, con. Faust. li. 19. c. 13. *The sacraments are changed they are made easier, fewer, holies, happier.* The same he hath in the 117. epistle c. 1 and many other places besides. By which you may see, it is not al one to use elements, visible Sacraments or ceremonies, and to serue them as the Pagans doe, or to serue vnder them as the Iewes did, wherewith the Heretikes calumniously charge the Christians. And as touching the small number, easie, efficacie, and signification, wherein the said holy Father putteth the special difference, who seeth not that for so many busie Sacraments, we haue but one for Sacraments well-need wherof, but sensel al so easie, so full of grace, so significant, as can be possible, as of euery one in their several places is proued?

External worship of God by use of creatures, necessarie & how the Iewes & Christians differ in the same

The use of external elements in the Sacraments.

Our Sacraments few & easie, in respect of the Iewes

Here, let the good Readers take heed of a double deceit used by the Adversaries about S. Augustines places alleged. First, in that they say he made but two Sacraments, which is untrue. For, although treating of the difference between the Iewish Sacraments and ours, he nameth giue example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no word nor signe at all that there should be no more. But contrariwise in the foresaid epistle 118. he intimateth, that besides those two, there be other of the same sort in the Scriptures. Yea, with wine and bread, which be the elements of the two foresaid Sacraments, he expressly nameth oile also (for 1 cor. 10. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 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2002. 2003. 2004. 2005. 2006. 2007. 2008. 2

by the booke *de visitatione infirmorum* in S. Augustin. li. 2 c. 4. by *Propheti de predicationibus* p. 2. Aug. li. 2 c. 19 S. Innocentius ad Euphrosinum 1. *Conc. ep. ad Eugub.* c. 2. S. Cyril, li. 2 in *Linicum* and S. Chrysostom li. 3 *de Sacerdotio*, * *Extreme unction* is proved to be a Sacrament. It is false then that the Heretikes affirme of S. Augustin, by whose doctrine it is plaine that though the elements or Sacraments of the new law be but few and very few in comparison of those in the old law, yet there be no fewer then seven specified by him. Which number of Sacraments the holy Councils of Florence and Trent doe expressly denie to have been instituted by Christ, against these late Heretikes. See more of these Sacraments in their places, Act 2. 1. Tim. 4. 10. 10. 12. 1. Eph. 5.

S. Augustin
falsely allea-
ged against the
ceremonies of
the Church.

The other forgerie of the Adversaries concerning the elements or ceremonies, is, that S. Augustin (ep. 114. c. 19.) should affirme, that the Church and Christian people in his daies (wherupon they inferre that it is so much more now) were so laden with observation of unprofitable ceremonies, that they were in as great servilitie and subiectiō to such things as the Jewes. He saith so indeed of some particular presumptions, inventions, and usages of certaine persons, as that some made it a heinous matter to touch the ground with their bare feet within their own estates, & such like vanities. Wherby some simple folkes might be infected, which this holy Doctour specially disliked, & wisheth such things (as they may, without scandal) to be taken away. But that he wrote or meant so of any ceremonie that the Church useth either appointed by Scripture, or Council, or custom of the Catholike Church, himself denieth it in expresse termes in the same place, and in sundrie other where he alloweth al the holy ceremonies done in the ministration of the Sacraments and els-where. Wherby it is cleare, that the Churches most comely orders and significant rites pertaine not to the yoke of the old law, much lesse to the superstition of Gentilitie, as Heretikes affirme, but to the sweet yoke of Christ and light burden of his law, to order & decencie, and instruction of the faithful, in al libertie, love, faith, grace, and Spirit.

9. *Weake and poore.*) Whether he meane of the creatures which the Gentils serve, (as it may seeme by the words before of serving strange Gods) so the elements were most base and beggerly, or of the Iudaical ceremonies and sacraments (as most expound it) even so their elements were weake and poore in themselves, not giving life, salvation, and remission of sinnes, nor being instruments or vessels of grace, as the 7. Sacraments of the new law be.

The Heathenish and Iudaical observatiō of daies Heretically compared with the Christian observatiō of feastes and holy daies, &c.

10. *You observe daies*) That which S. Paul speaketh against the Idololatrical observatiō of daies, months, and times, dedicated by the Heathen to their false Gods, and to wicked men or spirits, as to Iupiter, Mercurie, Janus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatal, fortunate, or disimol, and other observatiōs of times for good luck or ill luck in man's actions, gathered either by particular fauie, or popular observatiō, or curious & unlawful arts, or (lastly) of the Iudaical festivitie that were then ended & abrogated, unto which notwithstanding certain Christian Jewes would have reduced the Galatians against the Apostles doctrine al that (I say) doe the Heretikes of our time falsely and deceitfully interpret against the Christian holy-daies, & the sanctificatiō & needfull keeping of the same. Which is not only contrary to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles and the whole Church. Aug. cont. *Adimant* c. 16. Ep. 113 c. 7. Hiero. in *hunc locum*. In the Apocalypse c. 1. there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus dies*) into which the Jewes Sabbath was altered, their Pasch into our Easter, their Pentecost into our Whitsontide which were ordained & observed of the Apostles themselves. And the antiquitie of the feasts of Christes Nativitie, Epiphanie, & Ascension is such, that they can be referred to no other origine but the Apostles institution. wheras S. Clement testifieth li. 8. *const. Apost.* c. 20 gave order for celebrating their fellow Apostles, S. Steuens & other Martyrs daies after their death and much more no doubt did they give order for Carles festivitie. According to which, the Church hath kept not only his, but S. Steuens, & the B. Innocents, even on the same daies they be now solemnely kept, & his B. Modiers, & other Saints, (as the Adversaries themselves confesse) above 1300 yeares, as appeareth in the *Barbaro* & *comitares* betweene Wellphalus the Lutheran, & Caluin, & by the writings betweene the Protestants & Protestants.

Sunday, Easter, Whitsontide
The festivitie of Christ.

O. of holy-daies of saints.

For which purpose, see also how old the holy day of S. Polycarpe is in *Enchiridion* li. 4 c. 24. of the * Assumption of our Lady or her Dormition in S. Athanasius, S. Ambrose, * See the S. Hieron.

Aug.
ser. 211.
de temp.
& de re-
lit. cath.
convers.

Orig. 10.
3 in diu.
Aug. ep.
11. c.
Ser de
Sanctis.
Enchirid.
200

- Annat.* S. Hieron, S. Damasc, and both of that feast and of her Nativitie in S. Bernard, who professeth he received them of the Church, & that they ought to be most solemnly kept. ep. 174. Festivities of
Mat. 1. Wherin we can not but wonder at the new Church of England, that (though against the orat B. Ladic.
v. 14. pure Calvinistes wil and doctrine) keep other Saints and Apostles daies of their death, and yet have abolished this special feast of our Ladies departure, which they might keep, though they beleaved not her Assumption in body (whereof yet S. Denys giveth so great testimony) being assured she is departed at the least except they either hate her, or thinke her worthy of lesse remembrance then any other Saint,* her self propheying the contrarie of all Catholike Generation, that they should blisse her. And indeed the Assumption is her proper day, as also the feast of her Nativitie the other of the Purification and the Annunciation, which they keep in England, being not so peculiar to her, but See S. Grego.
ep. ad belonging rather to Christs Presentation in the Temple, and his Conception To conclude, we may see in S. Cyprian. ep. 34. Origen ho. 3. in daniel Testallian de cor mil Martys feasts
Timoth. S. Gregorie Nazianzen de amore pauperum, the Council of Gangres, yea and in the al the yeare, &
Lut. 1. Council of Nyce itself giving order for Easter and the certaine celebrating thereof, that Masses in the
v. 18. Christian Festivities be holy, ancient, & to be observed on prescript daies and times, and same.
Cont. that this is not ludicrall observation of daies as Arians taught, for which he was condemn-
Gang. c. ed of Heretic, as S. Epiphanius witnesseth But of holy-daies S. Augustin sheweth both
20. the reason and his liking, in these memorable words, First for the feasts belonging to our
Epiph. Lord, thus: We dedicate and consecrate the memories of Gods benefites with solemnities, feasts, and S. Augustinet
Mat. 75 certaine appointed daies, lest by tract of times there might creep in ingrateful and unkind oblivion words of be-
Aug de Of the festivities of Martyrs thus: Christian people celebrate the memories of Martyrs with re-
Cant. gious solemnities, both to move themselves to imitation of them, and that they may be partakers of their
De 1. 10. merits, and be inspired with their prayers Cont. Faust li. 20 c. 21 And of all Saints daies, thus
c. 16. Keep ye and celebrate with sobriety the Nativities of Saints, that we may imitate them which have
** Hilio.* gone before us, and they may receive us which pray for us In Ps 83 Cont. 1. in fine.
proleg. m And as it said of prescript daies of feasts, so the like is to be said* of fasts, which cle- Prescript sa-
Psalm ex- where we have shewed to be of the Apostles ordinance. And so also of the Ecclesiasti- st ing-daies
plan. cal division of the yeare into Advent, Septuagesime, &c the week into so many Series, Canonical
Epiph. the day into Houres of prayers, as the Prime, Third, the Sixth, the Nona, &c & herof see houres.
Mat 75. * S. Cyprian, who deriveth these things by the Scriptures from the Apostles also, and
Or in counteth these things which the wicked Heretikes reprove, to be full of mysterie Like Reading of the
finis. 3. unto thus also is it, that the holy Scriptures were so disposed of, and divided, that cer- Scriptures ac-
cōt. hpr. taine peeces (as is alwaies observed and practised vntil this day) should be read at one cording to the
** Cypri.* time, & others at other times and seasons, throughout the yeare, according to the diuer- time of the
de Orat. sity of our Lordes actions and benefites, or the Saints stories then recorded Which the yeare.
Deum. Puritane Calvinists also condemn of Superstition, desiring to bring in heathenish horror
351 and all disorder. See Cont. Carthag. 3 c. 47. and pag. 289. of this booke.
 29 By an allegorie.) Here we learne that the holy Scriptures have beside the literal The Scriptures
 sense a deeper spiritual and more principal meaning which is not only to be taken of the have an alle-
 holy words, but of the very facts and Persons reported both the speeches and the actions, gorical sense
 being significative over and above the letter. Which preannuncie of manifold senses if S. beside the li-
 Paul had not signified himself in certaine places, the Heretikes had been lesse wicked teral.
 and presumptuous in condemning the holy Fathers allegorical expositions almost wholly.
 who now shew themselves to be more brutish and carnal men, having no sense nor feeling
 of the profunditie of the Scriptures which our holy Fathers the Doctors of Gods
 Church saw.
 31. Freedom.) He meaneth the libertie and discharge from the old ceremonies, Sacra- True Christi-
 ments, and the whole bondage of the Law, and from the servitude of Sinne, and the Devil, libertie.
 so such as obey him but not libertie to doe what every man list, or to be under no obe-
 dience of spiritual or temporal lawes and Governors not a licence to live to pray, fast,
 keep holy-day, or work-day, but when and how it seemeth best to every mans phantasie.
 Such a dissolute licentious state is farre from the true libertie which Christ purchased
 for vs.

CHAP. V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision; 13. and testifieth, that they are called to libertie. But yet lest any misconstruct Christian libertie, he telleth them that they shal not inherite the Kingdom, vntles they abstaine from the workes of the flesh, which are all mortal sinnes, and doe the fruitfull workes of the spirit, fulfilling all the commandments of the Law by Charitie.



STAND, and be not holden in againe with the yoke of seruitude. 1. Behold I Paul tel you that if you be circumcised, Christ shal profit you nothing. 3. And I testifie againe to euery man circumciding himself, that he is a debtor to doe the whole Law. 4. You are euacuated from Christ, that are justified in the Law: you are fallen from grace. 5. For we in spirit, by faith, expect the hope of iustice. 6. For in Christ I E S V S * neither circumcision auaileth ought, nor prepuce. but * faith that worketh by charitie. 7. You rannewel, who hath hindered you not to obey the truth? 8. The perswasion is not of him that calleth you. * 9. A litle leauē corrupted the whole paste. 10. I haue confidence in you in our Lord, that you wil be of no other mind: but he that troubleth you, shal beare the iudgement, who soeuer he be. 11. And as for me, Brethren, if as yet I preach circumcision, why doe I yet suffer persecution? then is the scandal of the crosse euacuated. 12. I would they were also cut-off that trouble you.

13. For you, Brethren, are called into libertie only make not this * libertie an occasion to the flesh, but by charitie serue one another. 14. * For all the Law is fulfilled in one word: *Thou shalt loue thy neighbour as thy self.* 15. But if you bite and eate one another, take heed you be not consumed one of another. 16. And I say, walke in the spirit, and the lusts of the flesh you shal not accomplish. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: for these are aduersaries one to another. that not what things soeuer * you wil, these you doe. 18. But if you be led by the spirit, you are not vnder the Law.

19. And the workes of the flesh be manifest, which are fornication, uncleannes, impudicitie, lecherie, 20. seruing of Idols, witch-craftes, enmities, contentions, emulations, angers, brawles, dissensions, scetis, 21. enuies, murders, chrieties, conuelliations, and such like. Which I fore-tel you, as I haue fore-told you, that they which doe such things, shal not obtaine the Kingdom of God. 22. But the fruit of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, 23. mildnes, faith, modestie, continencie, chastitie. Against such there is no law. 24. And they that be Christs, haue crucified their flesh with the vices and concupiscences. ¶ 25. b If we liue in the spirit, in the spirit also let vs walke. 26. Let vs not be made desirous of vaine glorie, prouoking one another, enuying one another.

a The Epistle
vpo the 14 Sun-
day after Pen-
tecost.

Here men
thinke (saith S.
Aug. 11m) the
Apostle deni-
eth that we ha-
ue free libertie
of wil: not vn-
derstanding that
this is said to
the, which wil
not hold fast
the grace of
faith receiued,
by which only
they can walke
in the spirit, &
not accomplish
the corrupti-
cence of the
flesh in 15 Gal
c S. Augustin
vieweth hereby
that not only
in the flesh
d in the flesh
b The Epistle
vpo the 14 Sun-
day after Pen-
tecost

Gal. 6;
11.

1. Co. 1;
6.

Leu. 19;
18.

ANNOTATIONS.

C. H A P. V.

6 Faith.) This is the faith working by charitie, which S Paul meaneth els-where when he saith that faith doth iustifie. And note wel that by these termes, Circumcision and Prepuce not available to iustification, it is plaine that in other places he meaneth the workes of Circumcision and Prepuce (that is, of the Jewes and Gentils) without faith, which availe not, but faith working by charitie. as who should say, faith & good workes, not workes without faith.

Againe note here, that if the Protestants who pretend conference of places to be the best or only way to explicare hard speeches of the holy Scriptures, had followed but their own rule, this one text would have interpreted & cleared unto them al other wher-by iustice and Salvation might seeme to be attributed to faith alone the Apostle here so expressly setting downe, the faith which he commendeth so much before, not to be alone, but with charitie not to be idle, nor to be working by Charitie as S Augustin noteth, *de fid. & op. c. 14* Further the good Reader must observe, that whereas the Protestants some of them confesse, that Charitie and good workes be joynted and requisite also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good workes are no part of our iustice or any cause of iustification, but as fruits and effects of faith only, which they say doth al, yea though the other be present. this false glosse also is reprov'd evidently by this place, which teacheth us cleane contrarie to it, that faith hath her whole act, use and operation toward iustice and salvation, of charitie, and not contrariwise without which it cannot have any act meritorious or agreeable to God for our salvation For which cause S Augustin saith, *de 13. co. 1. m. c. 18. Item non facit videri nisi charitas* nothing maketh faith profitable but charitie But the Heretikes answer, that where the Apostle saith, *workes by charitie* he maketh charitie to be the instrument only of faith in wel working, and therefore the inferiour cause at the least But this also is easily refuted by the Apostles plaine testimony, affirming that cha-

Iustification by faith only, disproved by conference of Scriptures.

How the Protestants admit charitie and good workes to iustification.

Charitie is more principal then faith in iustification.

1 Cor 13. *charitie* is the greater vertue, & that if a man had al faith & lacked charitie, he were worth nothing And againe, * that Charitie is the perfection and accomplishment of the Law 1. Tim. 1. (as faith is not, which can not agree to the instrumentall or inferiour cause And therefore when it is said that faith worketh by charitie, it is not as by an instrument, but as the body worketh by the soul, the matter by the forme, without which they have no actentie Wherupon the Schooles call Charitie, the forme or life of faith, that is to say, the force, actentie, and operative qualitie therof, in respect of merit and iustice. Which S. James doth plainly insinuate, when he maketh faith without Charitie, to be as a dead corps without soul or life, and therefore without profitable operation c. 2 v. 26.

How faith worketh by charitie.

13 Libertie an occasion) They abuse the libertie of the Gospell to the advantage of their flesh, that vnder pretence thereof, shake of their obedience to the lawes of man, to the decrees of the Church and Councels, that wil live and beleve as they list, and not be taught by their Superiours, but fornicate with every Sect master that teacheth pleasant & licentious things and al this vnder pretence of spirit, libertie, and freedom of the Gospell Such must learne that al heresies, schismes, and rebellions against the Church & their lawfull Prelates, be counted heer among the workes of the flesh See S. Augustin *de fid. & op. c. 14. 29.*

True libertie; not carnal and fleshly.

CHAP. VI.

If any doe sinne, ife rest that doe the workes of the Holy Ghost, must not therefore take pride in themselves, but rather make humilitie of it, partly by fearing their owne fall, partly by looking strictly to their owne workes. 6. He exhorteth earnestly to good workes, assuring them that they shal reap none other then heere they sow. 11. With his owne hand he winneth, telling them, the true cause why those false Apostles preach Circumcision, to be only to please the Iewes: 17. and a plaine argument that he preacheth it not, to be this, that he is persecuted of the Iewes.

BRETHREN, and if a man be preoccupied in any fault, you that are spiritual, instruct such an one in the spirit of gentlenesse, considering thine owne self, lest thou also be tempted. 2. Beare ye one anothers burdens: and so you shal fulfil the law of Christ. 3. For if any man esteeme himself to be some-thing, whereas he is nothing, he seaueth himself. 4. But let every one prove his owne worke, and so in himself only shal he haue the glorie and not in another. 5. For euery one shal beare his owne burden. 6. And let * him that is catechized in the word, communicate to him that catechizeth him, in al his goods 7. Be not decciued, God is not mocked. 8. For what things a man shal sow, those also shal he reap For he that soweth in his flesh, of the flesh also shal reap corruption. But he that soweth in the spirit, of the spirit shal reap life euertlasting. 9. And * doing good, let vs not faile. For in due time we shal * reap not failing. 10. Therefore whiles we haue time, let vs worke good to al, but * especially to the domesticals of the faith. ¶

11. See with what manner of letters I haue written to you with mine owne hand. 12. Whosoever wil please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the crosse of Christ. 13. For neither they that are circumcised, doe keep the Law: but they wil haue you to be circumcised, that they may glorie in your flesh. 14. ¶ But * God forbid that I should glorie, sauing in the crosse of our Lord IESVS Christ; by whom the world is crucified to me, and I to the world 15. For in Christ IESVS neither Circumcision auaieth ought, nor Prepuce, but * a new creature. 16. And whosoever shal follow this rule, peace vpon them, and mercie, and vpon the Israel of God. 17. From hence-forth let no man be troublesome to me. For I beare the markes of our Lord IESVS in my body. 18. The grace of our Lord IESVS Christ be with your spirit, Brethren. Amen. ¶

* The workes of mercie be the seed of life euertlasting, and the proper cause of mercie, and not faith only. b The Epistle for S. Francis, Octob. 4. c Christ (saith S. Augustine) chose a kind of death, to hang on the Crosse, and to sue or saile the same crosse in the forehead of the faithful, that the Christian may say, God forbid that I should glorie sauing in the crosse of our Lord IESVS CHRIST. Epist. in Euing. Ierall. 43.

1. Cor. 2, 7.

1. Thes. 1, 11.

ANNO-

ANNOTATIONS.

CHAP. VI.

6. *Communicate* The great duty & respect that we ought to have to such as preach or teach us the Cath faith: and not in regard only of their paines taken with us, and wel- deserving of us by their doctrine, but that we may be partakers of their merits, we ought specially to doe good to such, or (as the Apostle speaketh, communicate with them in all our temporal goods, that we may be partakers of their spiritual. See S. Augustin li. 1.

En. 12. quest. 9. 8.

10. *E p r i a l y*) In giving almes, though we may doe wel in helping al that are in need. In almes whom we see, as farre as we can, yet we are more bound to succour Christians, then Jewes or Infidels, and Catholics, then Heretikes. See S. Hieron q. 1 ad Huidibian.

11. *A new creature* Note wel that the Apostle calleth that here a new creature, which Iustice an in- in the last chapter he termed, *faith working by charite*, & (1. Cor. 7, 19.) the *absternation* of the heretique qual- commandments of God. Wherby we may learne that vnder the name of faith, is contained the in vs. the whole reformation of our soules and our new creation in good workes and also that Christian iustice is a very qualitie, condition, & state of vertue and grace resident in vs, Faith with the and not a phantastical apprehension of Christi's iustice only imputed to vs. Lastly, that other vertues the faith which iustificeth, ioyned with the other vertues, is properly the formal cause, & is the formal not the efficient or instrumentall cause of iustification: that is to say, these vertues put to- cause of iustifi- gether, being the effect of God's grace, be our new creature and our iustice in Christ. cation.

G g 2

THE





THE
ARGUMENT OF
THE EPISTLE OF S. PAUL
TO THE EPHESIANS.

OF S. Pauls first coming to Ephesus, and short abode there, we read Act. 18. And immediately Act. 19. of his returning thither according to his promise, what time he abode there three moneths, speaking to the Jewes in the Synagogue. Act. 19. v. 8. and afterward apart from them (because they were obstinate) two yeares in a certaine schoole, so that al that dwelt in Asia, heard the word of our Lord, Jewes and Gentils. Act. 19. v. 10. The whole time himself calleth three yeares, in his exhortation at Miletum to the Clergie of Ephesus Act. 20. v. 31.

¶ Eph. 3. v. 1. & 4.
v. 1. Eph. 6. v.
20.

After al this he writeth this Epistle vnto them from Rome (as it is said) being then prisoner and in chaines: and that as it seemeth, not the first time of his being in bonds there, wherof we read Act. 28. but the second time, wherof we read in the Ecclesiastical Stories afterward: because he saith in this Epistle c. 6. v. 21. Tychicus wil certifie you of al things, whom I haue sent to you. Of whom againe in the 1. to Tim. c. 4. v. 12. he saith: Tychicus I haue sent to Ephesus. And the said 2. Epistle to Timothee (no doubt) was written very litle before his death, for in it thus he saith: I am euen now to be sacrificed, & the time of my resolution is at hand. 2. Tim. 4. 6.

» See Act. 20.
v. 25. 31.

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentils nolesse then the Jewes, and making one blessed Church of both. Wherin his intencion is to moue them to perseuer (for otherwise they should be passing vngrateful) and specially not to be moued with his trouble, who was their Apostle knowing (becke) that it would be a great temptation vnto them, if they should heare soone after, that he were executed. therefore also arming them in the end of the Epistle, as it were in compleate harnesse.

In the other three chapters he exhorteth them to good life, in al points, and al states, as it becometh Christians: and as for al other things that they be most studious to continue in the vntie of the Church, and obedience of the Pastors therof, whom Christ hath giuen to continue and to be our stay against al Heretikes, from his Ascension, euen to the ful building vp of his Church in the end of the world.



THE EPISTLE OF S. PAUL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predestination and temporal vocation, 11. both of the Iewes, 13. and also of the Ephesians being Gentils. 15. For whose excellent faith and charitie he reioycest, and continually prayeth for their increase, that they may see more clearly the greatnes both of the inheritance in heauen, & also of Gods might which helpeth them therunto: 20. an example of whub might they may behold in the supereminent exalting of Christ.



PAUL an Apostle of Iesus Christ by the wil of God: to al the Saints that are at Ephesus, & to the faithful in Christ Iesus. 2. Grace to you and peace from God our Father, and our Lord Iesus Christ.

3. Blessed be God and the Father of our Lord Iesus Christ, which hath blessed vs in al spiritual blessing in

celestialls, in Christ 4. as he chose vs in him before the constitution of the world, that we should be holy and immaculate in his sight in charitie. 5. Who hath predestinated vs vnto the adoption of sonnes, by Iesus Christ, vnto himself; according to the purpose of his wil: 6. vnto the praise of the glorie of his grace, wherein he hath gratified vs in his beloued Sonne. 7. In whom we haue redemption by his blood (the remission of sinnes) according to the riches of his grace. 8. Which hath superabounded in vs in al wisdom and prudence, 9. that he might make known vnto vs the sacrament of his wil, according to his good pleasure, which he purposed in himself, 10. in the dispensation of the fulnes of times, to e persit al things in Christ, that are in heauen and in earth, in him. 11. In whom we also are called by lot. predestinate according to the purpose of him that worketh al things, according to the counsel of his wil. 12. that we may be vnto the praise of his glorie, which before haue hoped in Christ: 13. in whom you also, when you had heard the word of truth (the Gospel of your saluation) in which also beleeuing you were signed with the holy Spirit of promise, 14. which is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.

We learne here that by Gods grace men be holy and immaculate, not only in the sight of men, nor by imputation, but truly and before God. contrarie to the Doctrine of the Calvinistes.

Some referre this to the grace of Baptisme, but to many

learned it see-
meth that the
Apostle ad-
dreseth to the
giving of the
Holy Ghost in
the Sacrament
of Confirmation,
by signing
the baptized
with the signe
of the Croise
& holy Chris-
me. For that
was the vse in
the Apostles
time, as els-
where we haue
proved. An-
not. 118.

Christ is not
ful, whole, and
perfect with-
out the Church
no more then
the head with-
out the body.

Nine orders of
Angels.

As Christ is
King, and yet
men are Kings
also: so Christ
is Head of the
Church, and
yet man may
be Head ther-
of also.

Christ is Head
of his Church
in a farre more
excellent sort,
then any man
can be.

15. Therefore I also hearing your faith that is in our Lord Iesus, and
loue toward al the Saints, 16. cease not to giue thanks for you, making
a memorie of you in my prayers, 17. that God of our Lord Iesus Christ,
the Father of glorie, giue you the spirit of wisdom and of reuelation,
in the knowledge of him, 18. the eyes of your hart illuminated, that you
may know what the hope is of his vocation, and what are the riches of
the glorie of his inheritance in the Saints, 19. and what is the passing
greatnes of his power toward vs that beleue: according to the opera-
tion of the might of his power, 20. which he wrought in Christ, raising
him vp from the dead, and setting him on his right hand in celestials
21. about al Principallitie & Protestate & Power, and Domination, &
euey name that is named not only in this world, but also in that to
come. 22. And he hath * subdued al things vnder his feet: and hath made
him Head ouer al the Church, 23. which is his body, the fulnes of
him, which is filled al in al:

ANNOTATIONS.

CHAP. I.

15. *Al Principallitie*) The Fathers upon this, and other places of the old and new Te-
stament, where they find the orders of holy Angels or Spirits named, agree that there be
nine orders of them. Of which some be here counted and called, as we see in the Epistle
to the Colossians, the order of Hieronymus is specified, which maketh sue to which if we
adde these foure Cherubim, Seraphim, Angels and Archangels, which are commonly
named in holy writ, that there be nine. S. Denys *cal Hier* c. 7. 1. 9. & *Ec Hier* c. 1. S. Athan.
de Communis essent. in fine. Gregor. *Moral.* li. 32. c. 18. Therefore good Reader, make no ac-
count of * Caluins and others fidelitie, which blasphemously blame and condemne
the holy Doctours diligence in this point, of curiositie and impietie. The whole endea-
uour of these Heretikes is, to bring al into doubt, and to corrupt euey Article of our
Religion.

22. *Head*) It maketh a high prooffe among the Protestants, that no man can be Head
of the Church, because it is a calling and dignitie proper to Christ. But in truth by as
good reason there should be no King nor Lord, because *He is King and Lord* neither should
there be Bishop or Pastour, because he is *the Bishop and Pastour of our soules* nor Pontifex,
nor Apostle, for by those titles S. Paul termeth him Heb 3 none should be pillar, founda-
tion, rock, light, or Master of the Church or truth, because Christ is properly al these.
And yet our new Doctours (though they be exceeding seditious and would for the aduan-
tage of their Sect be gladly ridde of Kings and al other Superiours temporal, if they
feared not the sword more then God, and would find as good Scriptures to be delivered
of them, as they now find to discharge themselves of obedience to Popes) yet (I say) they
will not deny, al the former titles and dignities (notwithstanding Christes soueraigne
right in the same) to be given and communicated to the Princes and Magistrates of the
earth both spiritual and temporal. Though Christ in a more diuine, ample, absolute, ex-
cellent, and transcendent sort, haue al these things attributed or appropriated to himself.
So then, though he be the Head of the Church, and the only Head in such soueraigne
and Principall manner, as no earthly man or mere creature euer is or can be, and is ioy-
ned to the Church in a more excellent sort of coniunction, then any King is to his subjects
or Countrey, or any Pope or Prelate to the Church whereof he is Governour, even so farre
that it is called his body Mystical life, motion, spirit, grace issuing downe from him to it
and the members of the same, as from the head to the natural body. Though in this sort
(we say) no man can be Head but Christ, nor the Church be body to any but to Christ;
yet the Pope may be the ministerial Head, that is to say, the chiefe Governour, Pastour,
and Prelate of the same, and may be as Viceroy or Viceroyent in the regiment of that part
which

Pf. 8, 9.

Cal. v. p. 30
the p. 12
10.

Apoc. 19
3 Pet. 23
23.

Hier. ep 121. 8. Cw. 32, 12. which is in earth: as S Hierom called Damasus the Pope, *Summum Sacerdotem the chiefest and highest Priest* and the Apostle saith of this ministerial Head, *The head can not say to the feet, you are not necessarie for me.* For therein also is a great difference between Christ and every mortal Prelate, that (as the Apostle here saith) he is Head of the whole Church, meaning of the triumphant (& of al Angels also, though in another sort) no lesse then of the Church militant. So Peter was not, nor any Pope, nor any man can be. Where you must obserue, that for this soueraigne preeminence of Christ in this case, the Church is not called the body mystical of any Gouvernour, Peter, Paul, or what Prelate or Pope soeuer.

CHAP. II.

He putteth them in mind of their unworkines before they were Christians, that al the praise may be giuen to the grace of God. 11. and of the enmity that was then between the Iew and the Gentil, 15. vntil now that Christ by his Crosse hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of al in his Catholike Church.



AND you when you were dead by your offenses and finnes, 2. wherein sometime you walked according to the course of this world, according to the^e Prince of the power of this a^re, of the spirit that now worketh on the children of diuidence, 3. in whom also we al conuerfed sometime in the desires of our flesh, doing the wil of the flesh and of thoughts, and were by nature the children of wrath as also the rest: 4. but God (which is rich in mercie) for his exceeding charitie wherwith he loued vs, 5. euen when we were dead by finnes, quickned vs together in Christ, (by whose grace you are saued,) 6. and raised vs vp with him, and hath made vs sit with him in the celestials in Christ I E S V S, 7. that he might shew in the worlds succeeding, the abundant riches of his grace, in bountie vpon vs in Christ I E S V S. 8. For by^e grace you are saued through faith (and that not of your selues, for it is the gift of God) 9. not of workes, that no man glorie. 10. For we are his worke, created in Christ I E S V S in good workes, which God hath prepared that we should walke in them.

"It is said, not of workes, as thine, of thy-self being vnto thee, but as those in which God hath made, formed, and created thee. Aug. de gr. & lib. arbit. c. 8. &c.

11. For the which cause be mindful that sometime you were Gentils in the flesh, who were^e called prepuce of that which is called circumcision in the flesh, made with hand: 12. who were at that time without Christ alienated from the conuersation of Israel, and^e strangers of the Testaments, having no hope of the promise, and without God in this world. 13. But now in Christ I E S V S you that sometime were farre off, are made nigh in the blood of Christ. 14. For he is our peace, who hath made both one, and dissolving the middle wal of the partition, the enmities in his flesh: 15. euacuating the law of commandments & in decrees that he may create the two in himself into one new man, making peace, 16. and may reconcile both in one body to God by the crosse, killing the enmities in himself.

The Epistle
for S Thomas
the Apostle,
Decemb. 21.

17. And comming he euangelized peace to you that were farre off, and peace to them that were nigh. 18. For * by him we haue access both in one Spirit to the Father. 19. Now then you are not strangers and forreiners: but you are citizens of the Saints, and the domesticals of God, 20. "built vpon the foundation of the Apostles and Prophets, Iesus Christ himself being the highest corner-stone 21. in whom all building framed together, groweth into an holy Temple in our Lord, 22. in whom you also are built together into an habitation of God in the holy Ghost. **†**

Act. 1, 2.

1 Cor. 12, 13.

ANNOTATIONS

CHAP. II.

Our first iustification of mere grace, & faith the foundation thereof. 9. By grace you are saved through faith,) Our first iustification is of God's grace, and not of our deservings because none of al our actions that were before our iustification, could merit or iustly procure the grace of iustification. Again, he saith, through faith for that faith is the beginning, foundation, and root of al iustification, and the best of al other vertues, without which it is impossible to please God. 20. Built vpon the foundation) Note against the Heretikes that thinke it dishonourable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ yet are said here to be built also vpon the Apostles and Prophets. Why may not the Church then be builded vpon Peter? Acts also.

CHAP. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison 12. wherein the Gentils therefore haue cause to reioyce, rather then to shrink. So he saith, 14 and also praiseth to God (who is Almighty) to confirme them inward man, though the outward be infirmed by persecution.



FOR this cause, I Paul the prisoner of Iesus Christ, for you Gentils: 2. if yet you haue heard the dispensation of the grace of God, which is giuen me toward you. 3. because according to reuelation the sacrament was made knowen to me, as I haue writen before in brieve 4. according as you reading may vnderstand my wisdom in the mysterie of Christ, 5. which vnto other Generations was not knowen to the sonnes of men, as now it is reuealed to his holy Apostles, and Prophets in the Spirit. 6 The Gentils to be coheires and con corporate and comparticipant of his promise in Christ Iesus by the Gospel: 7. wherof I am made a Minister according to the guift of the grace of God, which is giue me according to the operation of his power. 8. To me * the least of al the Saints is giue this grace, amōg the Gentils to euangelize the vnsearcheable riches of Christ, 9 & to illuminate al men what is the dispensation of the sacrament hidden from worlds in God, who

1. Cor. 15, 9.

who created all things: 10. that the manifold wisdom of God, may be notified to the Princes & Potestates in the Celestials by the Church, 11. according to the predefinition of worlds, which he made in Christ Iesus our Lord 12. In whom we have assiance and accesse in confidence by the faith of him. 13. For the which cause I desire that you faint not in my tribulations for you, which is your glorie.

That is, for our before.

The Epistle upon the 14 Sunday after Pentecost. Christ dwelleth in vs by his gifts, and we be iust by those his gifts remaining and resisting vs, & not by Christes proper iustice only, as the Heretikes affirme.

Not faith only must be in vs, but charitie which accom- plisheth all vertues.

14. For this cause I bow my knees to the Father of our Lord Iesus Christ, 15. of whom all paternitie in the Heauens and in earth is named, 16. that he giue you according to the riches of his glorie, power to be fortified by his Spirit in the inner man. 17. Christ to dwell by faith in your harte rooted and founded in charitie, 18. that you may be able to comprehend with all the Saints, what is the breadth, and length, and height and depth, 19. to know also the charitie of Christ, surpassing knowledge, that you may be filled vnto all the fulnes of God. 20. And to him that is able to doe all things more abundantly then we desire or vnderstand, according to the power that worketh in vs: 21. to him be glorie in the Church, and in Christ Iesus, vnto all Generations world without end. Amen.

CHAP. III.

He exhorteth them to keep the vnitie of the Church most carefully with all humilitie, bringing them many motives therunto 7 answering that euen the diuersitie it self of offices is not for diuision, as being the gifts of Christ himself, but to build vp the Church, and to hold all in the vnitie therof; against the subtle circumventions of Heretikes: that vnder Christ the Head, in the Church being the body, every member may prosper. 17. Neither (as touching life) must we liue like the Heathen, but must becom- meth Christians, laying off all our old corrupt manners, & increasing daily in all goodnes.



Therefore prisoner in our Lord, beseech you, that you walke worthy of the vocation in which you are called, 2. with all humilitie and mildnes, with patience, supporting one another in charitie, 3. careful to keep the vnitie of the spirit in the bond of peace 4. One body & one spirit: as you are called in one hope of your vocation.

The Epistle upon the 15 Sunday after Pentecost. And in a Vnite of Matthe againt Schisme.

The Epistle upon Ascension eue. And upon SS Simon and Iudas day.

He meaneth specially of his ascending to Heel.

5. One Lord, "one faith, one Baptisme. 6. "One God and Father of all, which is ouer all, and by all, & in all vs. 7. But to euery one of vs is giuen grace according to the measure of the donation of Christ. 8. For the which he saith: Ascending on high he lead captiue behaue gifts to men (9. And that he ascended, what is it, but because he descended also first into the inferiour parts of the earth? 10. He that descended, the same is also he that is ascended aboue all the Heauens, that he might fill all things.) 11. And he gaue, "some Apostles, & some Prophets, & other some Euangelists & other some Pastours & Doctours, 11. to the consummation of the Saints, vnto the worke of the Ministerie, vnto the edifying of the body of Christ.

13. until

to the
e was
e that is
the eter-
nal pra-
finitie

Re. 16,
2).

Malac.
2. 10.
Ro 11, 4
1. Cor.
12. 11.
Ps. 67.
29.

1. Cor.
12, 12.

13. vntil we meet al into the vnitie of faith and knowledge of the Sonne of God into a perfect man, into the measure of the age of the fulnes of Christ. ¶ 14. that now we be not children wauering, and caried about with euery wind of doctrine in the wickednes of men, in craftines to the circumuention of errour. 15. But doing the truth in charitie, let vs in al things grow in him which is the Head, Christ: 16. of who the whole body being compact and knit together by al iuncture of subministratio, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it-self in charitie.

17. This therfore I say and testifie in our Lord. that now you walke not as also the * Gentils walking in the vanitie of their sense, 18. hauing their vnderstanding obscured with darkenes, alienated from the life of God by the ignorance that is in them, because of the blindnes of their hart, 19. who despairing, * haue giuen vp themselves to impudicitie, vnto the operation of al vncleannes, vnto auarice. 20. But you haue not so learned Christ 21. if yet you haue heard him, & haue been taught in him, (as

the truth is in Iesus) ¶ 22. * Lay you away according to the old conuersatio the old man which is corrupted according to the desires of errour. 23. And be renewed in the spirit of your mind 24. and put on the new man which according to God is created in iustice, and holinesse of the truth. 25. For the which cause laying away lying, * speake ye truth euery one with his neighbour, because we are members one of another.

26. * Be angrie and sinne not. Let not the sunne goe downe vpon your anger. 27. Giue not place to the Diuel. 28. He that stole, let him now not steale: but rather let him labour in working with his hands that which is good, that he may haue whence to giue vnto him that suffereth necessitie. ¶ 29. Al naughtie speech let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. 30. And contristate not the holy Spirit of God: in which you are signed vnto the day of redemption. 31. Let al bitterness and anger, and indignation, and clamour, and blasphemie be taken away from you with al malice. 32. And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you.

The epistle vpo
the 19 Sunday
after Pentecost.
The Apostle
teacheth vs not
to apprehend
Christ's iustice
by faith only,
but to be rene-
wed in our sel-
ues truly, & to
put on vs the
man formed &
created in ius-
tice and holi-
nes of truth By
the which, free
will also is pro-
ued to be in vs,
to worke with
God, or to con-
sent vnto him
in our sanctifi-
cation.

1 Pet. 4;
1. Ro. 1;
21.

Ro. 1, 14;

Colos. 3;
8. Heb.
12, 1.

Zach. 8;
14.
Ps. 4, 5;

ANNOTATIONS.

CHAP. IV.

Vnitie of the
Cat. Church.

¶ One faith.) As rebellion is the bane of civil Common-wealths and Kingdoms, and peace, and concord, the preservation of the same so is Schisme, diuision, and diuersitie of faith or fellowship in the service of God, the calamitie of the Church and peace, vnitie, vniuersitie, the spee al blesting of God therein and in the Church about al Common-wealths, because it is in al points a Monarchie tending euery way to vnitie: But one God, but one Christ but one Church, but one name, one faith, one baptism, one head, one body. Wherof S. Cyprian lib. de vnit. & c. cap. 1. saith thus. One Church the Holy Ghost in the person of our Lord designeth & saith, One is my dove. This vnitie of the Church be that haue the same, doth hee that holdeth the same. He that will stander on I resisteth the Church, he that so saith. Peter churche vpon which the Church was builded doth hee resist the Church. Wherof I offer Ap. S. Paul also in the same Sacrament of vnitie, saying One be ye

& one

Schifone & Co.
Lab. C.

The Heretics
foolish nega-
tive argu-
ment a-
gainst the Pope
answered.

The Pope of-
fice is called
an Apostleship.

Continual suc-
cess here of Bish-
hops, an en-
demic argument
of the true vi-
ble Church.

The Fathers refused Hereticks by the secession of the Bishops of Ro-

He cannot bludge-
nize us away
the meekness
only.

CHAP. V.

He continueth his exhortation to good life, 5. assuring them against al deceiuers, that no committer of mortal sinne shal be saued. considering that for such sinnes it is that the Heathen shal be dammed. 8. & that Christians must rather be the light of al others. 22. Then he commeth in particular and exhorteth husbands and wifes to doe their duty one towards the other, by the example of Christ and his obedient and beloved Spouse the Church.

The Epistle
vpon the 3. Sun-
day in Lent.



BE ye therefore followers of God, as most deare children: 2. and * walke in loue, as Christ also loued vs, and deliuered himself for vs an oblation and host to God in an odour of sweetnes. 3. But * fornication and al vncleannes, or auarice let it not so much as be named among you as it becometh Saints: 4. or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thanks. 5. For vnderstanding know you

See the here-
tical corruptio
of this place in
the Annotatiō
Col. 3. v. 5.

this that no fornicatour, or vncleane, or couetous person (which is the seruice of Idols) hath inheritance in the Kingdom of Christ and of God.

6. Let no man seduce you with vaine words. For, for these things cometh the anger of God vpon the children of diffidence. 7. Become not therefore partakers with them. 8. For you were sometime darknes, but now light in our Lord. Walke as children of the light, (9. for the fruit of the light is in al goodnes, and iustice, and veritie) 10. prouing what is wel pleasing to God: 11. and communicate not with the vnfuitful workes of darknes, but rather reprove them. 12. For the things that are done of the in secret, it is shame euen to speake. 13. But al things that are reprovēd, are manifested by the light. For al that is manifested, is light. 14. For the which cause he saith: *Rise then that sleepest, & arise from the dead: and Christ wil illuminate thee.* 15. See therefore, Brethren, how you walke warily. Not as vnwise, but * as wise: 16. redeeming the time, because the daies are euil. 17. Therefore become not vnwise, but * vnderstanding what is the wil of God. 18. And be not drunke with wine wherein is riotousnes, but be filled with the Spirit, 19. speaking to your selues in Psalmes & hymnes, and spiritual canticles, chanting and singing in your hearts to our Lord: 20. giuing thanks alwaies for al things, in the name of our Lord Iesus Christ to God and the Father. 21. Subiect one to another in the feare of Christ.

The Epistle
vpon the 10.
Sunday after
Pentecost.

The Epistle in
a votive masse,
for marriage.

It is much to
be noted, that
in the first
English Bibles
there is

22. Let * women be subiect to their husbands, as to our Lord: 23. because * the man is the Head of the woman, as Christ is the Head of the Church, Himself, "the Saviour of his body. 24. But as the Church is subiect to Christ, so also the women to their husbands in al things. 25. Husbands, loue your wifes, as Christ also "loued the Church, and deliuered himself for it: 26. that he might sanctifie

10. 13. 34.

Col. 3. 5.

Eccl. 3. 6.

Col. 4. 5.

Rom. 12.

1.

Col. 1.

18.

Tit. 2. 5.

1 Cor. 1. 1.

Gen. 3.

16.

1 Cor. 11.

3.

sanctifie it, cleansing it by the laver of water in the Word, 27. that he might present to himself a glorious CHVRCH, not having spot or wrinkle, or any such thing, but that it may be holy and unspotted. 28. So also men ought to love their wives as their owne bodies. He that loveth his wife, loveth himself. 29. For no man ever hated his owne flesh: but he nourisheth and cherisheth it," as also Christ the CHVRCH: 30. because we be the members of his body, of his flesh, and of his bones. 31. For this cause shall man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh. 32. This is a great Sacrament. But I speake in Christ & in the CHVRCH. 33. Nevertheless you also every one, let each love his wife as himself and let the wife feare her husband. H

not once the name of CHVRCH in all the Bible, but instead thereof, Congregatio. Which is so notorious a corruption, that these lines in the later Bibles correct it for shame, but yet suffer the other to be read and used still. See the Bible printed in the year. 1561.

ANNOTATIONS.

CHAP. V.

21. *Sanctify of his body.*) None hath salvation or benefit by Christ, that is not of his body the Church: and what Church that is, S. Aug. thus expresseth, these words *The Catholike Church only is the body of Christ, whereof he is Head. Out of this body the Holy Ghost quickeneth no man.* And a little after *He that will have the Spirit, let him beware he remaine not out of the CHVRCH. Let him beware he erre not into a sect.* August. epist. 30. ad Bonifacium Comitem in fine.

No salvation out of the Cath Church.

24. *Subiect to Christ*) The CHVRCH is alwaies subiect to Christ, that is, not only under him, but ever obedient to his words and commandement. Which is an evident and innumerable demonstration that she never rebelleth against Christ, never falleth from him by error, Idolatrie, or false worship, as the Hereticks now, and the Donatists of old did teach.

The Church never erreth.

25. *Love the Church*) For Christes singular love of the CHVRCH, for which only & the members thereof he effectually suffered his Passion, and for whose continuall cleansing & purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become without all spot, wrinkle, or blemish. For in this world by reason of the manifold infirmities of sinners her members, she can not be wholly without sinne, but must say alwaies *Domine nonis debita nostra, forgive us our debts.* Aug. li. 1. Retract. c. 11.

Christ's love toward his Church. The Church triumphant without spot and wrinkle.

29. *As Christ the Church*) It is an unspeakable dignity of the CHVRCH, which the Apostle expresseth oftently & here, but specially in this whole passage, to be that creature only for which Christ effectually suffered, to be washed & embred with water & blood issuing out of his holy side, to be nourished with his owne body (for so doth S. Irenaeus expound lib. 5. in princ. 110.) to be his members, "to be so joyne unto him, as the body and members of the same flesh, bone and substance, to the head, to be loved and cherished of him as wife of husband, yet to be his wife and most deare Spouse, taken and formed (as S. Augustine often saith) out of his owne side upon the Crosse, as Eve our first father Adam's spouse was made of his ribbe. In 1st Pet. 2. 6. & in Psal. 137. & Matt. 9. 10. Joan. 6. 50. In respect of which great dignity and excellence, the same holy Father affirmeth the CHVRCH to be the principal creature, and therefore named in the Creed next after the Holy Ghost. And he proueth against the Macedonians the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellence of the Church, to be loved of Christ, and for ever joyne in marriage with him, if the Hereticks of our time had any sense or consideration, they would neither think their contemptible company or congregation to be the glorious Spouse of our Lord, nor teach that the Church may erre, that it may be divorced from her Spouse for Idolatrie, or persequon Hereticks, or other aberrations. Whereupon one of these adversaries would say, that either Christ may forget his

The manifold dignity of the Church.

The Church is the principal creature. The Church can not erre.

Genes. 2. 24. 19. 3.

Aug. 6. 1. de Sym. ad Cath. c. 2.

1. Pet. 2. 5. * Seruants, be obedient to your Lords according to the flesh, with
fear and trembling, in the simplicitie of your hart as to Christ: 6. not
seruing to the eye, as it were pleasing men, but as the seruants of Christ
doing the wil of God from the hart, 7. with a good wil seruing, as to
our Lord and not to men. 8. Knowing that euery one what good soeuer
he shal doe, that shal he receiue of our Lord, whether he be bond, or e God ser.
free. 9. And you Masters, doe the same things to them, i. remitting
threatnings: knowing that both their Lord and yours is in Heauen: and
acceptation of Persons is not with him. ueth no good
e or' e vn-
rewarded.

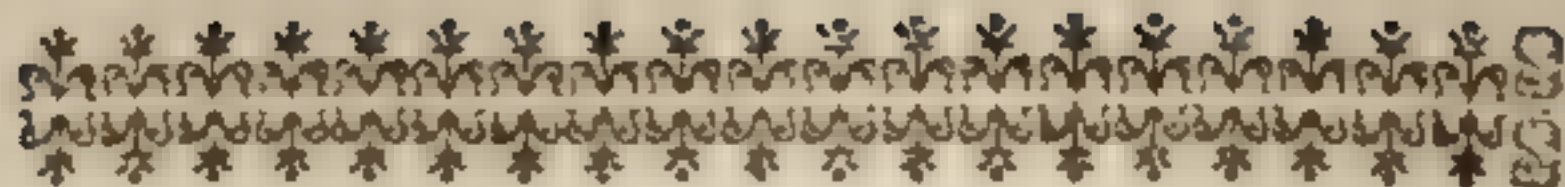
10. Hence-forth, Brethren, be strengthened in our Lord, and in the
might of his power. 11. Put you on the armour of God, that you may
stand against the deceits of the Diuel. 12. For our wrestling is not against
flesh and bloud, but against Princes and Potestates against the * Reckons
of the world of this darknes, against the spirituals of wickednes in the
celestials. 13. Therefore take the armour of God, that you may resist in
the euil day, and stand in al things perfect. 14. Stand therefore hauing
your loines girded in truth, and clothed with the breast-plate of iu-
stice, 15. & hauing your feet shod to the preparation of the Ghospel of
peace: 16. in al things taking the shield of faith, wherewith you may
extinguish al the fire darts of the most wicked one. 17. And take vnto
you the * helmet of saluation and the sword of the spirit (which is the
word of God) 18. in al prayer and supplication praying at al time in
spirit: and in the same watching in al instance and supplication for al
the Saints: 19. and for me, that speach may be giuen me in the opening
of my mouth with confidence, to make known the mystrie of the
Ghospel, 20. for the which I am a Legate in this chaine, so that in it I
may be bold according as I ought, to speake.

21. And that you also may know the things about me, what i doe,
Tychicus my dearest Brother and faithful Minister in our Lord, wil
make you vnderstand al things: 22. whom I haue sent to you for this
same purpose, that you may know the things about vs, and he may
comfort your harts 23. Peace to the Brethren and * charitie with
faith from God the Father, and our Lord Ie s vs Christ. 24. Grace with
al that loue our Lord Ie s vs Christ in incorruption. Amen.

The Epistle
vpon the 21.
Sunday after
Pentecost.

* If man could
not be truly
perfect in
justice in him-
self, how could
he be clothed
with iustice?

S. Augustin
noteth in sum-
me places
vpon this sa-
text, that faith
without cha-
ritie serueth
not to saluati-
on, he. Rom. 8.



THE
ARGUMENT OF
THE EPISTLE OF S. PAUL
TO THE PHILIPPIANS.

NOW S. Paul was called by a vision into Macedonia, we read Act. 16. and how he came to Philippi being the first city thereof, and of his preaching, miracles, and suffering there. And againe Act. 19. Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I have been there, I must see Rome also. Which purpose he executed Act. 20. taking his leave at E. he. m. And being afterwards come into Achaia, he had counsell to returne through Macedonia, and so at length from Philippi he began his navigation toward Hierusalem, and from Hierusalem being carried prisoner to Rome (Act. 28) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension, about 10. yeares after the first.

Eph. 3.

Phil. 1. v. 32.
23. 26.

Phil. 1. v. 23
24. 27.

Phil. 3.

First he comforteth them (as he did the Ephesians also about the same time) against the temptation that they might have in hearing that he were executed. Therefore he first saith: And I will have you know, Brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bands were made manifest in Christ in all the Court &c. secondly he signifieth that he desired to be dissolved and to be with Christ. But yet (as they should be comforted) that he hoped to come againe to them. Whereof notwithstanding that he hath yet no certaintie, he signifieth in saying: I hope to send Timothee vnto you immediately as I shall see the things that concerne me. Thirdly therefore he prepareth them against the worst, saying: I hope to come againe to you: but and if I be immolated, vpon the sacrifice and service of your faith, I reioyce and congratulate with you all, and the self same thing doe you also reioyce and congratulate with me.

Moreover he partly warneth them (as he had done before) of these Iudaical False-Apostles who preached circumcision and Moses law to the Christian Gentiles partly he exhorted them to suffer persecution, to live well, and finally to humble themselves one to another, rather then of any pride to breake the peace & vnitie of the Church.

THE



THE EPISTLE

OF S. PAUL TO THE

PHILIPPIANS.

CHAP. I.

Having signified that he w^ould thank God for their vertue, 9. and also to pray for their increase, 12. he certifieth them (for their confirmation & comfort) what good was come through his trouble at Rome, 24. & that he doubteth not (though he rather desire martyrdom) but to come againe unto them, 27. exhorting them to live as they ought to doe, 28. and namely not to shrink for persecution.



PAUL and Timothee the servants of Iesus Christ, to al the Saints in Christ Iesus that are at Philippi, with the Bishops and Deacons. 1. Grace to you and peace from God our Father, and our Lord Iesus Christ.

3. I give thanks to my God in al memorie of you (4. alwaies in al my prayers for al you, with ioy making petition) 5. for your communicating in the Ghospel of Christ from the first day vntil now. 6. trusting this same thing, that he which hath begun in you a good worke, wil perfit it vnto the day of Christ Iesus. 7. As it is reason for me, thus to thinke for al you, for that I haue you in hart, & in my bands, and in the defense, and the confirmation of the Ghospel, al you to be partakers of my ioy. 8. For God is my witness, how I couer you al in the bowels of Iesus Christ. 9. And this I pray, that your charite may more and more abound in knowledge and in al vnderstanding: 10. that you may approue the better things, that you may be sincere and without offence vnto the day of Christ, 11. replenished with the fruit of iustice by Iesus Christ, vnto the glorie and praise of God. ¶

The Epistle
upon the 22.
Sunday after
Pentecost.

12. And I wil haue you know, Brethren, that the things about me are come to the more furtherance of the Ghospel: 13. so that my bands were made manifest in Christ in al the court, and in al the rest, 14. that many of our Brethren in our Lord, hauing confidence in my bands, were bold more abou^e easily without feare to speake the

word of God 11. Some indeed even for enuie and contention: but some also for good I will preach Christ. 16. Some of charitie . knowing that I am set vnto the defence of the Gospell. 17. And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands. 18. But what? So that by al meanes, whether by occasion, or by truth, Christ be preached: in this also I reioyce, yea & will reioyce. 19. For I know that this shall fall out to me vnto saluation by your prayer and the subministracion of the Spirit of Iesus Christ, 20. according to my expectation & hope, because in nothing shall I be confounded, but in al confidence as alwaies, now also shall Christ be magnified in my body, whether it be by life, or by death. 21. For vnto me, to liue is Christ: and to die is gaine. 22. And if to liue in the flesh, this vnto me be the fruit of the worke, and what I shall choose I know not. 23. And I am straitned of the two: hauing desire to be dissolued & to be with Christ, a thing much more better. 24. But to abide in the flesh, 'necessarie' for you. 25. And trusting this, I know that I shall abide and continue with you al, vnto your furtherance and ioy of the faith. 26. that your gratulation may abound in Christ Iesus in me, by my comming againe to you.

27. Only * conuerse ye worthe of the Gospell of Christ that whether when I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one mind labouring together to the faith of the Gospell. 28. And in nothing be ye terrified of the Aduersaries, which to them is because of perdition: but to you of saluation, & this of God: 29. for to you it is giuen for Christ, not only that you beleue in him, but also that you suffer for him, 30. hauing the same combat like as you haue seen in me, and now 'haue heard' of me.

b. i. d. u. l. e.
A manifest
proafe and
evidence.

* more
necessa-
rie.

Eph. 4.

c. i. x. e.
g. i. s. t. n.
& d. o. s.
b. e. a. r. e.

ANNOTATIONS.

CHAP. I.

Bishops and
Priests alwaies
distinct fun-
ctions.

1. *Bishops and Deacons*) Wicliffe and other Heretikes would prove by this that Priests are not here named, & for that there could not be many Bishops of this one towne, that there is no difference betwixt a Bishop and a Priest, which was the old heresie of Aecius, of which matter, * in other places. For this present it is enough to know that in the Apostles time there were not obserued alwaies proper distinct names of either function, as they were quickly afterward, though they were alwaies diuers degrees & distinct functions. See S. Chrysostom, Oecumenus, Iulianus, and the rest of the *Grammars* upon this part.

* See
Annot.
Tit. 1.
v. 5.

CHAP.

CHAP. II.

He exhorteth them most instantly to keep the vnitie of the Church, and to humilitie themselves for that purpose one to another, 5. by the example of the maruelous humilitie of Christ, 9. specially seeing how maruelously he is now exalted for it. 12. Item to obedience, feare, and persuerance. 17. Insinuating (lest it should afterwards trouble them) that he may be martyred at this time. 19. Timothee he hopeth to send, whom he highly commendeth. 25. as also Epaphroditus, whom he presently sendeth.



If therefore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bowels of commiseration; 2. fulfil my ioy, that you be of one meaning, hauing the same charitie, of one mind, agreeing in one. 3. Nothing by contention, neither by vaine glorie: but in humilitie, * each counting other

better then themselves: 4. * euery one not considering the things that are their owne, but those that are other mens. 5. For this thinke in yourselves, which also in Christ Iesus, 6. who when he was in the forme of God, thought it no robbetrie, himself to be equal to God: 7. but he exinanited himself, taking the forme of a seruant, made into the similitude of men, and in shape found as a man. 8. He * humbled himself, made obedient vnto death: euen the death of the crosse. 9. " For the which thing God also hath exalted him, and hath giuen him a name which is aboue all names: 10. that * in the " name of Iesus euery knee bow of the celestials, terrestrials, and infernals. 11. and euery tongue confesse that our Lord Iesus Christ is in the glorie of God the Father. ¶

12. Therefore, my Dearest, (as you haue alwaies obeyed) not as in the presence of me only, but much more now in my absence, " with feare and trembling worke your saluation. 13. For it is God that " worketh in you both to wil and to accomplish, according to his good wil. 14. And doe ye al things without murmuring and flatterings. 15. that you may be without blame, and the simple children of God, without reprehension in the middes of a crooked and peruerse Generation. Among whom you shine as lights in the world: 16. concerning the word of life * to my glorie in the date of Christ, because I haue not runne in vaine, nor in vaine laboured. 17. But and it I be * immolated, vpon the " sacrifice and seruike of your faith, I reioyce and congratulate with you al. 18. And the self-same thing doe you also reioyce, and congratulate with me.

19. And I hope in our Lord Iesus, to send Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you. 20. For I haue no man so of one mind that with sincere affection is careful for you. 21. For * al like the things that are their owne; not the things that are Iesus Christs. 22. And know ye an experiment of him, that as a sonne the Father, so hath he serued

The Epistle
vpon Palme
Sunday. And
vpon Holy
Rood days
May. 3.

The Epistle
vpon Holy
Rood day
Septemb. 14.
And in a Vo.
true Masse of
the Holy
Crosse

* Such as haue
by their prea-
ching gained
any to Christ,
shal ioy and
glorie therein
exceedingly at
the day of our
Lord.

* Pastours
ought to be so
relous of the
saluation of
their flock,
that with S.

Paul they
should offer
themselves to
death for the
same.

* Many for-
saake their Text

Hh 1

with

where when
they see them
in bands and
prison for
their faith, be-
cause most men
preferre the
word before
Christ's glorie

with me in the Gospell. 23. This man therefore I hope to send vnto you, immediately as I shal see the things that concerne me. 24. And I trust in our Lord that my self also shal come to you quickly. 25. But I haue thought it necessarie to send to you Epaphroditus my brother and coad- iutor and fellow-souldiar, but your Apostle, and minister of my neces- sitie. 26. Because indeed he had a desire toward you al. and was pensive, for that you had heard that he was sicke. 27. For indeed he was sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorrow vpon sorrow. 28. Therefore I sent him the more speedily: that seeing him, you may reioyce againe, and I may be without sorrow. 29. Receiue him therefore with al ioy in our Lord: and such intreat with honour. 30. because for the worke of Christ, he came to the point of death: yealding his life, that he might fulfil that which on your part wanted toward my seruice.

ANNOTATIONS.

CHAP. II.

Caluſt's blit-
plie me againſt
Chriſt's owne
merits.

9. *For the which.*) Caluſt doth ſo abhorre the name of merit in Chriſtian men toward their owne ſaluation, that he wickedly and vnlearnedly denies Chriſt himſelf to haue deſerued or merited any thing for himſelf though theſe words (which he ſhametully witherh from the proper and plaine ſenſe, to ſignifie a ſequel and not a cauſe of his exaltation) and diuers other in holy writ, prove that he merited for himſelf according to al learned mens iudgement. As Apoc. 1. *The Lamb that was ſlaine, is worthe to receiue power and Dominion* And Heb. 2. *We ſee IEſVS for the paſſion of death, crowned with glorie and honour.* See S. Auguſtin vpon theſe words of the Pſalme 109. *propriea exaltabit caput.*

The Prote-
ſtants wil
haue no reue-
rence done at
the name of
IEſVS.

10. *Name of IEſVS.*) By the like wickednes they charge the faithfull people for cap- ping or kneeling when they heare the name of IEſVS. As though they worſhipped not our Lord God therein, but the ſyllables or letters or other material elements wherof the word written or ſpoken conſiſteth, and al this, by ſophiſtication to draw the people from due honour and deuotion toward CHRIST IEſVS, which is Satans diſturb by put- ting ſcruples into poore ſimple mens minds about his Sacraments, his Saints, his Croſſe, his name, his image, & ſuch like, to abolith al true religion out of the world, and to make them plaine Atheiſts. But the Church knoweth Satans cogitations, and therefore by the Scriptures and reaſon, warranteth and teacheth al her children to doe reuerence when ſo-euer IEſVS is named. Becauſe Catholikes doe not honour theſe things nor count them holy, for their matter, colour, ſound, and ſyllables, but for the reſpect and relation they haue to our Saviour, bringing vs to the remembrance and apprehenſion of Chriſt, by ſight, hearing, or uſe of the ſame ſignes els why make we not reuerence at the name of Ieſus the ſonne of Sirach, as wel as of IEſVS CHRIST? And it is a pitiful caſe to ſee theſe prophane ſubſtitutes of Heretikes to take place in religion, which were ridiculous in al other trade of life. When we heare our Prince or General named, we may with- out theſe ſcruples doe obeiſſance, but toward Chriſt it muſt be ſuperſtitious.

How Catho-
likes honour
the name of
IEſVS, and
other things
pertaining to
him.

Vaine ſcience
of ſaluation

11. *With feare and trembling.*) Againſt the vaine preſumption of Heretikes that make men ſcience of their predeſtination and ſaluation, he willet the Philippians to worke their ſaluation with feare and trembling, according to that other Scripture, *beſſed is the man that alwaies is fearful* Pro. 10. 28. 14.

S. Auguſtin
anſwereth the
objection
againſt free-

12. *Worketh in you.*) Of this the ſame S. Auguſtin ſaith. *Not becauſe the Apoſtle ſaith, it is God that worketh in you both to wil and worke, muſt we thinke be taketh away our free wil. For if I were ſo, then would he not ſo long before haue cauſed them to worke their owne ſaluation with feare*

fear and trembling For when they be commanded to worke, their free-will is called upon: but, with trembling and feare, is adled, lest by attributing their worke-working to themselves, they might be proud of their good deeds as though they were of themselves. August. de gratia & lib arbit. c. 9.

17. The Sacrifice.) The obedience of faith and Martyrdom be so acceptable after to Martyrdom; God, when they be voluntarily referred to his honour, that by a metaphore they be called Sacrifice & pleasant Hosts to God.

CHAP. III.

He warneth them of the False-Apostles, 4. shewing that himself had much more to brag of in Iudaisme then they: but that he maketh price of nothing but only of Christ, and of Christian iustice, and of suffering with him (12. wherein yet he acknowledgeth his imperfection) 17. exhorting them to beare Christes Crosse with him, and not to imitate those belly-Gods.



ROM Hence-foorth, my Brethren, reioyce in our Lord. To write the same things vnto you, to me surely it is not tedious, and to you it is necessarie. 2. See the dogs, see the euil workers, see the concision. 3. For we are the concision, which in spirit serue God: and we glorie in Christ Iesus, and not hauing confidence in the flesh, 4. albeit I also haue confidence in the flesh. If any other man seeine to haue confidence in the flesh, I more, 5. circumcised the eight day of the stocke of Israel, of the tribe of Benjamin,* an Hebrew of Hebrewes: * according to the Law, a Pharisee: 6. according to emulation, persecuting the Church of God according to the iustice that is in the Law, conuersing without blame. 7. But the things that were gaires to me, those haue I esteemed for Christ, detriments. 8. Yea but I esteeme all things to be detriment for the passing knowledge of Iesus Christ my Lord: for whom I haue made all things as detriment, and doe esteeme them as dung, that I may gaue Christ. 9. and may be found in him not hauing my iustice which is of the Law, but that which is of the faith of Christ, which is of God, iustice in faith: 10. to know him, and the vertue of his resurrection, and the societie of his passions, configured to his death, 11. if by any meanes I may come to the resurrection which is from the dead. 12. Not that now I haue receiued, or now am perfect: but I pursue, if I may comprehend, wherein I am also comprehended of Christ Iesus. 13. Brethren. I doe not account that I haue comprehended. Yet one thing forgetting the things that are behind, but stretching forth my self to those that are before, 14. I pursue to the marke, to the prize of the supernal vocation of God in Christ Iesus. 15. Let vs therefore as many as are perfect, be thus minded: and if you be any other wise minded, thus also God hath revealed to you. 16. Nevertheless wherunto we are come, that we be of the same mind, let vs continue in the same rule.

17. Be followers of me, Brethren, & obserue them that walke so as you haue our forme. 18. I or many walke whom often I told you of

e By allusion of words, he calleth the carnal Christians Iewes that yet boasted in the circumcision of the flesh, contemning; & himself & the rest that circuncised their hart and senses spiritually, the true circumcision. S. Chrys. Theophylast.

a The Epistle for S. Paul the Eremit and for a Confessor that is not a Bishop

b If S. Paul ceased not to labour still, as though he were not sure to come to the marke without continual endeavour, what security may we poore sinners haue of Heretikes periuasion & promises of security and saluation by only faith?

c The Epistle upon the 12. Sunday after Pentecost And for S. Clement, Novemb. 23.

It is a goodly thing when the Pallour

may say to
his flocke
Neither is it
any derogation
to Christ, that
the people
should imi-
tate their Apo-
stles life & do-
ctrine, & other
holy men, S.
Augustin, S.
Benedict, S. Do-
minicke, S. Fran-
cis.

(and now weeping also I tell you) the enemies of the crosse of Christ:
19. Whose end is destruction, whose God, is the belly: and their glorie
in their confusion, which mind worldly things. 20. But our conversa-
tion is in Heaven: whence also we expect the Saviour, our Lord Iesus
Christ, 21. who wil reforme the body of our humilitie, configured to the
body of his glorie, according to the operation whereby also he is able
to subdue all things to himself.

ANNOTATIONS

CHAP. III.

The objection
against inhe-
rent iustice,
answered.

9. *My mistake*) Divers Lutherans in their translations doe shamefully mangle this sen-
tence by transposing the words, and false pointing of the parts thereof, to make it haue
this sense, That the Apostle would haue no iustice of his owne, but only that iustice
which is in Christ. Which is a false and heretical sense of the words, and not meant by
S. Paul who calleth that a man's owne iustice, which he challengeth by the works of
the Law or nature without the grace of Christ: and that God's iustice (as S. Augustine
expounleth his place) not which is in God, or by which God is iust, but that which is
in man from God and by his gift to, *cont. a. p. Pelag. 7 de Sp. & Inc. 9.*

Double per-
fection here,
and in the life
to come.

12. *Not that now*) No man in this life can attaine the absolute perfectnes either of iustice
or of that knowledge which shal be in heauen: but yet there is also a vother perfectnes,
such as according to this state a man may reach vnto, which in respect of the perfection
in glorie, is small, but in respect of other lesse degrees of man's iustice and knowledge
in this life, may be called perfectnes. And in this sense the Apostle in the next sentence
calleth himself and others perfect, though in respect of the absolute perfectnes in Hea-
uen, he saith here, he is not yet perfect nor hath yet attained therunto.

The heretikes
foolish defense
of their dis-
ensions and
divisions a-
mong them-
selves.

15. *Otherwise minded*) When Catholike men now a-dates charge Heretikes with their
horrible divisions, dissensions, combyes, contentions, and diuersities among themselves,
as the Catholikes of al other Ages did challenge then Adversaries most trucely and iustly
for the same, (both because where the Spirit of God is not, nor any order or obedience
to Superiours, there can be no peace nor vnitie, and specially for that it is, as S. Augustine
saith (*de agone Christi* c. 29.) the iust iudgement of Gods, that they which seek nothing
else but to diuider the Church of Christ, inould themselves be miserably diuided among
themselves) therefore (I say) when men charge the Protestants with these things, they
fly for their defence to this, that the old Fathers were not al of one iudgement in euery
point in religion: that S. Cyprian stood against others, that S. Aug. and S. Hier. wrote ear-
nestly in a certaine matter one against another, that our Dominicans and Franciscans,
our Thomists & Scotists be not al of one opinion in diuers matters, and therefore divisions

The difference
between the
disagreeing of
ancient Fa-
thers or other
Catholikes,
and the Here-
tikes dissensions
among them-
selves.

and contentions should not be so prejudicial to the Zuinglians and Lutherans, as men
make it. Thus they defend themselves but ridiculously and against the rule of S. Paul
here, acknowledging that in this imperfection of mens science in this life, every one can
not be free from all error, or thinke the same that another thinketh: wherupon may
rise differences of vnderstanding, opinion, and iudgement, in certaine hard matters
which God hath not revealed or the Church determined, and therefore that such diuer-
sities is tolerable and agreeable to our humane condition and the state of the way
that we be in: a waies provided, that the controwersie be such and in such things, as be
not against the setten rule of faith, as he here speaketh, & such as breake not mutual
societie, fellowship, & communion in prayer, seruice, Sacraments, and other offices of
life and religion. For such divisions and differences come neuer but of schisme or He-
resie, and such are among the Heretikes, not only in respect of vs Catholikes, but among
themselves: as they know that be acquainted with the writings of Luther against
Zwinglius, or with phylas against Calu, or the Puritans against the Protestants, not
only charging one another with Heresie, Idolatrie, Superstition, and other such, but
also

Magde-
burg
cent. 1. li.
2 c. 4.
pag. 112

also condemning each others ceremonies or manner of administrations, til it come to excommunication, and banishment, yea sometimes banning one of another. Thus did not S. Cyprian, S. Augustin, S. Hierom, the Dominicans, Franciscans, Thomists, Scotists, who al agree in one rule of faith, al of one communion, al most deare one to another in the same, al (thanks be to God) come to one holy Masse & receive the same Sacraments, and obey one Head throughout al the world. S. Augustin li. 2. de Bapt. c. 3. shal make vp this matter with this notable sentence. We are men (saith he) and therefore to thinke somewhat otherwise then the thing is, is an humane variation. But by louing our owne sentence too much, A notable or by envying one better, to proceed unto the sacrilege of dividing the mutual societie, and of making place of S. schisme, or heresie, is diuinish presumption in nothing to haue other opinion then the truth is, that is Augustin. Angelical perfection. And a litle after. If you be any otherwise minded, that God wil reueale. but to them only (saith he) that walke in the way of peace, and that stay aside into no diuision or separation. Which saying would God al our deare Countre-men would marke, and come into the Church, where only, God reuealeth truth.

CHAP. IIII.

He exhorteth them to persuerance, and certaine by name to trinitie, 3. to modestie, 6 to peace without solicitude or careful anxietie, 8. to al that good is, 9. to such things as they see in himself 10. That he reioyced in their contribution, not for his owne need, but for their merit.

HERFORE, my dearest Brethren and most desired, my joy and my crowne: so stand in our Lord, my dearest. 1. 'Euchodia' I desire and Syntyche I beseech to be of one mind in our Lord. 3. Yea and I beseech thee my sincere Companion, help those women that haue laboured with me in the Gospell with Clement, and the rest my Coadiutors, whose names are in the booke of life. 4. Reioyce in our Lord alwaies; againe I say reioyce. 5. Let your modestie be knowne to al men. Our Lord is nigh. 6. Be nothing careful: but in euery thing by prayer & supplication with thanks-giving let your petitions be knowne with God. 7. And the peace of God which passeth al vnderstanding, keep your hearts and intelligences in Christ Iesus.

8. For the rest, Brethren, what things soeuer be true, whatsoeuer honest, whatsoeuer iust, whatsoeuer holy, whatsoeuer aimable, whatsoeuer of good fame, if there be any vertue, if any praise or discipline, these things thinke vpon. 9. Which you haue both learned, and receiued, and heard, & seen in me; these things doe ye, and the God of peace shal be with you. 10. And I reioyced in our Lord exceedingly, that once at the length you haue resumed me to care for me, as you did also care: but you were occupied. 11. I speake not as if were for penurie. For I haue learned, to be content with the things that I haue. 12. I know both to be brought low, I know also to abound. (euery-where, and in al things I am instructed) both to be full, & to be hungrie, both to abound, and to suffer penurie. 13. I can al things in him that strengtheth me. 14. Nevertheless you haue done wel, communicating to my tribulation.

This Clement was afterward the 4. Pope of Rome from S. Peter, as S. Hierom writeth, according to the comon supputation.

The Epistle vpon the 3. Sunday in Aduent.

This refreshing is the returning of their old liberty, which for a time had been slacke & dead. S. Chrys.

He counteth
it not a shame
to be called
a free
guiltless
people
unto
them
their
Pastours
or
Preachers,
but
a certain
natural
travelling
as it were,
and enter-
change, the
one giving
for the other,
the other
receiving,
temporal things
for the same.

15. And you also know, ô Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated unto me in the account of guilt and receipt, but you only: 16. For unto Thessalonica also, once and twice you sent to my use. 17. Not that I seek the guilt, but I seek the fruit abounding in your account. 18. But I have all things, and abound: I was filled after I received of Epaphroditus the things that you sent, an odour of sweetness, an acceptable Host, pleasing God. 19. And my God supply all your lack according to his riches in glory, in Christ Jesus. 20. And to God & our Father be glory world without end. Amen.

21. Salute ye every Saint in Christ Jesus. 22. The Brethren that are with me, salute you. All the Saints salute you: but especially they that are of Caesar's house. 23. The grace of our Lord Jesus Christ be with your spirit. Amen.

ANNOTATIONS.

CHAP. III.

The reward of
Preachers.

1. *My joy.* He calleth them his joy and crown, for that he expected the crowne of everlasting life as a reward of his labours towards them. Wherby we may learne also, that besides that eternal glory which shall be in the vision and fruition of God, there is other manifold felicity incident in respect of creatures.

Suspicious
translation.

1. *Sincere companion.* The English Bibles with one consent interpret the Greek words, *fidelis yoke-fellow*, perhaps to signify (as some would have it) that the Apostle here speaketh to his wife but they must understand that their Masters Caluin & Beza mislike that exposition, and * all the Greek Fathers almost much more reject it and it is against S. Paul's owne words speaking to the unmarried, that it is good for them to remaine so, even as himself did. 1 Cor. 7, 8. Wherby it is evident he had no wife, and therefore meaneth here some other his coadjutor & fellow-labourer in the Gospel.

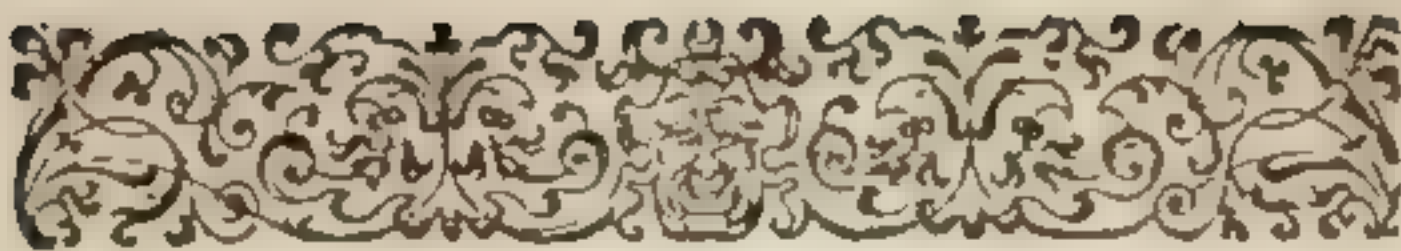
S. Paul had
no wife.

Almes given
religiously.

18. *Acceptable.* How acceptable almes are before God, we see here namely when it is given for religion to devout persons for a recompense of spiritual benefits. For so it participeth on the condition of an oblation or Sacrifice offered to God, and is most acceptable and sweet in his sight.

S. Chrys.
Thimo-
dore,
Oecum.
Thimo-
phys.





T H E
A R G V M E N T O F
T H E E P I S T L E O F S. P A V L
T O T H E C O L O S S I A N S.

THIS Epistle to the Colossians is not only in sense, but almost in words also, al one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus. c. 4 v. 7. And in it he maketh like mention of his bands and sufferings. c. 1 v. 24. and c. 4 v. 3. 18. And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had never been, as he signifieth c. 2 v. 1. Therefore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them that to be the truth, which their Apostle Epaphras had taught them, but namely he giveth them warning both of the Iudaical False-apostles, who sought to corrupt the with some ceremonies of Moyses law, & also of the Platonike Philosophers, who rejected Christ (who named the Head of the Church and the Mediator to bring us to God) and instead of him, brought in certaine Angels as more excellent then he, whom they termed, Minores Dei, teaching the people to sacrifice unto them (calling that, humilitie) that they might bring them to the great God. With which falsehood the heresie of Simon Magus a long time deceived many, as we read in Epiphani. hær. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the Head of the Church, the principal in all respects: that he is the Redeemer, Mediator, and pacifier between God and men, and therefore by him we must goe to God, so that whether we pray our selves, or desire any other in earth or in Heauen to pray for us, all must be done (as the Cath. Church in every Collect doth, Per Christum Dominum nostrum, that is, through Christ our Lord. or, per Do. nostrum Iesum Christum filium tuum, qui tecum vivit & regnat, &c. Wherely the Church professeth continually against such seductions, both the Mediatorship, and the Godhead of Christ.



THE EPISTLE OF S. PAUL TO THE COLOSSIANS.

CHAP. I.

He sheweth
that the Church and Christ's Gospel
should duly
grow and be
spread at length
through the
whole world.

Which cannot
stand with the
heretikes opi-
nion of the de-
cayle of so
quickly after
Christes time,
nor agree by a-
ny meanes to
their obscene
Conuenticles.
See S. Aug. Ser-
m. 80. in fine.
b The Epistle
vpon the 24.
Sunday after
Pentecost.
c So S. Ambr.
& the Gr. Do-
ctors, or thus
writeth Paul
God, &c.
e Many things
rejoice, and
diuers things
acceptable to
God beside
faith.

We are not
only of accep-

saying, that he thanketh God for their excellent faith and charitie, and continually
practise for their encrease, he doeth withal giue witness to the preaching of their Apo-
stle Epaphras, and extollet the grace of God in bringing them to Christ, who is the se-
cond of peace maker by his blood. This is the Gospel not of Epaphras alone, but
of the vniuersal Church, and of Paul himself who also suffereth for it.



PAUL an Apostle of Iesus Christ by the wil of God,
and Brother Timothee: 2. to them that are at Colossa
Saints and faithful Brethren in Christ Iesus.

3. Grace to you and peace from God our Father and
our Lord Iesus Christ.

We giue thanks to God and the Father of our Lord
Iesus Christ alwaies for you, praying: 4. hearing your faith in Christ
Iesus, and the loue which you haue toward al the Saints, 5. for the
hope that is laid vp for you in Heauen, which you haue heard in the
word of the truth of the Gospel, 6. that is come to you, as also in the
whole world it is, and fructifieth, and groweth, euen as in you since that
day that you heard and knew the grace of God in truth, 7. as you lear-
ned of Epaphras our dearest fellow-seruant, who is a faithful Minister of
Iesus Christ for you, 8. who also hath manifested to vs your loue in
spirit. 9. Therefore we also from the day that we heard it, cease not
praying for you and desiring, that you may be filled with the know-
ledge of his wil, in al wisdom, and spiritual vnderstanding: 10. that
you may walke worthy of God, in al things pleasing: Fruityng in e-
al good worke, & increasing in the knowledge of God. 11. in al power
strengthened according to the might of his glorie, in al patience, and lon-
ganimitie with ioy 12. giuing thanks to God and the Father, who hath
made vs worthy vnto the part of the lot of the Saints in the light: 13.
Who hath deliuered vs from the power of darkenes, and hath translated
vs into the Kingdom of the Sonne of his loue, 14. in whom we haue re-
demption

c. 2. 12.
7. 2. 12.

Heb. 1. 3. redemption, the remission of finnes: **15.** who is the * Image of the in-
 visible God, the first-borne of al creature: **16.** because * in him were
 created al things in Heauen, and in earth, visible, and invisible, whether
 Thrones or Dominations, or Principalities, or Potestates: al by him &
 in him were created: **17.** and he is before al, and al consist in him. **18.**
 And he is the Head of the body, the CHURCH, who is the beginning,
 first-borne of the dead: that he may be in al things holding the primacie.
19. because in him it hath wel pleased, al fulnes to inhabit: **20.** and by
 him to reconcile al things vnto himself, pacifying by the blood of his
 crosse, whether the things in earth, or the things that are in Heauen. **21.**
 And you, whereas you were sometime alienated and enemies in sense, in
 euil workes: **22.** yet now he hath reconciled in the body of his flesh by
 death, to present you holy & immaculate, and blameles before him. **23.**
 if yet ye continue in the faith, grounded and stable, and vnmoueable
 from the hope of the Gospel which you haue heard, which is preached
 among al creatures that are vnder Heauen, wherof I Paul am made a Mi-
 nister. **24.** Who now reioyce in suffering for you, and doe accomplish
 those things that want of the passions of Christ, in my flesh for his body
 which is the CHURCH: **25.** wherof I am made a Minister according to
 the dispensation of God, which is given me toward you, that I may ful-
 fill the word of God, **26.** the mysterie that hath been hidden from worlds
 and Generations, but now is manifested to his Saints, **27.** to whom
 God would make known the riches of the glorie of this Sacrament in
 the Gentiles, which is Christ, in you the hope of glorie, **28.** whom we
 preach, admonishing euery man, and teaching euery man in al wisdom,
 that we may present euery man perfect in Christ IESVS. **29.** Wherin
 also I labour striving according to his operation which he worketh in
 me in power.

ANNOTATIONS.

CHAP. I.

24. Doe accomplish that wanteth) As Christ the Head and his body make one person my-
 stical & one ful Christ, the Church being therefore his plenitude, image, or complement
 Ephes 1 to the passions of the Head and the afflictions of the body & members in the one
 complete masse of passions. With such difference for v. that, between the one fore and
 the other, as the preeminence of the Head (and specially such a Head) aboue the body,
 requireth and giueth. And not only those passions which he suffered in himself, which
 were fully ended in his death, & were in themselves fully sufficient for the redemption
 of the world & remission of al finnes, but al those which his body and members suffer, are
 his also, and of him they receive the consolation, qualitie, and force to be meritorious
 and satisfactorie. For though there be no insufficiency in the actions or passions of
 Christ the Head, yet as we need it, wil, and iustice requireth and ordaineth, * that his
 body and members should be fellowes of his passions, as they looke to be fellowes of his
 glorie: that so suffering with him & by his exa^mple, they may applie to the felues and others
 the general meritorie of Christes merits and satisfaction, as it is technically so applied
 to vs by Sacraments, Sacrifice, and other waies as to the one fore being no more inuision to
 the felues.

There is no
 want in Chri-
 stes passions
 which he suf-
 fered in himself
 as Head but
 there is want
 to those passio-
 ns of Christ which
 he daily suffer-
 eth in his bo-
 dy the Church
 & the members
 thereof.

Not Christ's
merits are ap-
plied to vs, wth
that any in-
debt to his death

The workes
of one may sa-
tisfie for ano-
ther.

The ground of
Indulgences or
pardons.

Christes death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence of Christes passion take away the value of al good deeds. Here-upon it is praine now, that this accomplishment of the wants of Christes Passions, which the Apostle and other Saints make vp in their flesh, is not meant but of the penal & satisfac-torie workes of Christ in his members, euey good man adding continually (and spe-cially Martyrs) some what to accomplish the full measure therof: and these be the plen-itude of his passions and satisfactions, as the Church is the plenitude of his per-son: and therefore these also through the communion of Saints & the societie that is not only between the Head & the body, but also between one member & another are not only satisfactorie and many waies profitable for the sufferers themselves, but also for other their fellow-members in Christ. For though one member can not merit for another pro- perly, yet may one beare the burden and discharge the debt of another, both by the Law of God and nature. And it was a ridiculous Heresie of Wicleffe to deny the same. Yea (as we see here) the passions of Saints are alwaies suffered for the common good of the whole body, and sometimes withal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle dyeth in his passions for the Colossi- ans, in another place his afflictions be for the saluation of the Corinthians, sometimes he wisheth to be *Anathema*, that is according to Origens exposition, in *1. Cor. 13. 8. & 24.* a Sacrifice for the Iewes, and he often speaketh of his death as of a libation, host, or offer- ring, as the Fathers doe of al Martyrs passions. Al which dedicated & sanctified in Chri- stes blood and Sacrifice, make the plenitude of his Passion, and haue a forcible Erie, in- tercession, & satisfaction for the Church & the particular necessities therof. In which, as some doe abound in good workes & satisfactions (as S. Paul, who reaneth vp his af- flictions and glorieth in them *1. Cor. 15.* and Iob, who auoucheth that his penitences hatte surmounted his sinnes, and our Ladie much more, who neuer sinned, and yet suffered so great dolours) so other some doe want, and are to be helpe by the abondance of their fellow-members.

Wherfore this course of spiritual offices and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence, wherof is treated be- fore out of S. Cyprian (See the Annotations *1. Cor. 13. 10.*) and of a indulgences or par- dons, which the Church daily dispenseth with great iustice and mercie, by their hands in- who Christ hath put the word of our redemption, to whom he hath committed the keys to keep and vse, his sheep to feed, his mysteries and al his goods to dispense, his power to bind and loose, his communion to receiue and retein, and the stewardship of his familie to give euey one their meat and sustenance in due season.

1 Cor. 13.

11.

Ro. 9, 11.

Phil. 3.

1 Tim. 4.

Iob 6.

CHAP. II.

It is careful for them though be were neuer with them that they rest in the wonderful wisdom which is in Christian religion, and be not carried away either with Philoso- phy, to leave Christ and to sacrifice to Angels, or with Iudaisme, to retein any cere- monies of Moyses law.

Heretikes doe
most common-
ly deceiue the
people with e-
loquence name-
ly such as haue
it by the gift
of nature, as
the Heretikes
of al Ages haue,
& highly af-
fectious per-
sons, which draw
the vulgar sort
to many



OR I wil haue you know, Brethren, what manner of care I haue for you and for them that are at Laodicea, and who- soeuer haue not seen my face in the flesh: 2. that their hearts may be comforted, instructed in charitie, and vnto al the riches of the fulnes of vnderstanding, vnto the knowledge of the mystrie of God the Father of Christ Iesus, 3. in whom be al the treasures of wisdom and knowledge hid. 4. But this I say that no man deceiue you in loquies of words, I for althogh I be able it in body, yet in Spirit I am with you, reioycing, as seeing your order, and the con- stancie of that your faith which is in Christ. 6. Therefore as you haue re- ceived

ceived Jesus Christ our Lord, walke in him, 7. rooted and built in him and confirmed in the faith, as also you have learned, abounding in him in thanks-giving.

all remene of their tongue. Nothing (saith S Hieron, ep. 1. ad Nepotian, is so easie as with volubilitie of tongue to deceine the unlearned multitude, which whatsoever it understandeth not. doth the more admire & wonder at the same. The A. velle here calleth it, π. δ. μο. as for persuasive speech. b. I have, wilful or self-willed in voluntarie religio for that is, δε. α. ι. τ. ε. δ. ε. α. η. ο. of cometh the word following in δε. α. ι. τ. ε. δ. ε. α. η. ο. Superstition is; δε. α. ι. τ. ε. δ. ε. α. η. ο. c. i. n. e. x. e. m. p. l. a. r. i. u. m. That is taking from instruction of spiritual life & nourishment by grace from Christ the head.

8. Beware lest any man deceine you by Philosophie, & vaine fallacie, according to the tradition of men, according to the elements of the world, and not according to Christ. 9. For in him dwelleth al the fullnesse of the Godhead corporally: 10. and you are in him replenished, who is the Head in al principallitie and power: 11. in whom al you are circūcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcisiō of Christ, 12. buried with him in Baptisme, in whom also you are risen againe by the faith of the operation of God, who raised him vp from the dead. 13. And you when you were dead in the offenses and the prepuce of your flesh, did he quicken together with him, pardoning you al offenses, 14. wiping out the hand-writing of decree that was against vs, which was contrarie to vs. And the same he hath taken out of the way, fastning it to the crosse: 15. and spoiling the Principallities & Potestates, & hath lead them confidently in open shew, triumphing them in himself. 16. Let no man therefore iudge you in meat or in drinke, or in part of a festiual day, or of the New-moon, or of Sabboth: 17. which are a shadow of things to come, but the body Christs.

18. Let no man seduce you, willing in the humilitie and religion of Angels, walking in the things which he hath not seen, in vaine puffed vp by the sense of his flesh, 19. and not holding the Head, wherof the whole body by ioyns and bands being cserued and compacted, groweth to the increase of God. 20. If then you be dead with Christ, from the elements of this world, why doe you yet decree as living in the world? 21. Touch not, tast not, handle not: 22. which things are al vnto destruction by the very use, according to the precepts and doctrines of men. 23. Which are indeed having a shew of wisdom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

ANNOTATIONS

CHAP. II.

8. By Philosophie, Philosophie and al humane science, so long as they be subiect and obedient to Christ: as they be in the Schooles of Christian Catholike men: be not forbidden, but are greatly commended and be very profitable in the Court of God. Other-where where secular learning is made the rule of religion and commandment saith, there is pernicie and the cause of al ueritie & inuidie. For the which, S Hieron & before him Tertullian Philosophers, the Patristes of Hieron, & declare that al the old heresies rose only by too much admiring of profane Philosophie. Hieron ad Celsiph. cont Pelag. 1. Tertull. de pres. & c. 1. Hieron. c. c. 1. c. 1. c. 1. And so doe these new Sects no doubt in many things. For other arguments haue they none against the presence of Christ in the 1. Sacrament: but these Philosophers as they borrow of Aristotle & his like, concerning quantitie, accidents, late position, dimensions, figures, light, heat, and other straits of reason, to which they bring the 1. Sacrament, to lessen it.

Philosophie & other humane sciences how profitable or hurtful to the Church of God. The Protestants these Philosophers

Schoole learning.

Scriptures abused by the Protestants against Christian fasting, and holy-days.

S. Pauls place concerning religion of Angels, explicated and that the Protestants wickedly abuse it against the due honour & invocation the Angels.

mysteries. Al Philosophical arguments therefore against any article of our faith be here condemned as deceitful, and are called also here, *the tradition of men*, and *the element of the world*. The better to resist which fallacies and traditions of Heathen men, the Schoole learning is necessarie, which keepeth Philosophie in awe and order of faith, and vseth the same to withstand the Philosophical and sophistical deceits of the Heretikes and Heathen. So the great Philosophers S. Denys, S. Augustin, Clemens Alexandrinus, Iustin, Lactantius and the rest, vset the same to the great honour of God and benefit of the Church. So came S. Cyprian, S. Ambrose, S. Hierom, and the Greek Fathers, furnished with al secular learning vnto the studie of Diuinitie, whereof see S. Hierom. ep. 14. ad Magnam Dorotheum

16. *Inmate.*) The Protestants wilfully or ignorantly applie al these kinds of forbearing meats, to the Christian fasts, but it is by the circumstance of the text plaine (as S. Augustin also teacheth) that the Iudaical obseruation and distinction of certaine cleane and vncleane meats is forbidden to the Colossians, who were in danger to be seduced by certaine Iewes, vnder pretence of holines to keep the Law touching meats & festiuities & other like, which the Apostle sheweth were only shadowes of things to come which things are come, & therefore the said shadowes to cease. Where he nameth the Sabbath & feasts of the new monne, that no mā need to doubt but that he speaketh only of the Iewish daies & kinds of fasts and feasts, and not of Christian holidays or fasting daies at al.

18. *Religion of Angels.*) By the like false application of this text as of the other before, the Heretikes abuse it against the invocation or honour of Angels vset in the Catholike Church, where the Apostle noteth the wicked doctrine of Simon Magus & others (See S. Chrys. ho 7. in *hunc locum*, and *Epiph. li. 1. c. 11.*) who taught, Angels to be our Mediatours and not Christ, *non tenens Caput, non habens the Head*, as the Apostle speaketh, & prescribed Sacrifices to be offered vnto them, meaning indifferently as wel the il Angels as the good. Which doctrine the said Heretike had of Plato, who taught, that spirits which he calleth *dæmones* were to be honoured as Mediatours next to God. Against which S. Augustin disputeth li. 8. 9 & 10. *de ciuit.* as he condemneth also the same vniue worship li. 10. *confess. cap. 41.* S. Hierom (q. 10. ad algasium) expoundeth this also of al spirits or Diuels, whom he proueth (out of S. Steuen's sermon *Act. 7.*) that the Iewes did worship, auouching that they serue them stil, so many of them and so often as they obserue the Law. Of which Idolatrie also to Angels Theodoret speaketh vpon this place, declaring, that the Iewes defended their superstition towards Angels by that, that the Law was giuen by them, deceitfully at once inducing the Colossians, both to keep the law, & to honouring of the Angels as the giuers of the same. Whereby diuers of the faithful were so seduced, that they forsooke Christ and his Church and seruite, and committed idolatrie to the said Angels. Against which abominations the Council of Laodicea Cap. 16. tooke order, accursing al that forsooke our Saviour and committed idolatrie to Angels, & containing Christ, kept conuenticles in the name of spirits and Idols. Of which kind of worship of Angels and Diuels see Clemens Alexand. Strom. 1. Tertullian li. 1. *cont. Marc.*) expoundeth this place of the false Teachers that feined themselves to haue reuelation of Angels, that the Law should be kept touching difference of cleane and vncleane meats. Which is very agreeable to that in the Epistle to Timothee, where S. Paul calleth abstaining from meats after the Iewish or heretical manner, *the doctrine of Diuels*: whereof see more in the annotation vpon that place. Haimo a godly ancient Writer, vpon this place, saith further, that some Philosophers of the Gentils and some of the Iewes also taught, that there were foure Angels Presidents of the foure elements of man's body, and that in feined hypocrisie (which the Apostle here calleth humilitie) they pretended to worship by Sacrifice the said Angels. Theophylact expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatorschip to be a derogation to Christ's mediatorship, worshipped Angels as the only Mediatours. Al which we set downe with more diligence, that the Heretikes may be ashamed to abuse this place against the due reuerence & respect or prayers made to the holy Angels. Whom the Scriptures record so often to offer our prayers vp to God, & to haue been lawfully reuerenced of the Patriarkes, neuer as Gods, but as God's Ministers and messengers. *Ios. 5. 14. Tob. 12. Gen. 28. 16. Angelus qui eras me. 1. Tim. 5. 21.* And that they may be prayed vnto, & can help & heare vs, see S. Hierom in cap. 10. *De uisib.* S. Ambrose in *Ps. 118. serm. 1.* S. Augustin li. 10. *de ciuit.* De c. 11. Beile li. 4. *de Ciuit.* c. 14.

Aug. ep. 59. ad Paulm. in solut. 7. quæst.

1 Tim. 4. 1.

it. *Not holding the Head*) Because he hath much ado with such false Preachers as taught the people to preferre the Angels which gaue the Law, or other whatsoever, before Christ, in this Epistle and to the Ephesians, he of en affi meth Christ to be our Head, yea and to be exalted farre aboue all creatures, Angels, Potestates, Principalities, or whatsoever

20. *Why do you*) A marvellous impudent translation of these words in the English Bibles Heretick & translation *Why are you burdened with traditions?* Whereas the Greek hath not that signification but to make the name of Tradition odious here they put it of purpose, not being in the Greek & in other places where Traditions are commended (1 Cor. 11. & 1 Thim. 4.) & where the Greek, is so most flatly (*παρὰ τὴν*) there they translate it, *Institution, Ordinance* &c.

21. *Touch not*) The Hereticks (as before and alwaies) very vainly alludge this against Scriptures abusing the Catholike writings when it is most cleere that the Apostle reprehendeth the foresaid false Teachers that thought to make the Christians subject to the obseruation of the Ceremonies of the old Law, of not eating hogs, conies, hares-flesh, and such like, nor to touch a dead corps nor any place where a woman in her floures had sitte, & other inuoluntarie doctrines of touching, tasting, washing, earing and the rest, either commanded to the old people by God, or (as many things were) voluntarily taken vp by themselves, sometime cleane against God's ordinance & often frivolumous and superstitious Which sort as Christ in the Gospell, so here S. Paul calleth the precepts and doctrines of men, and superstitions, and (as the Greek word signifieth) * voluntary worship, that is invented by Hereticks of their owne head without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawfull authoritie of such whom Christ commandeth vs to obey. Against such Self-masters therefore as would haue yoked the faithfull againe with the lewish or Heretical fasts of Symon Magus and the like, S. Paul speaketh, and not of the Churches fasts or doctrines.

23. *Having a shew*) Againe the Hereticks of our time object, that these foresaid false Teachers pretended holines, wisdom, & chastisement of their bodies (for so S. Paul saith) by forbidding certaine meats according to the lawes obseruation, euen as the Catholikes doe It is true they did so, and so doe most vices imitate vertues For if chastising of mens bodies & repressing their concupiscences & lusts were not godly, and if abstinence from some meats were not laudably & profitably vsed in the Church for the same purpose, no Hereticks (to induce the abolished obseruations & differences of meats of the lawes, or the condemnation of certaine meats & creatures as abominable, according to others) would haue falsely pretended the chastisement of their flesh, or made other shew of wisdom and pietie, to sound their villainous Heretical or Iudaical superstition concerning the same The Catholike Church & her children, by the example of Christ, S. Iohn Baptist, the Apostles, and other blessed men, doe that lawfully, godly, religiously, & sincerely indeed to the end a foresaid, which these false Apostles only pretended to doe So * S. Paul did chastise his body indeed, by watching, fasting, and many other afflictions, and that was lawfull, and was true wisdom and pietie indeed The foresaid Hereticks not so, but to induce the Colossians to Iudaisme & other abominable errors, did but pretend these things in hypocrisie.

The hypocritical abstinence of old Hereticks, maketh nothing against true & sincere fasting, but commendeth it.

CHAP. III.

He exhorteth to mortifie & put off all corrupt manners of the old man, & so put on such vertues as are for the new man. 13. In particular also, wives and husbands, children and parents and masters, each sort to doe their dutie.

THEREFORE if you be risen with Christ, seeke the things that are aboue: where Christ is sitting on the right hand of God. 1. Mind the things that are aboue, not the things that are vpon the earth. 2. For you are dead; and your life is hidde with Christ in God. 4. When Christ shal appeare, your life, then you also shal appeare with

The Epistle vpon Easter

Apocryph.

in the olden

1 Cor. 9, 27. 2. 1 Cor. 11. 27.

with him in glorie. ¶

5. * Mortifie therefore your members that are vpon the earth, fornication, uncleannesse, lust, euil concupiscence, and auarice, which is the seruice of Idols. 6. For which things the wrath of God cometh vpon the children of incredulitie 7. In which you also walked sometime, when you liued in them. 8. But now lay you also away anger, indignation, malice, blasphemie, filthie talke out of your mouth. 9. Lie not one to another. * spoiling your selues of the old man with his actes, 10. and doing on the new, him that is renewed vnto knowledge, * according to the image of him that created him. 11. Where there is not, Gentile & Iew, circumcision and prepuce, Barbarous and Scythian, bond and free: but al, and in al Christ.

12. Put ye on therefore as the elect of God, holy, and beloued, * the bowels of mercie, benignitie, humilitie, modestie, patience, 13. supporting one another, & pardoning one another, if any haue a quarrel against any man. As also our Lord hath pardoned vs so you also. 14. But aboue al these things haue charitie, which is the band of perfection: 15. and let the peace of Christ exult in your harts, wherein also you are called in one body. and be thankful 16. Let the word of Christ dwell in you abundantly, in al wisdom teaching and admonishing your owne selues, with psalmes, hymnes, and spiritual canticles, in grace singing in your harts to God. 17. Al whatsoever you doe in word or in worke, al things in the name of our Lord Iesus Christ, giuing thanks to God and the Father by him. ¶

18. * Women be subiect to your husbands, as it behoueth in our Lord. 19. * Men, loue your wies and be not bitter toward them. 20. * Children obey your parents in al things. for that is wel pleasing to our Lord. 21. Fathers prouoke not your children to indignation, that they become not discouraged. 22. * Seruants, obey in al things your Maisters according to the flesh, not seruing to the eye, as pleasing men, but in simplicitie of hart, fearing God. 23. Whatsoeuer you doe, worke it from the hart as to our Lord, and not to men: 24. knowing that you shal receive of our Lord the retributio of inheritance. Serue our Lord Christ. 25. For he that doeth iniurie, shal receive that which he hath done vniustly: and * there is not acception of persons with God.

ANNOTATIONS.

CHAP. III.

Heretical and foolish translation.

¶ *Auarice, which is the seruice of Idols.* Here is a maruelous impudent and foolish corruption in the vulgar English Bible printed the yere 1577 and as it seemeth, most authorized. Where for their error against the images of Christ and his Saints, and to make an eye and Idol, alone, the translation, for that which the Apostle saith in Greek, *conscientia idolorum*, make him to say in English *conscience is worshipping of images*: as also Eph. 3. 4. he tranlateth thus, *The conscience person is a worshipper of images*: for that which the

The Epistle
vpon the 6.
Sunday after
the Epiphanie.

¶ *Sensu vitæ,
triumph and
hauethe victo-
rie.*

¶ Retribution
or reward for
good workes
at a cōdēment,
which bring-
eth sending
one for an-
other.

Eph. 3. 3.

Eph. 4. 22.
Gal. 3. 28.

Eph. 4. 32.

Eph. 5. 22.
1. Pet. 3. 7.

Eph. 6. 1.
Eph. 6. 5
Tit. 2. 9.
1. Pet. 2. 18.

Deu. 10. 17.
Re. 2. 13.
Gal. 3. 5.

the Apostle saith *The careless man is an idolater*, meaning spiritual idolatrie, because he maketh money his God. In which sense to call it is spiritual idolatrie, worshipping of images, is too ridiculous, and must needs proceed of blind heresie.

9. Dangers in the new) By this and the whole discourse of this chapter concerning an exhortation to good life and to put on the habit of the new man with all vertues we may see, herent qualities our iustice in Christ to be a very qualitie and forme inherent in our soul, adorning the same, and not an imputation only of Christes righteousness, or a hiding only of our sinnes and wickednes, which the Heretikes falsely asstume to remaine in vs after Baptisme and alwaies during life. See S. August. *de pecc. mer. & remis.* li. 3. c. 7. & cont. Iulian, lib. 6. c. 7.

C H A P. IIII.

He exhorteth to vigilance in prayer, 1 and to wisdom in behaviour. 7 He sendeth Tychicus 10. He doeth commendations, 13 and instructeth to be done.

Luc 10.
Eph. 6.
1 Thes 5.
Eph 1
35.

YOV Maisters, that which is iust and equal, doe to your servants: knowing that you also have a Maister in heauen. 2. Be instant in prayer, watching in it in thanks-giving, 3. praying withal for vs also, that God may open vnto vs the doore of speech to speake the mysterie of Christ (for the which also I am bound) 4. that I may manifest it, so as I ought to speake 5. Walkew with wisdom toward them that be without, redeeming the time. 6. Your talke alwaies, in grace let it be seasoned with salt that you may know how you ought to answer every man.

S. Paul euer much desireth the prayers of the faithful: whereby we learne the great efficacy of them.

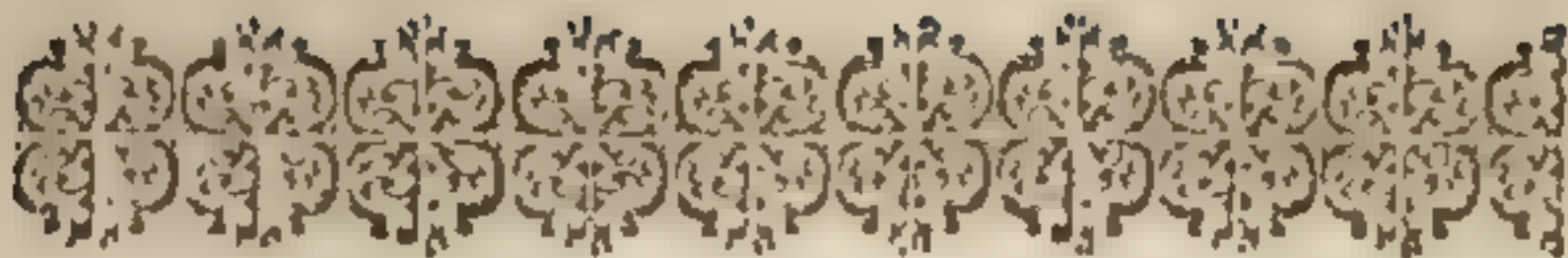
Phile.
10.

7. The things that are about me, Tychicus, our dearest Brother, and faithful Minister, & fellow-servant in our Lord, wil make you vnderstand al, 8. whom I have sent to you for this same purpose, that he may know the things that concerne you, and may comfort your hearts, 9. with Onesimus, the most deare and faithful Brother who is of you. Al things that are done here, shal they doe you to vnderstand.

2 Tim.
4. 10.

10. Aristarchus my fellow-prisoner saluteth you, & Marke the cosanguerman of Barnabas (concerning whom you haue receiued commandements, If he come to you, receiue him) 11. and Iesus that is called Justus: who are of the Circumcision. These only are my coadiutors in the Kingdom of God: which haue been a comfort to me. 12. Epaphras saluteth you who is of you, the servant of Christ Iesus, alwaies careful for you in prayers, that you may stand perfect and full in al the wil of God. 13. For I giue him testimonie that he hath much labour for you, & for them that be at Laodicea, and that are at Hierapolis. 14. Luke, the most deare physicion, saluteth you, and Demas. 15. Salute the Brethren that are at Laodicea, and Nymphas, and the Church that is in his house. 16. And when the epistle shal be read with you, make that it be read also in the Church of the Laodiceans: and that you read that which is of the Laodiceans. 17. And say to Arcappus: See the Minister, e which thou hast receiued of our Lord, that thou submit it. 18. The salutation with mine owne hand, Paulus. Be mundaful of my bands. Grace be with you. Amen.

He did not only pray, but tooke other great paines to procure Gods grace for the Colossians, perhaps by watching, fasting, & doing other penance of body: that God would not suffer them to fall from their receiued faith to the Sect of Simon Magus or the Idolizing Christians.



THE ARGUMENT OF THE
FIRST EPISTLE OF S. PAUL TO
THE THESSALONIANS.

NOW S. Paul with Silas (or Syllanus) and Timothee according to a vision calling him out of Asia in Macedonia, came to Philippi being the first cite thereof, we read *Act. 16.* And how againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head cite of that countrey, we read *Act. 17.* where after 3. weekes preaching, the Iewes stirred the cite against them, and pursued them also to Berea: so that Paul was comitted from thence to Athens, where he expected the coming of Silas & Timothee from the foresaid Berea in Macedonia, but received them (as we haue *Act. 18.*) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to returne vnto them, as he signifieth in the 2. chapter of this Epistle v. 17. But (as he there addeth) Satan hindered vs. Therefore tarrying himself at Athens, he sendeth Timothee vnto them. At whose returne vnderstanding their continuance, he is much comforted, as he declareth c. 3. So then they are all three together at the writing of this Epistle, as also we haue in the title of it: Paul and Syllanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue been written at Corinth, not at Athens. because after the sending of Timothee to Thessalonica, they met not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the tentations of those persecutions. The other two are of exhortation, to liue according to his precepts, namely in sanctification of their bodies, & not in fornication: to loue one another: about their friends departed, with the doctrine of the Resurrection, and with continual preparation to die: the laetie to obey, and the Clergie to be diligent in euery point of their office.

THE

THE FIRST EPISTLE OF S. PAUL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, 4 and gubereeth that they are elect, because his preaching at their first conuersion was with diuine power, and they on the other side receiued it with al ioy, notwithstanding the great persecution that was raised agst them.

PAUL and Sylvanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord I E S V S Christ. Grace to you and peace.

2. We giue thanks to God alwayes for al you; making a memorie of you in our prayers without intermission, 3. mindful of the worke of your faith and labour, and of the charitie, & of the enduring of the hope of our Lord I E S V S Christ, before God and our Father: 4. knowing, Brethren beloued of God, your election: 5. that our Gospell hath not been to you in word only, but in power & the holy Ghost, & in much fulness, as you know what manner of men we haue been among you for your sakes 6. And you became "followers of vs, & of our Lord; receiuing the word in much tribulation, with ioy of the Holy Ghost: 7. so that you were made a paterne to al that beleue in Macedonia & in Achaia 8. For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but also in euery place, your faith which is to Godward, is proceeded, so that it is not necessarie for vs to speake any thing. 9. For they themselves report of vs what manner of entering we had to you; and how you are turned to God " from Idols, to serue the living and true God, 10. and to expect his Sonne from Heauen (whom he raised vp from the dead) I E S V S, who hath deliuered vs from the wrath to come. **F**

The Epistle vth of the 6 Sunday after the Epiphane.

In this & the like places the Hieres maliciously and most falsely translate, contriue, and apply al those meane of the Heathen idols, to the memories and images of Christ and his Saints, namely the English Bibles of the yeares 1542. 1557. See the Annotation v. lo. 9. 11.

ANNOTATIONS.

CHAP. I.

6 Followers of vs) S Paul is hold to commend them for imitation of him, yea and to Releas our permyne himself in that point: it's Christ, to be their paterne to walke after. Where without so imitation curioſitie he nameth himself first, and our Lord afterward, because he was a more neer and of diuers holy ready object then Christ, who was not nor could not be followed but through the preaching and conuersation of the Apostle, who was in their sight or hearing. And his imitation of Christ tion of some holy man or other hath made so many Religious men of diuers Orders and himself. Rules, attending to the better imitation of Christ our Lord. See the like words of the Apostle, 1. Cor. 11, 1 and Philp. 3, 17.

C H A P. II.

He calleth euen themselves to witness, that his preaching vnto them was as he said, in most commendable manner. 13 And againe on the other side he thanketh God for their manner of receiuing it: that is, with alway, notwithstanding the persecution of their owne citizens.

FOR your selues know, Brethren, our entrance vnto you, that it was not vaine: 2. but hauing suffered before and * been *Act 16;* abused with contumelies (as you know) at Philippi, we had *11. 13.* confidence in our God, to speake vnto you the Gospell of God in much carefulnes. 3. For our exhortation was not of error, nor of uncleannesse, nor in deceit: 4. But as we were approued of God that the Gospell should be committed to vs, so we speake: not as pleasing men, but God, who proueth our hearts. 5. For neither haue we been, at any time in the word of adulation, as you know; nor an occasion of auarice, God is witness: 6. nor seeking glorie of men, neither of you, nor of others. 7. Whereas we might haue been a burden to you, as the Apostles of Christ, but we became * *1. Cor.* children in the middes of you, as if a nourse should cherish her children: 8. * *1. Thes.* so hauing a desire to you, we would gladly deliuer vnto you not only the Gospell of God, but also our owne selves: because you are become most deare vnto vs. 9. For you are mindful, Brethren, of * our labour and toyle. Day and *Act.* night working, lest we should charge any of you, we preached among you *10, 14.* the Gospell of God. 10. You are witnesses and God, how holily, and iustly & *1. Cor.* without blame, we haue been to you that did beleue. 11. As you know in what *1. Thes.* manner we desiring and comforting you, haue adured every one of you (as a father his children) that you would walke worthe of God, who hath *3.* called you into his Kingdome and glorie.

12. Therefore we also giue thanks to God without intermission: because that when you had receiued of vs the word of the hearing of God, you receiued it not as the word of men, but (as it is indeed) the word of God, who worketh in you that haue beleued. 13. For you, Brethren, are become followers of the Churches of God that be in Iewrie, in Christ Iesus vs: for you also haue suffered the same things of your owne lineage, as they also of the Iewes, 14. who both killed our Lord Iesus vs, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to al men, 15. prohibiting vs to speake to the Gentils that they may be saued, to make vp their sinnes alwayes. For the wrath of God is come vpon them euen to the end. 16. But we, Brethren, & deprived of you for a short time, in sight, not in hart, *1. Cor.* haue longed the more abundantly to see your face with much desire. 17. For *1. Thes.* we would haue come to you, I Paul certes, once and againe: but Satan hath hindered vs. 18. For what is our hope, or ioy, or crowne of glorie? 19. Are not you, before our Lord Iesus Christ in his coming? 19. For you are our glorie and ioy.

ANNOTATIONS.

A notable example for Catholike Preachers, and passing comfortable, when in the middes of persecutions and reproches they preach sincerely, to please God & not men.

The Epistle for monie Martyrs. Aug 8.

If the Apostle without iniurie to God, in right good sense call his scholars the Thessalonians, his hope, ioy, glorie; why blasphemie the Protestants the Cath. Church and her children for terming our B. Ladie or other Saints, their hope, for the special confidence they haue in our S. Mary?

ANNOTATIONS.

CHAP. II.

11 *The word of God*) The Adversaries will have no word of God but that which is written and come ned in the Scripture but here they might learne that al Paules preaching before he wrote to them, was the very word of God They might also learne that whatsoever the Lawful Apostles, Pastours, and Priestes of Gods Church preach in the vntie of the same Church, is to be taken for Gods owne word, & ought not to be reputed of them for doctrines of men or Pharisaeal traditions, as they falsly call canons, precepes, and decrees of holy Church.

Not only the written word is the word of God.

CHAP. III.

Because he cou'd not come himself, as he desired, he sent Timothee. 6 At whose returne new vnderstanding that they stand still steadfast, notwithstanding al those persecutions, he cryeth exceedingly: 10 praying that he may see them againe, 12 and for their increase in charitie.



OR the which cause forbearing no longer, it pleased vs to remaine at Athens, alone 2. And we sent Timothee our Brother, & the Minister of God in the Gospell of Christ, to confirme you and exhort you for your faith, 3. that no man be moued in these tribulations for your sakes know, that we are appointed to this. 4. For euen when we were with you, we fore-told you that we should suffer tribulations, as also it is come to pass, and you know. 5. Therefore I also forbearing no longer, knew to know your faith lest perhaps he that tempteth, hath tempted you, and our labour be made vaine 6. But now * Timothee coming vnto vs from you, and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alwaies, desiring to see vs, as we also your 7. therefore we are comforted, Brethren, in you, in al our necessities, & tribulation, by your faith, 8. because now we live, if you stand in our Lord 9. For what thanks-giving can we render to God for you, in al joy wherewith we reioyce for you before our God, 10. night and day more abundantly praying that we may see your face, and may accomplish those things that want of your faith?

11. And God himself and our Father, & our Lord Iesus Christ direct our way to you 12. And our Lord multiplie you, & make your charitie abound one to another, and toward all men: as we also in you, 13. to continue your hearts without blame, in holiness, before God and our Father, in the coming of our Lord Iesus Christ with all his Saints Amen.

Though letters or epistles in absence give great comfort & confirmation in faith, yet it is presert in presence by which the faith of Christ and true religion is alwaies both begun and accomplished,

CHAP. III.

He exhorteth them to live as he taught them: and namely to abstaine from all fornication, 9. to love one another, 11. to meddle only with their owne matters, 12. to be true themselves wel toward the Infidels. 13. Touching their friends departed he comforteth them, shewing that they shal meet againe at the Resurrection, and be with Christ for ever.

The Epistle vpon
the 2. Sunday in
Lent.

BOR therfore, Brethren, we desire and beseech you in our Lord Iesus, that as you have received of vs how you ought to walke, and to please God, as also you doe walke, that you abound more. 2. For you know what piece I have given you by our Lord Iesus. 3. For this is the wil of God, your sanctification: that you abstaine from fornication, 4. that every one may know to possesse his vessel in sanctification and honour: 5. not in the passion of lust, as also the Gentils that know not God, 6. and that no man over-goe, nor circumvent his brother in businesse: because our Lord is revenger of all these things, as we have fore-told you, and have testified. 7. For God hath not called vs into uncleannesse, but into sanctification. 8. Therefore he that despiseth these things, despiseth not man but God, who also hath given his holy Spirit in vs.

¶ All Catholike
Christians make
one Fraternitie
or Brotherhood

¶ Christian men
ought to proceed
and profit contin-
ually in good
works and iusti-
fication

The Epistle in a
Masse for the
dead vpon the
day of the burial
or deposition.

¶ He speaketh in
the person of
those that shal
be alive when
our Saviour re-
turneth to iud-
gement.

9. But concerning the charitie of the Fraternitie, we have no need to write to you: For your selues have learned of God to love one another. 10. Yea and you doe it toward all the Brethren in all Macedonia. But we desire you, Brethren, that you abound more: 11. and that you employ your endeavour to be quiet, and that you doe your owne businesse, and worke with your owne hands, as we have commanded you: 12. and that you walke honestly toward them that are without; and need nothing of any man's.

13. And we wil not haue you ignorant, Brethren, concerning them that sleep, that you be not sorrowful, as also others that haue no hope. 14. For if we beleue that Iesus died and rose againe, so also God them that haue slept by Iesus wil bring with him. 15. For thus we say to you in the word of our Lord, that we which live, which are remaining in the aduent of our Lord, shal not prevent them that haue slept. 16. For our Lord himself in commandment, and in the voice of an Archangel, & in the trumpet of God wil descend from heauen: and the dead that are in Christ, shal rise againe first. 17. Then we that live, that are left, withal shal be taken vp with them in the clouds to meet Christ, into the aire, and so alwaies we shal be with our Lord. 18. Therefore comfort ye one another in these words. ¶

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ANNOTATIONS.

ANNOTATIONS.

CHAP. III.

2. Not in his Gift) He that despiseth the Churches or her lawful Pastours precepts, of-
fendeth no lesse then if he contemned God & expresse commandements. For they be of the
Holy Ghost, and are not to be counted among the commandements of men only. *The precepts of
the Church.*
13. Sleep) Some Heretikes perversly inferred of this that the soules did sleep til the day
of iudgement: where it is meane of the bodies only.

CHAP. V.

To talke of the time of the Resurrection is not necessarie, but to prepare our selves against
the time so so late, and so terrible to the vnprepared. 12. He beseecheth the layne to
be obedient, 14. and the Clergie to be vigilant, with many short preceptu mee.



AND of the times and momentes, Brethren, you need not that
we write to you. 2. For your selves know perfectly that the day
of our Lord shal so come as a theefe in the night. 3. For when
they shal say, peace & securitie, then shal sodaine destruction
come vpon them, as the paines to her that is with child, and they
shal not escape. 4. But you, Brethren, are not in darkenesse, that the same day
may as a theefe out-take you.

5. For al you are the children of light, and children of the day: we are
not of the night nor of darknesse. 6. Therefore let vs not sleep as also others: but
let vs watch & be sober. 7. For they that sleep, sleep in the night, & they that
be drunke, be drunke in the night. 8. But we that are of the day, are sober,
having on, the breast-plate of faith and charitie, and a helmet, the hope of
saluation. 9. For God hath not appointed vs, vnto wrath, but vnto the pur-
chasing of saluation by our Lord Iesus Christ, 10. who died for vs: that
whither we watch, or sleep, we may live together with him. 11. For the which
cause comfort one another, and edifie one another, as also you doe.

12. And we beseech you, Brethren, that you wil know them that labour
among you, and that g uerne you in our Lord and admonish you: 13. that you
haue them more abundantly in charitie for their workes. 14. We peace with
them. 15. And we beseech you, Brethren, admonish the vnquiet, comfort the
weake-minded, beare vp the weake, be patient to al. 16. See that none render
evil for evil to any man. But alwayes that which is good pursue toward each
other, & toward al. 17. Alwayes reioyce. 18. Pray without intermission. 19.
In al things give thanks. For this is the wil of God in Christ Iesus in al you.
20. The Spirit extinguish not. 21. Prophecies despise not. 22. But proue al things
hold that which is good. 23. From al appearance of euil retrace your selves.

24. And the God of peace himself sanctifie you in al things: that your whole
spirit, and soule and body without blame may be preserved in the coming of
our Lord Iesus Christ. 25. He is faithful, that hath called you, who also wil
doe it. 26. Brethren pray for vs. 27. Salute al the Brethren in a holy kisse. 28.
I aduise you by our Lord that this epistle be read to al the holy Brethren. 29.
The grace of our Lord Iesus Christ be with you. Amen.

The precepts of
the Church.

A Christian
man's whole
armour is
not faith only,
but al the three
virtues here na-
med

the Epistle
upon the Ember
Saturday in
Lent.

to desire eter-
nal life of him
that only can
give it, is to pray

without inter-
mission. But he
can't that it be
not by a will-
ly care, con-
science, how
ever

of vocal
prayer were
approved. See
1 Cor. 14. 15. of
prayer.

ANNOTATIONS.

CHAP. V.

Not rashly to
credit every
spirit.

10. But prone) Though we may not extinguish the spirit, nor contemne the Prophets, yet we must beware we be not deceived by giving too light credit to every one that vaunteth himself of the spirit, as Arch-heretkes ever did. We must trie them by the doctrine of the Apostles and the Spirit of the Catholike Church, which can not beguile vs.

THE ARGUMENT OF THE SECOND
EPISTLE OF S. PAUL TO
THE THESSALONIANS.

A. A. B. v. ii.

THE second to the Thessalonians hath in the title as the first: Paul and Syllanus and Timothee, &c. And therefore it seemeth to haue been written in the same place, to wit, at Corinthe, where they remained a yeare and six months, & straight vpon their answer to the first epistle.

First he thanketh God for their increase, and persuerance (comforting them againe in those persecutions) and praiseth for their accomplishment. Secondly he assureth them, that the day of Iudgement is not at hand, putting them in remembrance what he told them therof by word of mouth, when he was present (as therfore he biddeth them afterward to hold his Traditions vnrwritten, no lesse then the the written) to wit, that all those persecutions and heresies, raised then, and afterward against the Catholike Church, were but the myserie of Antichrist, & not Antichrist himselfe. But that there should come at length a plaine Apostasie, & then (the whole so. e. running myserie being once perfectly wrought) should follow the reuelation of Antichrist himself in person. (as after all the mysteries of the old Testament Christ IESVS our Lord came himself in the fulnes of time.) And then at length after all this, the day of Iudgement and second coming of Christ shall be at hand, and not before, whatsoener pretense of vision, or of some speach of mine (saith S. Paul) any make to seduce you withal, or of my former epistle, or any other. For which cause also, in the end of this epistle, he biddeth them to know his hand, which is a signe in every epistle.

Lastly he requesteth their prayers, and requireth them to keep his commandements and Traditions: namely that the poore which are able, get their owne living with working, as he also gaue them example, though he were not bound thereto.

C. c. i. v. iij.

THE

CHAP. II.

He requirerh them, in no case to thinke that Domes-day is at hand, & repeating vnto them that there must before come first a reuolt, secondly the reuelation also of Antichrist himself in person, and that Antichrist shal not permit any God to be worshipped but only himself: that also with his lying wonders he shal winne to him the incredulous Jewes. But Christ shal come then immediately in maiestie, and destroy him and his. 13 Therefore he thanketh God for the faith of the Thessalonians, 15 and biddeh them stick to his Traditions both written and vwritten, and praeth God to confirme them.

The Epistle on the Timber Saturday of Advent.

How then can the Pope be Antichrist, as the Heretikes fondly thinke, who is so farre from being exalted above God, that he praith most humbly not only to Christ but also to his Mother and all his Saints.

¶ b Dicitur in 1. Cor. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Whereby we may take a general rule that Gods action or working in such things is his permission. See 1. Cor. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

c This word of exhorting implieth in it comfort and consolation as 1. Cor. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



AND we desire you, Brethren; by the comming of our Lord Iesus Christ, & of our congregation into him; 2. that you be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, as though the day of our Lord were at hand 3. Let no man seduce you by any means, for vnlesse there come a reuolt first, & the man of sinne be reuealed, the sonne of perdition, 4 which is an aduersarie & is extolled about al that is called God, or that is worshipped, so that he sitteth in the Temple of God, sitting himself as though he were God. 5. Remember you not, that when I was yet with you, I told you these things? 6. And now what letteth, you know: that he may be reuealed in his time. (7. For now the mysterie of iniquitie worketh: only that he which now holdeth, doe hold, vntil he be taken out of the way.) 8. And then that wicked one shal be reuealed * whom our Lord Iesus shal kil with the spirit of his mouth, and shal destroy with the manifestation of his aduent, him, 9 whose comming is according to the operation of Satan, in al power, and lying signes and wonders, 10. and in al seducing of iniquitie to them that perish, for that they haue not receiued the charitie of the truth that they might be saved. 11. Therefore: b God wil send them the operation of errour, to beleue lying: 12. that al may be iudged which haue not beleued the truth, but haue consented to iniquitie.

13 But we ought to giue thanks to God alwaies for you, Brethren beloued of God, that he hath chosen you first-fruits vnto saluation, in sanctification of spirit and faith of the truth: 14. into the which also he hath called you by our Gospel, vnto the purchacing of the glorie of our Lord Iesus Christ. 15. Therefore, Brethren, stand, and hold the traditions which you haue learned, whether it be by word, or by our epistle 16. And our Lord Iesus Christ himself and God and our Father which hath loued vs, and hath giuen eternal consolation, and good hope in grace, 17. c exhort your hearts and confirme you in euery good worke and word.

ANNOTATIONS.

" in 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Es. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

c 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ANNOTATIONS.

CHAP. II.

1. *As though the day*) The curiositie of man sed by Satans deceits, hath sought to know and to give out to the world, such things as God wil not impart to him, nor be necessarie or profitable for him to know. So farre that both in the Apostles daies and often afterward, some have seined revelations some falsely gathered out of the Scriptures, some presumed to calculate and connect by the stars, and given forth to the world a certaine time of Christs coming to iudgement. At which seducers be here noted in the person of Ioue that were about to deceiue the Thessalonians therein. And S. Augustin (in his 80. Epistle ad Hesy-chium) proueth that no man can be assured by the decipencies of the day, yeare, or Age that the end of the world or the second Aduent shall be.

The day of iudgement vncertaine, & to be left to God's leasure.

2. *Vnde there come a vniuersi* β) Though we can not be assured of the moment, houre, or any certaine time of our Lordes coming, yet he warranteth vs that it wil not be before certaine things be fulfilled, which must come to passe by the course of Gods providence and permission before, which are diuers, wherof in other places of Scriptures we be forewarned. Here he warneth vs of two specially, of a reuolt, defection or apostasie, and of the coming or reuelation of Antichrist. Which two pertaine in effect both to one, either depending of the other, & shal sal (as it may be thought) meet together and therefore S. Augustin maketh them but one thing.

Two special signes before the later day: a general apostasie, and the coming of Antichrist.

This apostasie or reuolt, by the iudgement in a manner of all ancient Writers, is the general forsaking & fall of the Romane Empire. So Tertullian *de resur. carnis* S. Hieron. *q. 11. ad Aigym.* S. Chrysostom *h. 4.* and S. Ambrose upon this place S. Augustin *De Ciuit. Dei* lib. 10. c. 10. At which Fathers and the rest. Caluin presumptuously condemneth of error and follie herein, for that their expolition agreeth not with his & his followers blasphemous fiction that the Pope should be Antichrist. To establish which false impietie, they interpret this reuolt or apostasie to be a general reuolt of the visible Church from God, whose house or building (they say) was suddenly destroyed and lay many yeares ruined, and ruled only by Satan and Antichrist. So saith the foresaid Arch. heretike here: though for the aduantage of his defence & as the matter ely where requirerh, he seeth eth (as all their fashion is) to speake in other places quite contrarie but with such colour and colusion of words, that neither other men nor himself can tel what he would haue or say. And his Followers Wicleffe and Luther, his follower and followers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among themselves, and so contrarie to him, that it is horrible to see their confusion, and a pitiful case that any reasonable man wil follow such companions to euident perdition.

The heretikes interpretation of this apostasie, & their condemning of the saythe.

But concerning this error & falshood of the Churches defection or reuolt, it is refuted sufficiently by S. Augustin against the Donatistes in many places. Where he proueth that the Church shal not faile to the worlds end, no not in the time of Antichrist. affirming them to deny Christ & to robbe him of his glorie & inheritance bought with his blood, which teach that the Church may faile or perish. *1. de vni. Ec. 1. 24. De ciuit. b. 10. c. 8. In Psal. 137. ad illud, Tu solus Deus magnus, Ps. 72. Cant. 1. & Psal. 138. De vni. lib. 2. c. 11.* S. Hieron. refuterh the same wicked Heresie in the. Luciferians, prouing against them, that they make God subiect to the Diuel, and a poore miserable Christ, that imagine the Church his body may either perish or be driven to any corner of the world. Both of them answer to the Heretikes arguments grounded on Scriptures falsely vnderstood, which were too long here to rehearse. It is enough for the Christian Reader to know, that it is an old deceit and excuse of all Heretikes and Schismatikes, for defence of their forsaking Gods Church, that the Church is perished, or remaineth hid den, or in themselves only & in those places where they & their followers dwell. to know also, that this is reproued by the holy Doctors of the primitive Church, and that it is against Christs honour, power, prouidence, and promise.

There can be no apostasie of the visible Church from God.

If the Auerfaints had said that that reuolt which the Apostle foreteller shal come before

Caluin
in hum.
locum.

S. Dial.
adu. Lu.
c. 1. c. 1.

It is very like
the Apostle
speakes of a
great apostacie
from the See of
Rome, & from
most articles of
the Catholike
faith.

The wonderful
providence of
God in prefer-
ring the See of
Rome more
then al other
Sees, notwith-
standing mani-
fold dangers and
trials.

Many Anti-
christ, as fore-
runners of the
great of Anti-
christ.

The great Anti-
christ shal be
one special and
not in man.

fore the world's end, is meant of great numbers of Heretikes and Apostates resulting from the Church, they had said truth of themselves, and such others, whom S. Iohn calleth Antichristes. And it is very like (be it spoken under the correction of God's Church and al learned Catholikes) that this greivous Schism or revolt shal not be only from the Romane Empire, but specially from the Romane Church, and withal from most partes of Christian religion: not that the Catholike Christians, either in the time of Antichrist or before, shal refuse to obey the same; but for that neer to the time of Antichrist and the consummation of the world, there is like to be a great revolt of Kingdoms, peoples, and Provinces from the open external obedience and communion thereof. Which revolt having been begun and continued by Heretikes of divers Ages, resisting & hating the Seat of Peter (which they called *carcerem pestilentie*, the house of pestilence, * in S. Augustine's dates) because it is Christes See erected against Hel gates and al Heretikes, and being now wonderfully increased by these of our dates the next predecessors of Antichrist, as it may seeme, shal be fully achieved a little before the end of the world by Antichrist himself. Though even then al o, when for a few daies of Antichristes reign the external state of the Romane Church and publike intercourse of the faithful with the same may cease, yet the due honour and obedience of the Christian is toward it, and communion & share with it, and practise thereof in secret & open confession thereof, if occasion require, shal not cease, no more then it doth now in the Christians of Cyprus & other places where open intercourse is forbidden.

This is certaine and wonderful in al wise mens eyes, & must needs be of Gods providence and a singular prerogative, that this Seat of Peter standeth, when al other Apostolike Sees be gone: that it stood there for certaine Ages together with the secular Seat of the Empire: that the Popes stood without wealth, power, or humane defense, the Emperours knowing, willing, & seeking to destroy them, and putting to the sword above thome of them one after another, yea and being as much afraid of them as if they had been *amici Imperij*, *Comperones* of their Empire: as S. Cyprian noteth (epist 31 ad Antonianum num 3) of S. Cornelius Pope in his daies, & Decius then Emperour againe, that the Emperours afterward yealded up the crowns unto them, continuing for al that in the Imperial dignitie still: that the Successors of those that persecuted them, laid downe their crownes before their Seat and Sepulchers honouring the very memories & Rememes of the poore men whom their Predecessours killed: that now wel-neer these 1600 yeares this Seat standeth, as at the beginning in continual miserie, so now of long time for the most part in prosperitie, without al mutation in effect, as no other Kingdom or State in the world hath done, every one of them in the said space being manifoldly altered. It standeth we say) al this while, to vsc S. Augustines words *de vol cred c. 17* } *Frustra circumlatantibus hereticis, ibi Heretikes in vane barking about it*, not the first Heathen Emperours, not the Gothes and Vandals not the Turke, not any sacks or massacres by Arians, Gensericus, Attila, Barbon, and others, not the emulation of secular Princes, were they Kings or Emperours, not the Popes owne divisions among themselves & manifold difficulties and dangers in their elections, not the great vices which have been noted in some of their persons, not al these nor any other endeavour or scandal could yet prevaile against the See of Rome, nor is ever like to prevaile til the end of the world draw neer, at which time this revolt (here spoken of by the Apostle) may be in such sort as is said before, and more shal be said in the Annotation next following.

(The man of sinne) There were many even in the Apostles time (as we see by the 4. Chapter of S. Iohn's first epistle, and in the writings of the ancient Fathers) that were fore-runners of Antichrist & for impugnng Christes truth & Church were called Antichristes, whether they did it by force and open persecution, as Nero & others either Heathen or Heretical Emperours did, or by false teaching & other deceits as the Heretikes of al Ages. In which common and vulgar acceptation S. Hierom saith, al belonged to Antichrist that were not of the communion of Damasus then Pope of Rome Hieron. ep 19 ad Damas. and in another place, al that have new names after the peculiar calling of Heretikes, as Arians, Donatistes and as we say now, Calvinistes, Zuinglians, &c.) al such (saith he) be Antichristes. *Dist' cont. Lucifer 1. 9* Yea these later of our time much more then any of the former, for divers causes which shal after ward be set downe. Nevertheless they are not none of them are that great Adversarie, enemy, and impugnner of Christ, which is by a peculiar distinction and special signification named, *the Antichrist*, 1. to 1, and *the man of sinne*, *the sonne of perdition*, *the Adversarie*, described here and elsewhere, to oppose himself & resist against God and our Lord IESVS CHRIST. The Heathen Emperours were many, Turkes many, Heretikes have been and more are many

therefore:

be many, Heretikes haue been and now are many therefore they can not be that one great Antichrist which here is spoken of, and which by the article alwaies added in the Greek, is signified to be one special and singular man as his peculiar & direct opposition to Christ's person in the 1. chapter of S. Iohn's Gospel v. 41 the infirmation of the particular flock and tribe whereof he should be borne, to wit, of the Iewes (for of them he shall be received as their Messiah Is. 53. 1) and of the tribe of Dan Is. 11. 1. *Then cometh, 31 Dan. August 7 in Is. 53. 11, the more of his proper name Apoc. 1. the time of his appearing sooner the world's end, his short reigne, his singular wa? and defiance on of God's honour and religion, his famed miracles, the figures of him in the Prophets and Scriptures of the new & old Testament* all these & many other arguments proue him to be but one special notorious Aduersarie in the highest degree, vnto whom all other persecutors, Heretikes, Atheistes, and wicked enemies of Christ and his Church, are but members and seruants.

Gen.
11.17.

And this is the most common sentence also of all ancient Fathers. Only Heretikes make no doubt but Antichrist is a whole order or succession of men. Which they hold against the former evident Scriptures and reasons, only to establish their foolish and wicked paradox, that Christes cheefe Minister is Antichrist, yea the whole order. Wherin Beza specially pricketh so high, that he maketh Antichrist (even this great Antichrist) to haue been in S. Pauls daies, though he was not open to the world, who it should be (except he meane S. Peter, because he was the first of the order of Popes) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being at his lawfull successours both in dignity & also in truth of Christes religion. Neither can all the Heretikes aloue proue that they or any of them vsed any other regiment, or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, then Peter himself did preach & plant. Therefore if he rest be Antichrist, let Beza boldly say that S. Peter was so also, and that diuers of the ancient Catholike Fathers did serue and worke (though vnawares) towards the setting vp of the great Antichrist. For so doth that blasphemous pen boldly write in his Annotation vpon this place, & an English printed book of late coming forth out of the same schoole, hath these words. *As for Leo and Gregorie Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mysterie of iniquitie having wrought in that Seat near five or six hundred yeares before them, and then greatly increased, they were deceived with the long continuance of error.* Thus writeth a malapert scholar of that impudent schoole, placing the mysterie of Antichrist as working in the See of Rome euen in S. Peters time, and making the two holy Fathers great workers and furtherers of the same. Whereas another English Rabbin doubted not at Pauls croasse to speake of the self-same Fathers as great Doctours and Patrones of their new Gospel, thus O Gregorie, o Leo, if we be deceived, you haue deceived vs. Wherof we giue the good Christian Reader warning, more diligently to beware of such damnable bookes and Masters, carrying many vniuersal people to perdition.

Beza in
his exp.

The Caluists
place Antichrist
in the See of
Rome in S.
Pauls daies.

Against
D. Sander
d. re
rocks
pag.
148. &
page.
278.
last.

They make S.
Leo & S. Gre-
gorie, great
furtherers of
Antichristes
pride.

Dan c.
6.

4. *Exalted.* The great Antichrist which must come neer the world's end, shall abolish Antichrist shall the public exercise of all other religions true and false, & put downe both the li. Sacrament suffer no worship of the altar, wherein consisteth specially the worship of the true God, & also all Idols of the or adoration but Gentils, & Sacrifices of the Iewes, generally, all kind of religious worship, saving that of himself only, which must be done to himself alone. Which was partly prophesied in such kind as published therefore the that no God nor man out themselves should be prayed vnto for certaine daies, as * Damas Pope can not be and such like. How can the Protestants then (as they say) without evident contradiction, Antichrist, though the Pope to be Antichrist, who (as we say) honoureth Christ the true God with all his power, or (as they say) honoureth Idols, and challengeth no diuine honour to himself, much lesse to himself only, as Antichrist shall doe? He humbly prayeth to God, & lowly kneeleth downe in every Church at diuers altars erected to God in the memories of his Saints, & prayeth to them. He sayeth or heareth Masse daily with all deuotion, he conuileth his sinners to a Priest as other poore mendicants, he adoreth the holy Eucharist which Christ affirmed to be his owne body, the Heretikes call it an Idol (no marvel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol) their religious duties dash the Pope, whereas Antichrist shall worship none, nor pray to any, at the least openly.

4. *In the temple.* Most ancient Writers expound this of the Temple in Hierusalem, which In what temple they thinke Antichrist shall build vp againe, as being of the Iewes stock, & so be knowne. Antichrist shall be ledged of that obstinate people (according to our Saviours prophesie Is. 53. 1) for their be expected & promised Me I. Is. 53. 1. *Then, Is. 53. 1. in the Hypocrite, de consensu mundi. Cyprianus*

Catech. 11. Author ap. imp. h. 49. in Act. See S. Hierom in 11. Dan. Grego. li. 13. Moral e. 11.
 Not that he shal suffer them to worship God by their old manner of Sacrifices, (al which he wil either abolish, or convert to the only adoration of himself; though at the first to apply himself to the Jewes, he may perhaps be circumcised & keep some part of the law, for it is here said that he shal sit in the Temple as God: that is, he shal be adored there by Sacrifice and divine honour, the name & worship of the true God wholly defaced. And this they thinke to be the abomination of desolation fore told by Daniel, mentioned by our Saviour, prefigured and resembled by Antiochus and others, that defaced the worship of the true God by profanation of that Temple, specially by abrogating the daily Sacrifice, which was a figure of the only Sacrifice and continual oblation of Christes holy body & blood in the Church, as the abolishing of that, was a figure of the abolishing of this, which shal be done principally & most universally by Antichrist himself (as now in part by his fore-runners) through out all Nations & Churches of the world (though then also Masse may be had in secret as it is now in Nations where the secular force of some Princes prohibiteth it to be sayd openly, For although he may have his principal seat & honour in the Temple and cite of Hierusalem, yet he shal rule over the whole world, and specially prohibit that principal worship instituted by Christ in his Sacraments, as being the proper Adversarie of Christes person, name, law, and Church. The profanation and desolation of which Church by taking away the Sacrifice of the altar, is the proper abomination of desolation, and the worke of Antichrist only.

The abomination of desolation consisteth chiefly in abolishing the Sacrifice of the Altar.

How Antichrist shal sit in the Church

Neither Antichrist nor his precursors, are members of the Church.

Antichrist (by interpretation, One against Christ) why so called.

Protestants and Calvinists the next fore-runners of Antichrist.

S. Augustin's banolitic in requiring the Signatures

S. Augustin therefore in 10. de civit. c. 19. and S. Hierom c. 11. ad Agostum, doe thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in Salomon's temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet wishal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (whereby they plainly confesse and agnise that the Pope is a member of the Church, & in ipso sum Ecclesia, & in the very bowels of the Church, say they) for that is ridiculous, that al Heretikes whom S. Iohn calleth Antichristes as his precursors, should goe out of the Church, and the great Antichrist himself should be of the Church, & in the Church, & continue in the same. And yet to them that make the whole Church to revolute from God, this is no absurditie. But the truth is, that this Antichristian revolt here spoken of, is from the Catholike Church, and Antichrist, if he ever were of or in the Church, shal be an Apostata and a renegate out of the Church, & shal vnrp vpon it by tyrannie, and by chalarging worship, religion, and government thereof (so that himself shal be adored in al the Churches of the world which he list to leave standing for his honour. And this is to sit in the temple, or against the Temple of God, as some interpret. If any Pope did ever this, or shal doe, then let the Adversaries call him Antichrist.

And let the good Reader observe, that there be two special causes why this great man of sinne is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forme of government ordained therein, applying al to himself by singular tyrannie and vnrpation, in which kind S. Athanasius (ap. ad Val. v. de genere) is bold to call the Emperour Constantius being an Arian Heretike, Antichrist, for making himself Principem episcoporum, Prince over the Bishops & President of Ecclesiastical judgements, &c. The other cause is for impugning Christes Priesthood, which is only or most properly exercised in earth by the Sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, which kind of external worship by Sacrifice no lawfull people of God ever lacked. And by these two things you may easily perceive, that the Heretikes of these daies doe more properly and neerer prepare the way to Antichrist and to extreme desolation, then ever any before: their special heresie being against the spiritual Primacie of Popes and Bishops, & against the Sacrifice of the altar, in which two the sovereignty of Christ in earth consisteth.

What I mean) S. Augustin (li. 10. c. 14. de civit. Dei) professeth plainly that he vnderstandeth not these words, nor that that followeth of the mystrie of iniquitie, and least of al that which the Apostle adterth. Only that he which holdeth now, doe hold &c. which may handle us al and stay the confident ratioces of this time, namely of Heretikes, that boldly feine hereof whatsoeuer is agreeable to their heresie and phantasie. The Apostle had told the Thessalonians before by word of mouth a secret point which he would not vter in writing, and that he referreth them to his former talke. The mystrie of iniquitie is commonly referred.

referred to Heretikes, who worke to the same, and doe that that Antichrist shal doe but yet not openly, but in covert and under the clothe of Christs name, the Scriptures, the word of the Lord, shew of holines, &c. & whereas Antichrist himself shal openly attempt and achieve the foresaid desolation, and Satan now seeming his turne by Heretikes vnder hand, shal toward the last end vicer, reueale, and bring him forth openly. And that is here, to be reuealed, that is, to appeere in his owne person.

These other words, *Only then in which he holdeth, hold*; Some expound of the Emperour, during whose continuance in his state, God shal not permit Antichrist to come, meaning that the very Empire shal be wholly desolate, destroyed, & taken away before or by his coming; which is more then a defection from the same, whereof was spoken before for there shal be a reuolt from the Church also, but it shal not be utterly destroyed. Others say, that it is an admonition to all faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to deceiue them, til they that now pretend religion and the Gospell, end in a plaine breach, reuolt, and open apostacie by the appearance of Antichrist. Whom all Heretikes serue in mysterie, that is, covertly and in the Diuels meaning; though the world seeth it not, nor that they at the beginning thought it, as now euery day more & more all men perceiue they tend to praise Atheisme and Antichristianisme.

¶ *In al power* } Satan, whose power to hurt is abridged by Christ, shal then be let loose, & shal assist Antichrist in al manner of signes, wonders, and false miracles, whereby many shal be seduced, not onely lewes but all such as be deceiued & carried away by vulgar teach only, of Heretikes that can worke no miracles much more shal follow than man of himselfe doing so great wonders. And such both now doe follow Heretikes, & then shal receiue Antichrist, that deserue so to be forsake of God by their forsaking of the vntie & happy fellowship of SS. in the Catholike Church, where only is the charitie of truth, as the Apostle here speaketh.

¶ *Tradition* } Not only the things written and set downe in the holy Scriptures, but all other truths and points of religion uttered by word of mouth and deliuered or given by the Apostles to their schimers by tradition, be so here approved & set where in the Scripture it self shal the Heretikes purposely, guilefully, and of ill conscience that belike reprehendeth the) reframe in their translation, from the Ecclesiastical & most vsual word, *Tradition*, ever more when it is taken in good part, though it expresse most exactly the signification of the Greek word but when it soundeth in their fond phantasie against the traditions of the Church (as indeed in true sense it neuer doth) there they vse it most gladly. Here therefore and in the like places, that the reader maye it not so easily like of Traditions vnwritten, here commended by the Apostle, they translate it, *Institutions, Constitutions, Ordinances*, and what they can maner els, to hide the truth from the simple or vnwarie Reader, whose translations haue no other end but to beguile such by art and conuincance.

But S. Chrysostom (lib. 4. in 1. Thes. 1.) and the other Greeke scholes or commentaries say hereupon, both written and vnwritten precepts the Apostles gaue by tradition, and both be worthy of obseruation. Basil (De Sp. Sancto c. 29. in principio) thus, *I account it Apostolike to continue fromely even in vnwritten traditions*. And to proue this, he alleageth this place of S. Paul. In the same booke c. 17. he saith *If we once geue about vs vnwritten customs as things of no importance, we shal, ere we be aware, doe damage to the principal parts of the faith, and bring the preaching of the Gospell to a naked name*. And for example of these necessarie traditions, he nameth the signe of the Crosse, praying towards the east, the words spoken at the elevation or shewing of the holy Eucharist, with diuerse ceremonies vsed before and after the consecration, the hallowing of the font, the blessing of the oyle, the anointing of the baptized with the same, the three immersions into the font, the words of abrenunciation and exorcismes of the partie that is to be baptized &c. What scriptures (saith he) taught us fr and such like it none truly, al coming of secret and silent tradition, where our Fathers taught us meet to count such mysteries.

S. Hierom (Dialog. con. Iulio c. 4. cap. 18. ad Lironem) reckoneth vp diuers the like traditions willing me to attribute to the Apostles such customs as the Church hath receiued in diuers christian countries. Augustin esteemeth the Apostolike traditions so much, that he plainly affirmeth in sundrie places, not only the obseruation of certaine festiuities, fasts, ceremonies, and whatsoeuer other solemnities vsed in the Catholike Church to be holy, profitable, and Apostolike, though they be not written at all in the Scriptures but he often saith that many of the articles of our religion and points of highest importance, are not so much to be proued by scriptures, as by tradition. Namely touching that in no wise we could beleue that children in their infancy should be baptized, if it were not an

The myserie of iniquitie is the covert working of heretikes toward the manifest reuelation of Antichrist himself.

What kind of men shal follow Antichrist.

Heretical translation.

Traditions vnwritten

Their authoritie and estimation, & examples of some peculiar traditions out of the Fathers.

S. Chrysostom.
S. Basil.

S. Hierom.

S. Augustin.

Apostolical tradition De Gen ad lit. li. 10 c. 12 Tradition caused him to beleue that the baptizing of heretikes should not be rebaptized, notwithstanding S. Cyprian's authoritie and the manifold scriptures alleged by him, though they seemed neuer so pregnant. *De bapt. li. 1. c. 7.* By tradition only, he and others condemned Helvidius the heretike for denying the perpetual virginitie of our Lady. And without this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zangelian wil yeeld. We must use tradition, (saith S. Epiphanius *lib. 61. Apostolicorum.*) For the Scripture hath not all things: and therefore the Apostles delivered certaine things in writing, certaine by tradition. And for that, he alleageth this place also of S. Paul. And againe *lib. 11. Melchised.* There be bounds set downe for the foundation and building up of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is every way sensed.

S Epiphanius.

S Irenaeus.

Tertullian.

S. Cyprian.

Origen.

S Irenaeus (*li. 3 c. 4*) hath one notable chapter, that in all questions we must haue recourse to the traditions of the Apostles teaching vs withal, that the way to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most wise, which neuer had Scriptures, but learned onely by tradition. Tertullian (*lib. de corona militis, no. 3.*) reckoneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in a manner the same) wherof in time he concludeth: Of such and such if thou require the rule of Scriptures, thou shalt find none. Tradition shall be alleged the author, custom the confirmer, and faith the obseruer. Origen also of this matter writeth in plaine termes that there be many things done in the Church (which he there nameth) wherof there is no easier reason to be giuen then tradition from Christ and the Apostles. *lib. 5. in Numer.* S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. *in stat. Ec. Hierarch. c. 7. parte 3.* So doth Tertullian *De coron. militis* S. Augustin *De cura pro mortuis c. 1.* S. Chrysostom *be 3. in ep. ad Philip in Alerat.* S. Damascene *See. de defunctis in initio.*

The Scriptures
giuen vs by tra-
dition, and the
sense thereof.

The Creed an
Apostolical tra-
dition.

An inuincible
argument for
the credit of
Traditions.

We might adde to all this, that the Scriptures themselves, even all the books and parts of the holy Bible, be giuen vs by tradition: else we should not nor could not take them (as they be indeed) for the infallible word of God, no more then the works of S. Ignatius, S. Clement, S. Denis, and the like. The true sense also of the Scriptures (which Catholics haue and heretikes haue not) remaineth still in the Church by tradition. The Creed is an Apostolike tradition. *Ruffin in expo. Symb. in principio Hiero. ep. 61 c. 9. Ambros. Serm. 38. Aug. de Symb. ad Catechum. li. 1. c. 1.* And what Scriptures haue they to proue that we must accept nothing not expressely written in Scriptures? We haue to the contrarie, plaine Scriptures, all the Fathers, most euident reasons, that we must either beleue traditions or nothing at all. And they must be asked whether, if they were assured that such things and such (which be not expressed in Scriptures) were taught & delivered by word of mouth from the Apostles, they would beleue them or no? If they say no, then they be impious that wil not trust the Apostles preaching. If they say they would, if they were assured that the Apostles taught it: then to proue vnto them this point, we bring them such as liued in the Apostles daies, and the testimonies of so many Fathers before named neer to those daies, and the whole Churches practise and asseueration descending downe from man to man to our time. Which is a sufficient prooffe (at least for a matter of fact) in all reasonable mens iudgement. Specially when it is known that S. Ignatius the Apostles equal in time, wrote a book of the Apostles traditions, as Eusebius witnesseth *li. 3. Ec. hist. c. 30.* And Tertullians book of prescriptions against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer doe.

CHAP. III.

He desires their prayers, 4 and enu'cates his precepts and tradition n'ndley of working quietly for their owne living, commanding to excommunicate the disobedient.

FOR the rest, Brethren, pray for vs, that the word of God may haue course and be glorified, as also with you: 2. and that we may be deliuered from importunate and naughty men. For al men haue not faith: 3. But our Lord is faithful, who wil confirme and keep you from euil. 4. And we haue confidence of you in our Lord, that the things which we command, both you doe, and wil doe. 5. And our Lord direct your hearts in the charitie of God, and patience of Christ.

6. And we denounce vnto you, Brethren, in the name of our Lord Iesus Christ, that you withdraw your selues from euery Brother walking inordinately, and not according to the tradition which they haue receiued of vs. 7. For your selues know how you ought to imitate vs: for we haue not been vnquiet among you. 8. * neither haue we eate[n] read of any man gratis, but in labour & in toyle night and day working, lest we should burden any of you. 9. * Not as though we had not authoritie: but that we might giue our selues a paterne vnto you for to imitate vs. 10. For also when we were with you, this we denounced to you, that if any wil not worke, * neither let him eate. 11. For we haue heard of certaine among you that walke vnquietly, working nothing, but curiously meddling. 12. And to them that be such we denounce, & beseech them in our Lord Iesus Christ, that working with silence, they eate their owne bread.

13. But you, Brethren * follow not wel-doung. 14. And if any * obey not our word, * note him by a reprobelle. 15. and doe not companie with him, that he may be confounded: and doe not esteem him as an enemy, but admonish him as a Brother. 16. And the Lord of peace himselfe giue you euertlasting peace in euery place. Our Lord be with you al. 17. The salutation, with mine owne hand, Pauls: which is a signe in euery epistle. So I write. 18. The grace of our Lord Iesus Christ be with you al. Amen.

Here also (as is noted before 1 Thess. 5. 11) the Adversaries in their translations amide the word, Tradition being place in the Greek, lest the selues might seem to be noted as men walking inordinately, and not according to Apostolical tradition, as al Schismatics, Hereticks, and rebels to God's Church doe.

ANNOTATIONS.

CHAP. III.

10 *Neither let them eate* It is not a general precept or rule, that euery man should liue by his handy-works, as the Anabaptists argue falsely against Gentlemen & the Calumnists exaltation: apply it perierely against the vacant life of the Clergie, specially of Monkes and other gairt Religious men. But it is a natural admonition only, giuen to such as had not wherewith to eate their owne live of their owne, or any right or good cause: why so challenge their feeding of others, and not, answered, to such as vnder the colour of Christianitie did passe the time idly, curiously, vnprofitably, and scandalously, refusing to doe such workes as were agreeable to the soeime calling and bringi[n]g up. Such as these, were not tolerable, specially there and then, when

the Apostle and others (that might lawfully have lived of the altar and their preaching) yet to disburden their hearers, and for the better advancement of the Gospel, wrought for their living *protesting nevertheless continually, that they might have done otherwise, as well as S. Peter and the rest did, who wrought not, but were found otherwise justly and lawfully as all sorts of the Clergie preaching or serving the Church and the altar, be, and ought to be, *by the law of God and nature. Whose spiritual labours farre passe all bodily traualles, where the duties and functions of that vocation be done accordingly, as S. Augustin affirmeth of his owne extraordinarie paines incident to the Ecclesiastical affaires & regiment: instead of which, if the vse of the Church and his infirmities would have permitted it he wistheth he might have laboured with his hands some houres of the day. As some of the Clergie did ever voluntarily occupie themselves in teaching, writing, grazing, painting, planting, sowing, enbrodering, or such like cleanly and innocent labours. See S. Hieron ep. 114. *sen pres in Job and in xix. Hilarie*

And Monkes for the most part in the primitive Church (few of them being Priests, and many taken from servile workes and handy-crafts, yea often-times professed of bond-men, made free by their masters to enter into religion) were appointed by their superiours to worke certayne houres of the day, to supply the lackes of their Monasteries: as yet the Religious doe (women specially) in many places, which standeth well with their profession. And S. Augustin writeth a whole booke (*de opere Monachorum* c. 3) against the error of certaine disordered Monkes that abused these words, (*Natus esse solus, bene curare &c* and *Respicere vult inhaerere, behold the foules of the aire &c*) to prove that they should not labour at all, but pray only and commit their finding to God: not only so excusing their idleness, but preferring themselves in holines above other their fellows that did worke, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, to prove they should not be shaven after the manner of Monkes. Which letting their heads to grow he much blameth al on them. See 1. *Retrad.* c. 21 & *de op. Monach.* c. 31 and S. Hieron ep. 48 c. 1. of Nonnes cutting their haire.

Where by the way you see that the Religious were shaven even in S. Augustines time, who reproceeth them for their haire, calling them *Criniger, Hair-linge*, as the Heretiks now contrariwise devise them by the word *Rasor, Shavlinge*. So that there is a great difference between the ancient Fathers and the new Protestants. And as for hand labours, as S. Augustin in the booke alleadged would not have Religious folke to refuse them, where necessitie, bodily strength, and the order of the Church or Monasterie permit or require them; so he expressly writeth, that al can not nor are not bound to worke, and that whosoever preacheth or ministrerth the Sacraments to the people or serveth the altar (as al Religious men comit only now doe) may challenge their living of them whom they serve, and are not bound to worke, no nor such neither as have been brought vp before in state of Gentlemen, and have given away their lands or goods, and made themselves poore for Christes sake. Which is to be noted because the Heretikes affirme the said Scripture and S. Augustin to condemne al such for idle persons.

14 *Obrigo*) Our Pastours must be obeyed, and not only secular Princes And such as wil not be obedient to their spiritual Gouvernours, the Apostle (as S. Augustin saith) giveth order and commandment that they be corrected by correction or admonition, By degradation, excommunication, and other lawfull kinds of punishments. *Cons. Donatist post Collat.* c. 10. Read also this holy Fathers answer to such as said: *Let our Prelates command us only what we ought to doe, and pray for us that we may doe it: but let them not correct us* Where he proueth that Prelates must not only command and pray, but punish also if that be not done which is commanded. *Idem de corrup. & great.* c. 1.

14 *Quo hinc*) Disobedient persons to be excommunicated, and the excommunicated to be separated from the companie of other Christians, and the faithful, not to keep any companie or have conversation with excommunicated persons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except cases of mere necessitie and other prescribed and permitted by the law: al this is here insinuated, and that al the Churches censures be grounded in Scriptures and the examples of the Apostles.

The spiritual
travailes of the
Clergie.

Religious men
working with
their hands.

Monkes were
shaven in the
primitive
Church, and
Nonnes clipped
of their haire.

S. Augustines
opinion con-
cerning Reli-
gious men
working or not
working.

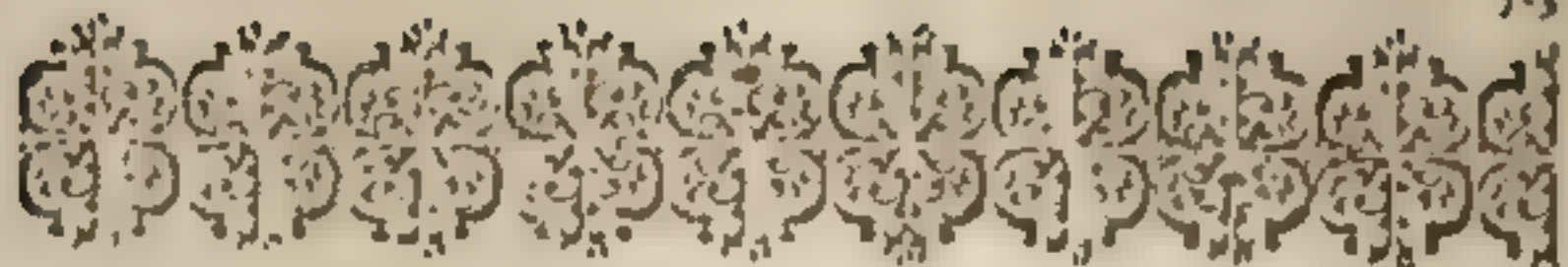
Ecclesiastical
censures against
the disobedient.

Not to commu-
nicate with ex-
communicate
persons but in
certaine cases.

1 Cor.
v.

* See S.
Cyp.
ep. 66.

li de op.
Monach.
c. 31.



THE ARGUMENT OF THE
FIRST EPISTLE OF S. PAUL
TO TIMOTHEE.



A^{FT}ER the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops; and to Philemon.

Of Timothee we read *Act. 16.* how S. Paul in his visitation took him in his name at Lystra, circumcising him before, because of the Jews. He was then a Disciple, that is to say, a Christian man. Afterward the Apostle gave him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles unto him. *1 Tim. 4. v. 14. and 2 Tim. 1. v. 6.*

He writeth likewise unto him as to a Bishop, and himself expresseth the scope of his first Epistle, saying: These things I write to thee, that thou maiest know how thou oughtest to converse in the House of God, which is the Church. And so he instructeth him (and in him, all Bishops) how to governe both himself, and others. And touching himself, to be an example and a Spectacle to all sorts, in all vertue. As touching others, so prohibeth all such as goe about to preach otherwise then the Catholike Church hath received, and to men's eye to the people the Catholike faith: to presb. unto young and old, men and women: to servants, to the rich, to every sort conveniently. With what circumspection to intenders, and to what persons: for whom to pray: whom to admit to the yow of widowhood, &c.

This Epistle was written, as it seemeth, after his first imprisonment in Rome, when he was dismissed and set at libertie. And thereupon it is, that he might say here: I hope to come to thee quickly, to see unto Epheſus, where ^{1 Tim. 1.} he had desired him to receive. Although in his voyage to Hierusalem, before his being at Rome, he said at Miletum to the Clergie of E. Iesus, upon probable feare: And now behold I know, that you shall no more see my face. ^{Act. 20. v. 35.}

Where it is written, it is uncertaine: though it be commonly said, at Laodicea. Which seemeth not, because it is like he was never there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death. ^{Col. 1. 1.}





THE
FIRST EPISTLE
OF S. PAUL TO
TIMOTHEE.

CHAP. I.

He recommendeth vnto him, to inhibit certaine Jewes who cingled of the law as though it were contrary to his preaching 11. Against whom he auctheth his ministerie, though he acknowledge his vnnorthiness.

PAUL an Apostle of IESVS Christ according to the commandment of God our Saviour, and of Christ Iesus our hope: 2. to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the Father, and from Christ IESVS our Lord.

3. As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldest denounce to certaine "not to teach otherwise, 4. not to attend" to fables and genealogies hauing no end: which Minister "questions rather then the edifying of God which is in faith 5. But" the end of the precept is charitie from a pure hart, and a good conscience, and a faith not fained. 6. From the which things certaine straying, are turned into vaine-talke, 7. "desirous to be Doctours of the Law, not vnderstanding neither what things they speake, nor of what they affirme 8. But we know that * the Law is good, if a man vse it lawfully 9. knowing this, that "the Law is not made to the iust man, but to the vniust, & disobedient, to the impious & sinners, to the wicked & contaminate, to killers of fathers & killers of mothers, to murderers, 10. to fornicatours, to lyers with mankind, to man-stealers, to liers, to perjured persons, and what other thing soeuer is contrary to sound doctrine, 11. which is according to the Gospell of the glorie of the blessed God, which is committed to me.

12. I giue him thanks which hath strengthened me, Christ IESVS our Lord, because he hath esteemed me faithful, putting me in the ministerie. 13. Who before was blaspheinous and a persecutor and cruel. But I obtained the mercie of God, because I did it being in want of credulitie 14. And the grace of our Lord ouer-abounded with faith and love, which is in Christ IESVS 15. A faithful saying, and worthe of all acceptation, that Christ IESVS came into this world * to save sinners, of whom I am the chief 16.

S. Augustin saith: He that list to haue the hope of Heauen let him look that he haue a good conscience To haue, a good conscience let him beleue and worke wel For that he beleueth, he hath of faith, that he worketh, he hath of charitie 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.

c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.

Re. 7. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.

17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

2. Evil life and no good conscience is often the cause that men fall to the-

relieve from the
fath of the
Catholic
Church.
Again, this
planet, rep-
resented by
the false do-
ctrine, saying,
that no man can
save his soul
that he once
was bad,

C H A P. I.

Teaching others
with the doc-
trine receiv-
ed, in the
name of the
Lord.

Luther's change
otherwise.

h. All heretical
doctrine is
to be suppressed.

Quædam que
distingua re
ligiosa.

Change in
very fatal
and dangerous

12. 12. 1944

Here he, great
to show, but
a small one.

the sight of the learned most ignorant of the word of God, not knowing the very principles of doctrine, even to the admiration truly of the learned that read their books, or hear their preach.

Libertines al-
lead scripture.

9 *The law not made to the flesh* } By this place and the like, the Libertines of our daies would discharge themselves (who in they count suit) from the obedience of lawes. But the Apostles meaning is that the just man doth wel, not as compelled by law or for feare of punishment due to the transgressions thereof, but of grace and mere love toward God and all goodnes, doth willingly, though there were no law to command him.

Excommunica-
tion of Hereti-
kes, and the ef-
fect thereof.

10 *Delivered to Satan* } Hymeneus and Alexander are here excommunicated for falling from their faith and teaching heretic: an example vnto all Christians to vse their spiritual power vpon such. In the primitive Church, corporall affliction through the ministerie of Satan was ioyned to excommunication. Where we see also the diuels readiness to invade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of Beelshazars in that case. Whereof Hieron (ep. 1. ad Heliod.) hath these memorable words: God forbid (saith he) I should speake sinfully of them, who succeeding the Apostles in degree, make Christes body with their holy mouth, by whom we are made Christians: who having the keys of heauen, do as yet as yet judge before the day of iudgement, who in substance and Christian heart the keeping of the spouse of Christ. And a litle after, They may deliver me up to Satan, to the destruction of my flesh, that the spirit may be saved in the day of our Lord Iesus. And in the old Law whosoever was disobedient to the Priests, was either cast out of the camp and shamed of the people, or laying downe his neck to the sword, expiated his offense by his blood: but now the disobedient is cut off with the spiritual sword, or being cast out of the Church is come by the furious mouth of diuels. So saith he. Which words would God every Christian man would weigh.

The Priests
high auctoritie
of excommu-
nication,

The terrible ef-
fect thereof.

CHAP. II.

By his Apostolicke auctoritie he appointeth publike prayers to be made for all men without exception: 8. also men to pray in all places: 9. and women also in seemly attire, 11. to learne of men, and not to be Teachers in any wise, but to seek salvation by that which to them belongeth.

¶ Such for
heathen Kings
and Emperours
by whom the
Church suffereth
persecution
much more for
all faithful Prin-
ces and Powers
and people both
spiritual and
temporal, for
who as mem-
bers of Christes
body, & therefore
joyning in prayer
and oration
with the Mi-
nisters of the
Church, the
Priests more
properly and
particularly offer
the holy Sacri-
fice

See S. Augustin
de civ. deo, lib.
1. c. 2.



Desire therefore first of all things that " obsecrations, prayers, postulations, thankes-givings be made for all men, 2. " for Kings and all that are in preeminence: that we may lead a quiet and a peaceable life in all piety and chastitie. 3. For this is good and acceptable before our Saviour God, 4. " who wil all men to be saved, and to come to the knowledge of the truth. 5. For there is one God, " one also Mediatour of God and men, man Christ Iesus - 6. who gave himself a redemption for all, " whose testimonie in due times is confirmed. 7. " Wherin I am appointed a Preacher and an Apostle (I say the truth, I lie not) Doctour of the Gentils in faith and truth.

8. I wil therefore that men pray in every place: lifting vp pure hands, without anger and intercession. 9. In like manner " women also in comely attire: with decency and sobriety adorning themselves, not in plated haire, or gold, or precious stones, or gorgeous apparel, 10. but that which becometh women professing piety by good workes. 11. Let a woman learne in silence, with all subiection. 12. But " to teach " I permit not vnto a woman, nor to have dominion over the man. But to be in silence 13. For " Adam was formed first, then Eve. 14. and Adam was not seduced: but the woman being seduced, was in prevarication. 15. Yet she shal be saved by generation of children: if they continue in faith and love and sanctification with sobriety.

1. Cor.
14. 16.
Gen. 1.
17. 18.

1. Tim.
2. 11.

1. Cor.
14. 18.
Gen. 1.
17. 18.

1. Cor.

ANNOTATIONS.

ANNOTATIONS.

C H A P. II.

1. *Of sacrifices*) This order of the Apostle S. Augustin (ep 19) findeth to be fulfilled specially in the holy celebration of the Masse, which hath all these kinds, expressed here in The prayers and foure diuers words pertaining to foure sorts of prayers. The difference wherof he exactly peritions in the seeketh out of the proper signification and difference of the Greek words. And he teacheth Masse, deduced vs that the first kind of prayers which here be called, *obsecrationes*, are those that the Priest out of the faith before the consecration that the second called, *Preces*, be at those which are said in Apollles wordes and after the Consecration, and about the Receiving, including specially the *Pater noster*, by S. Augustin, wherewith the whole Church (faithful) in a manner endeth that part, as S. Hierom also as & other fathers someth, that Christ taught his Apostles to vse the *Pater noster* in the Masse Sic docuit, &c. So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bound to say, *Pater noster* &c. Et y. c. 1. c. 1. Petag. cap. 1. where he alludeth to the very words now used in the preface to the said *Pater noster* in the said Sacrifice, *audimus dicere*. *Pater noster*. The third sort called here in the text *Postulationes*, be those which are used after the Communion, as it were for dimitting of the people with benediction, that is, with the Bishops or Priests blessing. Finally the last kind, which is *Tharkeis gratias*, concludeth all, when the Priest and people give thanks to God for so great a mysterie then offered & received. Thus the said holy father handleth this text ep 19 to Paulinus.

S. Epiphanius also informeth these words of the Apostle to pertain to the Liturgie or Masse, when he thus writeth to Iohn Bishop of Hierusalem, When we accomplish our prayers after the use of the holy Mysteries, we pray both for all others, and for all that also ep 60 c. 1. ad Io. Hierosolimitan, apud Hieronymum. And most of the other Fathers expound the foresaid words, of publike prayers made by the Priest, which are said in all Liturgies or Masses both Greek and Latin, for the good estate of all that be in high dignitie, as Kings and others. See S. Chrysostom's in 1 Tim. 2. S. Ambrosianus in Proferendo v. 40 h. 1. c. 2. So exactly doth the practise of the Church agree with the precepts of the Apostle and the Scriptures, and so profoundly doe the holy Fathers seeke out the proper sense of the Scriptures, which our Protestants doe so prophanely, popularly, and lightly skin over, that they can neither see nor endure the truth.

PATER NOSTER in the Masse.

Prayer in the Masse for Kings and others.

4. *Who wil all men*) The perishing or damnation of men must not be imputed to God, who delighteth not in any man's perdition, but hath provided a general medicine and redemption to save all from perishing that will accept it, or that haue it applied vnto them by his Sacraments and other means by him ordained, and so would haue obtained by his conditional wil and ordinance that is, if men wil themselves, by accepting, doing, or having done vnto them all things required by God's law. For God wisheth not his absolute wil or power towards all in this case. But he that list see the manifold tenets of all good and true, let these words may beare, let him see S. Augustin, *Ad seruum*, *fidis fuisse impof. resp. 1. 10. 7. Ench. c. 101. Ep 107. De cor. & great. 1. 11. and S. Damascene. in 2. de orthod. fide c. 10.*

God wil no mans perdition but the saluation of all.

5. *One Mediator*) The Protestants are too peevish and pitifully blind, that charge the Catholike Church and Catholikes, with making more Mediators then one, which is Christ our Saviour, in that they desire the Saints to pray for them, or to be their patrones and intercessors before God. We tel them therefore that they understand not how there is but what it is to be a Mediator, in this sense that S. Paul taketh the word, and in which one Mediator, it is properly and only attributed to Christ. For, to be thus a Mediator, is, by nature Christ, & what to be truly both God and man, to be that one eternal Priest and Redeemer, which it is to be such a by his Sacrifice and death upon the Crosse hath reconciled vs to God, and paid his Mediator, blood as a full and sufficient ransom for all our finnes, himself without need of any redemption,

The Heretikes
opinion concern-
ing Priests
marriage.

310

THE FIRST EPISTLE OF S. PAUL

and single men in chastity, shewing how boldly they love themselves, that suspect it of every man; and will not give the Sacrament of Order to the clergy, unless they see their wives have great bellies and children walling at their mothers breasts. Our Protestants though they be of Vagantius Sect, yet they are come so farre, to command every Priest to be married. Nevertheless they will keepe them that will not marry, so much the worse, & they suspect it of every single person in the Church, ranking the pure of chastitie to be very rare among them, & they doe not only make the state of marriage equal to chaste single life, with the Heretike Iovinian but they are bold to say sometimes, that the Bishop or Priest may doe his duty and charge better married, then single expressly against S. Paul, who affirmeth that the unmarried think of the things that belong to God, and that the married be diversely distracted and intangled with the world.

1. Cor 7.

S. Pauls place,
of one wife, exclu-
deth bigamies
fro holy Orders.

The Apostle then by this place we now treat of, neither commandeth nor counseleth, nor wether, nor would have Bishops or Priests to marrye or such only to be received as have been married but that such an one as hath been married (so it were but once, and that to a virgin) may be made Bishop or Priest. Which is no more then an inhibition that none having been twice married or being bigamous should be admitted to that holy Order. And this exposition only is agreeable to the practise of the whole Church, the definition of ancient Councils, the doctrine of all the Fathers without exception, and the Apostles tradition. Which sense S. Chrysostom & holy followeth upon the Epistle to Titus though here he follow not wholly the same sense. Hom 1 in Epist ad Tit. S. Ambrose also upon this place & most plainly and largely in his 1. Ep. de postmodum giving the canon y^e bigamus cannot be made Bishop or Priest, in fine affirmeth not only the Apostle but the holy Council of Nice to have take order that none should be received into the Clergie, that were twice married. S. Hierom Epist 83 ad Oceanum c. 1 & 201 c. 13 ep 1 c. 1 expressly writeth that the Clergie is made of such as have had but one wife, at least after Baptisme. For he thought that if one were often married when he was yet no Christian, he might notwithstanding be ordered Bishop or Priest. But S. Ambrose ep 81 S. Augustin de bans Coniug c. 1 S. Innocentius the first ep 1 c. 5 6, 10, 1, Canon 5 Leo ep 57 S. Gregorie, and after them the whole Church, exclude those also which have been twice married whensoever. Wherof S. Augustin giveth a goodly reason and example in the place alleged. S. Leo ep 87 addeth further, and prometh that the man is counted bigamus and not the husband of one wife, in respect of holy Orders, not only if he hath had two wives, but if his one wife were not a virgin. Which being observed in the high Priests of the old law, must needs be much rather now. See also the book de Presbyteris de quibus c. 21, in S. Augustines works.

• 11 23

• 12 13

• 13 13

• 14 13

Who are coun-
ted bigami.

The heretical
Clergie nothing
regardeth the
Apostles precept
of one wife
None ever mar-
ried after holy
Orders.

And by these few you may see how shamefully the state of the new heretical Clergie of our time is fallen from the Apostolicke and all the Fathers practise and doctrine herein. Who doe not only take men once or twice married before, but (which was never heard of before in any person or part of the Catholike Church) they marrye after they be Bishops or Priests, once, twice, and as often as their lusts require, & heretofore it was never lawful in Gods Church to marrye after Holy Orders. Neither is there one authentical example thereof in the world. For these of whom Nice Council speaketh, were married before, & were but tolerated only to use their wives. The Fathers in the same Council providing expressly at the same time, that none from thence forth should marrye after they came to holy Orders, and that according to the ancient tradition of the Church, as Socrates and Sozon enuside.

Secret.

• 15 13

• 16 13

• 17 13

• 18 13

They that were
made Priests
married men, ab-
stained from
their wives.

clere in most plaine words. See Suidas in the word *Papianus*. And in what countie so married men, ab- had before, it was not according to the exact rule of the Apostles and Churches tradition, stained from by which all that be in holy Orders, should wholly abstaine, not only from marrying, but their wives. even from their wives before married. Wherof this writeth S. Epiphanius lib 19 cont. Catharos. The holy preaching of God receiveth not, after Christ, them that marrye againe after their wives departing, by reason of the great dignity and name of Priesthood. And thus the holy Church of God observeth with all sincerity. Yea she doth not receive the once married person that yet useth his wife and begetteth children but only such an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his one wife, or is a widower, specially where the holy canons be sincerely kept. But some will say unto me, that in certain places Priests, Deacons, and Subdeacons doe yet beget children. Before this holy Father never heard of any Bishop that did so, and therefore he leaveth out that order, which he named with the other in the former part of the sentence, but that is not done according to order and rule, but according to mans mind, which by time asketh, and for the great multitude (of Christian people) when there were not found sufficient for the

the

the ministerie, &c. the rest of his words be goodly for that purpose.

Fuseb. in alio Enang. demonst. li. 1. c. 9. saith, that such as be consecrated to the holy ministerie, should abstaine wholly from their wives which they had before. S. Hieron. *Apolog.* S. Hieron. *ad Pammach.* c. 8. prowerth, that such of the Apostles as were married, did so, and that the Clergie ought to doe the same by their example. Yea in his time he testified (Cont. pag. 1. c. 1.) that they did live single in a manner through the world even in the East Church also. What saith he, that the Churches of the East doe, what they of Egypt, if he see Apostolike which take to the clergie, either virgins, or the continent and unmarried, or such as, if they have wives, cease to be husbands? And againe he saith in *Apolog.* ad Pammach. 1. (See also c. 8.) If married men like not well of this, let them not be angry with me, but with the holy Scriptures, with all Bishops, Priests, Deacons, & the whole company of Priests & Levites, that know they cannot offer Sacrifices, if they use the act of marriage. S. August. de adul. Coniug. li. 1. c. 10. maketh it so plaine a matter that all Priests should live chaste, that he witerth, that even such as were forced (as many were in the primitive Church) to be of the Clergie, were bound to live chaste, yea and did it with great joy and felicitie, never complaining of these necessities and intolerable burdens, or impatience of living chaste, as our fleshly company of new Blunters and Superintendents doe now, that thinke it no. less without women. Much like to S. August. before his conversion, when he was yet a Manichee who (as himselfe reporteth Conf. 1. 6. c. 1.) admiring in S. Ambrose all other his incomparable excellencies, yet counted all his felicitie lesse, because he lacked a woman, without which he thought (in time of his infidelitie) no man could live. But after his conversion thus he said to God of S. Ambrose: What hope he had, and against the temptations of his excellencies what a fight he felt, or rather what a comfort and solace in tribulation, and his secret mowls which were within him, what favour he and his prayers tasted of thy bread, neither could I confesse, neither had I need.

S. Augustin;

See S. Leo ep. 92. c. 3.

S. Ambrose.

See Tertulian li. 1. ad uxorem S. Cyprian de singl. Circum. the first Council of Nice can. 3. Cont. Tales. 1. can. 1. Conc. Aurelian. can. 1. of Carthage the second cap. 1. of Neocaesarea cap. 1. of Ancyra cap. 10. and you shall find that this was generally the Churches order even from the Apostles time, though in some places by the consent of many, it was sometime not so religiously looked unto. Wherby you may easily refute the impudent clamours of Heretikes against Symon, Gregorie 7, and others, whom they falsely make the Authors of the Clergies single life.

Tertulian.

S. Cyprian.

Councils.

6. *Quia Neophyti*) That which is spoken here properly & principally of the newly baptized (for so the word Neophyte doth signifie) the Fathers intended also to all such as be but newly retired from profane occupation, civil government, warfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignity of Bishop or Priest. Though for some special pre-ogative & excellence, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertulian (*de prescriptis*) noteth Heretikes for their lightness in admitting every one without discretion to the Clergie. Their Order (saith he) is such, *liber, laxus, inanis* now this place Neophytes, then secular men, then new Apostates, that they may therein by glory and preferment, whom with the saints they can not. Now where may a man sooner prosper and come forward, then in the camp of rebels, where to be only is to deserve much. Therefore one to day a Bishop, to morrow some what else; to day a Deacon, to morrow a Lectur, that is, a Reader; to day a Priest, to morrow a lay man for to late men also they enioyne the functions of Priests. And S. Hieron. ep. 8. ad Oceanum c. 4. saith of such Yesterday a Catechumen or newly converted, to day a Bishop yesterday in the theatre, to day in the Church at night in the place of games and masteries, in the morning at the altar awhile ago a great player of stage players, now a consecrator of the virgins. And in another place, One of the basest of Plato and Aristophanes they are chosen to a bishopricke, whose care is, not how to search out the marrow of the Scriptures, but how to furnish the peoples ears with flourishing declamations. Dialog. cont. Lucifer. c. 8.

Heretikes admit all sorts without exception.

7. *Deacons*) Under the name of Deacons are here contained Subdeacons, as before under the name of Bishops Priests also were comprehended. For to these four pertaineth the Orders, only Apostles precept and order touching one wife, & touching continencie and chastitie, as by bound to chaste the alleged Councils and Fathers (namely by the words of S. Epiphanius) doth appeare stic. For they only be in holy Orders, as learning by their proper function about the Altar and the Sacrament in respect whereof the law of chastitie pertaineth to them, and not to the four inferiour Orders of Acolytes, Exorcists, Leuites and Oily, whom neither by precept nor vow be bound to perpetual chastitie, as the others of the holy and high Orders be bound, orders not bound both by precept and promise or solemn assent made when they took subdiaconship to chastitie.

As

210 ep. 1. c. 1. Greg. 6. li. 1. c. 1.

not any one Societie among themselves. many of them being yet vnborne, and many yet Infidels and heretikes, & therefore be not of the one house of God which is here called, the *pler of truth*. And those of the Predestinate that be already of the Church, make not a general cōpanie from the known Catholike Church but are baptised, houseled, taught, they liue and die in the common Catholike visible Church, or els they can neither receiue Sacrament, nor saluation. S. Paul instructeth not Timothee how to teach, preach, correct and censure in the invisible societie of the Predestinate, but in the visible house of God, So that it must needs be the visible Church which can not erre.

It is the visible Church that is the pillar of truth and can not erre.

If any make further question, how it can be that any companie or societie of men (as the Church is) can be void of error in faith, seeing al men may erre he must know that it is not by nature, but by privilege of Christes presence of the holy Ghosts assistance, of our Lordes promise and prayer. See S. Augustin vpon these words of the 118 Psalme *Cant. 11 Ne auferas de ore meo verbum veritatis usquequaque* Where he hath goodly speeches of this matter. For the same purpose also these words of Lactantius are very notable. *It is the Catholike Church only, that keepeth the true worship of God, it is the fountain of truth, the house of faith, the Temple of God whither if any man enter not, or fro which if any man get out, he is an alien & stranger from the hope of euertlasting life and saluation. No man must by obstinate contention flatter himself, for it stumbls upon life and saluation, &c* S. Cyprian saith, *The Church neuer departs from that which she once hath known.* Ep. 51. ad Cornel. nm. 3 S. Irenaeus saith, *Th is the Apostles house laid up in the Church as in a rich treasure, al truth.* And, *that she keepeth with most sincere diligence, the Apostles faith and preaching* It. 4. c. 40 & c. 112. It were an infinite thing to recite al that the Fathers say of this matter. al counting it a most pernicious aburding to affirme, that the Church of Christ may erre 1000. 500.

Whence the Church hath this privilege neuer to erre.

S. Augustin; Lactantius;

S. Cyprian; S. Irenaeus;

CHAP. IIII.

He prophesieth that certaine should depart from the Catholike faith, willing Timothee therefore to reuerberate to the people those articles of the faith, *act. 7.* Item to exerce himself in spiritual exercise, *12.* to get authority by example of good life, *13.* to studie, to teach, to increase in the grace given him by holy Orders.

AND the Spirit manifestly saith that in the last times certaine shall depart from the faith attending to spirits of error, and doctrines of diuels, 2. speaking lies in hypocrisie, and hauing their conscience seared, 3. "forbidding to marrie, to abstain from meats which God created to receive with thankes-giving for the faithful, and them that haue knowen the truth 4. For every creature of God is good, and nothing to be reiected that is receiued" with thankes-giving 5. For it is "sanctified by the word of God and prayer.

We see plaine'g by these words such abstinence only to be disallowed as condemneth the creatures of God to be naught by nature and creation

6. These things propounding to the Brethren, thou shalt be a good Minister of Christ Iesus, nourish d in the words of the faith and the good doctrine which thou hast attained vnto. 7. But foolish and old wives fables auoid. and exerce thy self to pietie. 8. For corporall exercise is profitable to little: but pietie is profitable to al things hauing promise of the life that now is, and of that to come. 9. A faithful saying and worthy of al acceptation. 10. For to this purpose we labour and are reuiued, because we hope in the liuing God which is the Saviour of al man, specially of the faithful. 11. Command these things and teach.

Some (saith S. Chrysostome) expound this of fasting, but they are deceived for fasting in a spiritual exercise. See a goodly cōmmentarie of these words in S. Aug. *de mor. l. 2. c. 10.*

12. Let no man contemne thy youth: but be an example of the faithful, in word, in conversation, in charitie, in faith, in chastitie. 13. Till I come, attend vnto reading, exhortation, doctrine. 14. Neglect not the grace that is in thee which is given thee by prophetic, "with imposition of the hands" of good 15.

This

2. Tim. 3.
3. Tit. 1.
Inde 2.
16.

1 Tim. 4.
Tit. 2.

and

These things doe thou meditate, be in these things: that thy profiting may be manifest to al. 16. Attend to thy self, and to doctrine. Be earnest in them. For, this doing, thou shalt save both thy self and them that heare thee.

ANNOTATIONS.

CHAP. III.

All Heretikes are Apostates from the faith.

i. Shall depart.) It is the proper description of Heretikes, to forsake their former faith, and to be Apostates, as the Greek word importeth, to give care to particular spirits of error & deception, rather then to the Spirit of Christ in his Church, to follow in hypocrisie and shew of vertue the pernicious doctrine of Devils, who are the sug-gesters and prompters of all Sects: and are ying spirits in the mouths of all Heretikes and false Preachers: men that have put their conscience to silence & made it senseless to the Holy Churches admonition: the Apostle noting * some before also in this same Epistle, that Heretikes have no conscience, which is the cause both of their fall and of their obduracy in heresie.

2 Pet. 2. 15.

The old Heresies against marriage.

i. Forbidding to marry.) He speaketh (saith S Chrysostom) of the Manichees, Encratites, & Marcionites *her. 12. in 1 Tim.* S Ambrose vpon this place, addeth to these the Patristians also S Irenaeus *lib. 1. c. 10* S Epiphanius *her. 41. 42. 43. 44* S Hieron. *1. 1. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* S Augustin *her. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and generally all in generall affirme the same both of them, and also of the Heretikes called Apollinians, Ebionites, and the like. Their heresie about marriage was, that to marrye or to vie the act of matrimonie, is of Satans, as S Irenaeus witnesseth *lib. 1. c. 12.* and that the distinction of male and female, & the creation of man and woman for generation, came of an ill God. They taught their hearers, * saith S Augustin, that if they did vie women, they should in any wise provide, that they might not conceive or beare children. Clement Alexandrianus (1. 1. c. 1. *Sermon in principio*) writeth that such admit no marriage nor procreation of children, lest they should bring into the world creatures to suffer miserie and mortalitye. And this is the damnable opinion concerning marriage, noted here by the Apostle.

cap. 1. 19.

* Aug. her. 44.

The old Heresies about abstinence from meats.

For the second point consisting in the prohibition of meats or use of certaine creatures made to be eaten, the said Heretikes or divers of them (for they were not all of one sect touching these points) taught, that men might not eat certaine sorts of meats, specially of beasts and living creatures, for that they were not made (say they) of the good God, but of the evil. And wine they called the gal of the vine of darkness, and not to be drunke at all, and the vine whereof it came to be of the Devils creation. And divers other creatures they condemned as things by nature and creation polluted and abominable. *Augustin her. 1. 1. c. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* For these were the Heretikes and their heresies which S Paul here prophesieth of, that forbid marriage and meats as you have heard for which they and their followers were condemned in divers Councils.

The Catholics impudently charged with the said old heresies.

Abstinence from certaine meats is no condemnation of the meats.

Divers good causes of abstinence.

Is it not now an intolerable impudence of the Protestants, who for a small similitude of words in the eares of the simple, apply this text to the fasts of the Church, & the chastitie of Priests and Religious? As though either by appointing or using some daies of abstinence from certaine meats the Church or any Catholike man condemned the said meats. Unless the Rechabites *1 Kings 16.* or the Nazarites *Num. 6.* or the Ninivites *Jon. 1.* or Moyses *Exod. 12.* or Elias *1 Kings 17.* or holy Anna the widow *Luke 1.* or John Baptist *Mat. 11. 10.* or Christ himself *Mat. 4.* commanding, using, & following a precept number of fasting daies, or God himself that in the very beginning, in Paradise, prescribed abstinence from the fruit of one certaine tree, and after appointed so many fasts in the Law, vnles he therefore, condemned his owne creatures, & the rest, whose creatures from which they abstained. No, there be many good and lawful causes to forbid some, or to abstaine from some meats: as, for obedience, as in Paradise for signification, as the Levites: for that they have been offered to idols, as in the Epistle to the Corinthians: for chastising the bodie and penance, for health at all: and only those causes are vnlawful for which the Manichees and other Heretikes abstained.

Concerning

Forbidding cer-
taine persons to
marrie is no con-
demnation of
matrimony.

Catholikes
esteem matri-
monie more then
the Protestants
doe.

The Protestants
objections an-
swered long agoe
by S Hieron
and S. Augustine.

Blessing of the
table or of mea-
tes, specially by
a Priest.

To blesse is a
preeminence of
the better por-
tion.

Concerning marriage likewise, they may aswell charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the law aswell might they charge Christ and the Apostle for prohibiting the man to marrie, during his wifes life and appointing widowers that serue the Church to live & marrie, and not admitting a married woman aswell as a widow, nor her that hath had more husbands, as well as her that hath been married but once. as they charge the Church for not admitting married persons to the altar, and for forcing them and Religious persons to keep their pro- mite of chastitie. No, the holy Church is so farre from condemning wedlock, that she ho- noureth it much more then the Protestants, accounting it an holy Sacrament, which they doe not, who one y use it so lust as the Heathen doe, and not to religion.

But it is an old deceitful practise of Heretikes to charge Catholike men with old condem- ned heresies. The Eutychians standed the Council of Chalcedon and S Leo to be Ne- storians & to make two persons in Christ, because they said there were two natures. *Aug. li 1 c 1* Eutychen Arius charged Alexander his Bishop of Sabellianisme, for avouching the vniue of substance in Trinitie. *Socrat li 1 c 1* Julianus accused S Augustine of the he- resie of Apollinarius *li 1 c 1* Iulianus 15. Other Pelagians challenged him for condemning marriage *Kenet li 1 c 3* And that our Protestants bragge not too much of their goodly invention, Iouinian the old Heretike, their Master in this point, accused the holy Doctours and Catholikes vpon this same place, to be Manichees, and to condemne meats, and marriage, as both S Hieron and S Augustine doe tell he. And they both answer to the Heretike, that the Church indeed & Catholikes doe abtaine from some for euer, & some for certaine daies, & euey Christian man lightly at the 40 daies of Lent fast not for that they thinke the meate vncane, abominable, or of an ill creation as the Manichees doe but for punishment of their bodies and taming their concupiscences. *Hieron li 1 c 1* *Aug li 1 c 1* *Adamantius 14* *Li de mor Eccl. Ec Hiero inc 4* of Galat. And as for marriage, the sa d Doctours answer, that no Catholike man condemneth it for vn- lawful, as the old Heretikes did but only preferreth virginite and continencie before it as a state in it self more agreeable to God & more necessary to the Clergie. See S Augustine against Faustus the Maniche *li 1 c 1* 6 and here in the name Apostle, S Hieron ep 10 c 1. & 1. At this the Catholikes continually tel the Adversaries, and they can not but see it. Yet by accustomed audacity and impudence they beare it out thus.

4. *Walscherus* giving 187 the most ancient custom of the Church both before Christ and since, men use to blisse their table and meats, by the hand and word of a Priest, if any be present, otherwise by such as can conveniently doe it. And in husbandmens houses where they have no other meates they should at least blisse Gods gifts and themselves with a *Pater noster* at the signe of the Crosse, not only to acknowledge from whom they haue their continual sustenance, but also to blisse their meate and sanctifie it. For the Greek word used of S. Paul, by Ecclesiastical vse, when it concerneth meates signifieth not only thanking, but blessing or sanctifying the creatures to be received, as being al one with ioy. And in English we call it grace, not only that after meate, which is only thanks to God but that before meate which is alwaies a benediction of the creatures, as it is plaine in the prescript and vsual formes of grace. For which cause a Priest should neuer doe it rather then a lay man or any of inferior order in the Clergie. In so much that S Hieron (ep 81.) reprehendeth certaine Deacons whom he saw say grace or blisse the meate & the companie, in the presence of a Priest Who also recorderh in the life of S Paul the holy Eremit the great enuie and humilitie of him and S Antonie, yealding one to the other the preeminence of blissing their poore dinner. For to blisse is a great thing, and a Priestly prerogative as the Apostle witnesseth, declaring the preeminence of Melchisedech in that that he blisse d Abraham. Read the note following.

5. *Sanctified* All creatures be of Gods creation, none of the Diuel, or of any other cause. No creature is an ill beginning as the Manichees blasphemed and therefore none are ill, abominable, or vn- cleane by creation nature, and condition, but al good and made for mans vse, though al be one more can- not alike ho y nor equally sanctified. God made seuen daies, but he sanctified only one of them and them. He made al places, but he sanctified none but the Temple and such like deputed to his rather seruite, as the Arke, the altar, and the rest which were by sacred vse both holy themselves, & Holy times and gave also holines & sanctification to things that touched them or were applied vnto them places, & euey. So our Saviour saith, that the Temple sanctified the gold, and the altar the gifts, and gene thing deputed to rally al creatures seuered from common and profane vse, to religion & worship of God, are the termes of made sacred thereby. So the places and daies of Gods apparition or working some special God holy,

wonders

wonders or benefits toward the people, were holy, as Bethel, Sinai and others. And much more those times and places of Christs Nativity, Passion, burial, Resurrection, Ascension: which is to paine a case, that the hill where he was transfigured only, is called therefore by S. Peter, *the holy mount*.

**Creatures hal-
lowed by the
signe of the
Crosse.**

**The blessing of
our meat what
a vertue it hath.**

Holy bread.

**The signe of the
crosse used in
blessing.**

**The Churches
exorcismes,
Holy water,**

These therefore be holy memories and monuments of all sorts sanctified, besides that crea-
tures (as we see here) be sanctified also by the word of God and prayer, that is to say by be-
nediction and invocation of our Lordes holy name vpon them, specially by the signe of the
Crosse, as S. Chrysostom saith on this place, *ho ier ad tim* by the which the aduersarie
power of Satan vsurping violently vpon Gods creatures through mans sinne, and seeking
deceitfully in or by the same to annoy man's body or soule, is expelled, and the meate
purged from him and made hallow. S. Gregorie (*lib 1 Dialog 14*) recorderh that the
Diuell entered into a certaine religious woman by eating the herbe lettuce vnblest. And S.
Augustin (*lib 18 de cin. Dial 18*) sheweth at large, what waies he hath by meates and drin-
kes and other vsual creatures of God, to annoy men: though his power be much lesse then it
was before Christ. But stil much desire he hath on all sides to molest the faithful by abusing
the things most neer and necessarie vnto them, to their hurt both bodily and Ghostly. For
remedie whereof, this sanctification which the Apostle speaketh of, is very soueraigne,
pertaining not only to this common and more vulgar benediction of our meates & drin-
kes, but much more (as the propriete of the Greek word used by the Apostle for sanctification, *ἀγιασμός*
doth import) to other more exact sanctifying & mightier applying of some creatures, & bles-
sing the to Christs honour in the Church of God, & to man's spiritual & corporal benefits.

For as S. Augustin writeth *lib 1 de pec meru 16* besides this vsual blessing of our daily
food the Catechumens (that is such as were taught toward Baptisme) are sanctified by the
signe of the Crosse, and the bread (saith he) which they receiue, though it be not the body
of Christ yet is holy and more holy then the vsual bread of the table. He meaneth a kind
of bread then hallowed, specially for such as were not yet admitted to the 8 Sacraments
either the same, or the like to our holy bread, used in the Church of England and Franco
on Sundays. And it was a common vse in the primitive Church to blesse loaves, and send
them for sacred tokens from one Christian man to another. And that not among the simple
and superstitious (as the Aduersaries may imagine) but among the holiest, learnedest, and
wisest. Such hallowed breads did S. Paulinus send to S. Augustin and Alipius, and they to
him againe, calling them *bicula*. Read S. Hieron in the life of Hilarton (*per medium*)
how Princes and learned Bishops & other of all sorts came to that holy man for holy bread,
primum benedictum. In the primitive Church the people commonly brought bread to the
Priests to be hallowed. *Antiph 122 ps 14 in Als*. The Council of Carthage cap 14.
maketh mention of the blessing of milke, honie, grapes, and corne. See the Canon of the
Apostles. And not only diuers other creatures used at certaine times in holy Churches ser-
uice, as waxe, fire, palmes, a hes, but also the holy oile, Chryisme, & the water of Baptisme,
that also which is the cheefe of all Priestly blessing of creatures, the bread and wine in the
high Sacrifice, be sanctified. For without sanctification, yea (as S. Augustin sheweth *tract.*
118 in Iosa.) without the signe of the Crosse none of these things can rightly be done.

Can any man now marvel that the Church of God by this warrant of S. Pauls word ex-
pounded by so long practise & tradition of the first Fathers of our religion, doth vse diuers
elements and blesse them for man's vse and the seruice of God, expelling by the invocation
of Christs name, the aduersarie power from them, according to the authoritie given by
Christ, *Super omnia demonia, ouer al Diuels* and by prayer, which importeth as the Apostle
here speaketh desire of help, as it were by the vertue of Christ, to combat with the Diuel, &
so to expell him out of Gods creatures, which is done by holy exorcisme, and euer begin-
neth, *A limonium nostrum in nomine Domini*, as we see in the blessing of holy water and the
like sanctification of elements. Which exorcismes, namely of children before they come
to Baptisme see in S. Augustin (*lib 6 cont Iulian 11*) & de Eccl. dogmat. 11. De nupt. & consensu.
lib 1 c 10 & of holy water, that hath been used these 1400 yeares in the Church by the insti-
tution of Alexander the first, in all Christian countries: and of the force thereof against
Diuels see a famous historie in Theodoret (*lib 4 c 11*) and in Epiphanius *lib 30 Flonitarum*.
See S. Gregorie to S. Augustin our Apostle, of the vse thereof in hallowing the Idolatrous
temples to be made the Churches of Christ *apud Bedam 1. 1. 30. luss Ang*. Remember
how the Prophet Elisha applied salt to the healing & purifying of waters, *4 Reg 2* how the
Angel Raphael used the meere of the fish to drive away the Diuel, *Job 4* how David harp
and Pulkodie kept the coulpat from Saul, *1 Reg 16*: how a peece of the holy earth saved
such.

Aug.
Ep.
lib 14
1136

[14.9]

such a man's chamber from infestation of Devils, *Aug de Civit dei li ii c. 8* how Christ himself both in Sacraments, & out of them, occupied divers sanctified elements, some for the health of the body, some for grace and remission of sinnes, and some to worke miracles by
 The force of sanctified creatures.
 The holy land.
 Reliques.
 The crosse.
 The name of

See in S. Hieron against Vigilantius c. 1. how holy Reliques torment them. In the h. home of Iulianus the Apostata, how the signe of the Crosse, in the Actes (cap. 19) how the name of I E S V S yea and of Paul putteth them to flight.
 Furnish your selves with such examples and grounds of Scriptures and antiquitie, and you shal contemne the Adversaries cavillations, and blasphemies against the Churches practise in such things, and further also find these sacred actions and creatures, not only by increase of faith, fervour, and devotion, to purge the impurities of our oules, and procure remission of our daily iniquities, but that the chiefe Ministers of Christs Church, by venial finnes and their soueraine authoritie granted of our Lord, may reyne vnto the same, their blessing nexted to holowed and remission of our venial finnes or spiritual debts as we see in S. Iames, remission of all finnes to be annexed to the vnction with holy oile, which to the Catholikes is a Sacrament, but to the Protestants was but a temporal ceremonie, and to some of them not of Christs institution, but of the Apostles only. In their owne sense therfore they should not marvel that such spiritual effects should proceed of the vie of sanctified creatures, whereas venial trespasses be remitted many waies, though mortall ordinarily by the Sacraments only. S. Gregorie did commonly send his benediction and remission of sinnes, in and with such holy eekens as were sanctified by his blessing & touching of the Apostles bodies and Martyrs Reliques, as now his Successours doe in the like honored remembrances of religion. See his 7 booke, epistle 1. 6 and 2 booke, epistle 60. Thus therfore and to the effects aforesaid the creatures of God be sanctified.

If any man object that this vse of creatures is like coniuration in Necromancie, he must know the difference is, that in the Churches sanctification and exorcismes, the Devils be commanded, forced, and tormented by Christs word & by prayers but in the other wicked practises they be pleased, honoured and conuocated withal and therefore the first is godly and according to the Scriptures, but Necromancie abominable and against the Scriptures.

14. *The grace*) S. Augustin declareth his grace to be the gift of the holy Ghost given vnto him by receiving this holy Order, whereby he was made fit to execute the office to his owne saluation and other mens. And note withal, that grace is not only given in or with the Sacraments, by the receivers faith or devotion, but by the Sacrament, *per impositionem, by imposition of hands*. For so he speaketh 1 Tim 1 which is here said, *cum impositione, with imposition*.

14. *With imposition*) S. Ambrose vpon this place, implereth in the word *imposition* of hands, at the holy action and sacred words done and spoken over him when he was made Priest. Wherby (saith he) he was designed to the service, and received an *unction*, that he might offer sacrifice in our Lordes stead vnto God. So doth the holy Doctor allude vnto the words that are said now also in the Catholike Church to him that is made Priest: *Accipe potestatem offerendi pro vniuersis & singulis in nomine Domini*, that is, Take or receive thou exaltation to offer for the living and the dead in the name of our Lord. For the which S. Hieron also (as is noted before) saith that the ordering of Priests is, by *imposition of hands and impression of voice*.

14. *Of Priesthood*) The practise of the Church giueth vs the sense of this place, which the ancient Council of Carthage doth thus set downe. When a Priest taketh orders, the Bishop blessing him and holding his hand vpon his head, let all the Priests present lay also their hands on his head by the Bishops hands, &c. Who seeth not now, that holy Orders giuing grace by an external ceremonie and worke, is a Sacrament? So all the old Church counteth it. And S. Augustin (1st ep. Parmen li. 1 c. 11) plainly saith that no man doubteth but it is a Sacrament. And lest any man thinke that he vseth not the word Sacrament properly and precisely, he ioyneth it in nature and name with Baptisme. Againe who seeth not by this vse of imposition of hands in giuing Orders & other Sacraments that Christ, the Apostles, and the Church may borrow of the Iewish rites, certaine convenient ceremonies & Sacramental actions, seeing this same (*as the Heretikes can not deny) was received of the manner of ordering Aaron and the Priests of the old law or other Heads of the people? See Exodus 32. Num. 17. 23.

16. *Save Bishop himself*) Though Christ be our only Saviour, yet the Scriptures forbear not to speake freely and vulgarly & in a true sense, that man also may save himself & others. But the Protestants notwithstanding follow such a captious kind of Diuinitie that if a man speake any such thing of our Lady or any Saint in heauen, or other meane of procuring salvation, they make it a derogation to Christs honour, & with such hypocrisies haue we now aduaies to doe.

S. Gregorie.

The difference betweene the Churches exorcismes & other coniurations.

Grace giuen in the Sacrament of Orders.

Consecration of Priests by imposition of handes.

Holy Orders a Sacrament.

Men also are called Saviours without derogation to Christ.

CHAP. V.

How to behaue himselfe towards yong & old. 3. To bestow the Churches oblations vpon the needy widowes, & and not to admit the said Churches widowes vnder threescore yeares old. 17 In distribution to respect wel the Priests that are painfull: 19 & how in his Conflict he to beare accusations against Priests. 22 To be strait in examining before he gine Orders. To be chaite, and to reuere somewhat of husbanding wifes.

The Epistle vpo
S Monicas day.

May 4. And the
holy widowes.

Because of
this continual

prayer which
standeth not

wit a coniugal
& carnal affect

of matrinie
as the Apollie

signifieth
(Cor. 7, 5)

therefore were
these widowes to

be in the state
of perpetual con-

tinence
& Double honour

& liuehood due
to good Priests.

Here the A-

pollie wil not
haue every light

fellow to be
heard against a

Priest so S Aug;

saith like reue-

rence of priest-

hood, & admo-

nisheth Panta-

nus that in no

wise he admit

any testimonies

or accusations of

Heretics, as in
a Canon 142

Priest ex. 111.



Seniour rebuke not - but beseech as a father: yong men, as brethren 2. old women, as mothers - yong women, as sisters, in al chastite.

3. Honour widowes, which are "widowes indeed. 4. But if any widow haue children or nephewes, let her learne first to rule her owne house, & to render mutual dutie to her parents. For this is acceptable before God. 5. But she that is a widow indeed and desolate, let her hope in God, and continue in obsecrations & " b prayers night and day 6. I or she that is in delicioufnes, liuing is dead. 7. And thus command that they be blamelesse. 8 But if any man haue not care of his owne and especially of his domestica's," he hath denied the faith, and is worse then an infidel. 9. " Let a widow be chosen of no lesse then three-score yeares, which hath been the" wife of one husband, 10. hauing testimonie in good workes, if she haue brought vp her children, if she haue receiued to harbour, if she haue washed the Saints feet, if she haue ministered to them that suffer tribulation, if she haue followed euery good worke. 11. But the yonger widowes auoid. For when they shall be " wanton in Christ, " they wil marrie 12. " hauing damnation, because they haue made void " their first faith. 13. And withal let alse they learne to goe about from house to house: not only idle, but a foltel of words & curious, speaking things which they ought not. 14. " I wil therefore the yonger to marrie, to bring forth children, to be house-wiues - to giue no occasion to the aduersarie for to speake euil. 15. For now certaine are turned backe " after Satan. 16. If any faithfull man haue widowes, let him minister to them, and let not the Church be burnd: that there may be sustenance for them that are widowes indeed.

17 The Priests that rule wel, let them be esteemed & worthie of double honour - especially they that labour " in the word and doctrine. 18. For the Scripture saith: Thou shalt not moweth the mouth to the one that treadeth out the corne; and, The widge-man is worthy of his hire. 19. "d Against a Priest receive not accusation, but vnder two or three witnesses. 20. Them that inue, reprove before al: that the rest also may haue feare.

21. I testifie before God and Christ I E S V S, and the elect Ang'ls, that thou keep these things without prejudice, doing nothing by dectining to the one part 22. In apostle hands on no man - e light y, neither doe thou communicate with other mans sinners. Keep thy selfe chaite. 23. Draake not yet " water; but vse a litle wine for thy stomake, and thy oftenation. 24. Certaine mens sinns be manifest, going before to iudgement - and certaine in they follow. 25. Take manner al good deeds be manifest, and they that are otherwise, can not be hid.

A N N O T A T I O N S.

Dent.

21.

12. 17, 19.

Mat 10,

10.

also

ANNOTATIONS.

CHAP. V.

1

Stabr in hunc loc. *Am. c. 137.* 1. *Widowes indeed*) S. Ambrose calleth them widowes and desolate indeed, that might marrie, but to make themselves better and more worthy of God, refuse marriage, which they know to be but once blessed, imitating * holy Anne, who in fasting and prayers served God night and day, never knowing but one husband. Such professed widowes then are to be honoured and succoured. Neither doth he speake only of the Churches widowes (of whom specially afterward) but of al that by profession kepe their widowhood, exhorting them to passe their time in prayer and fasting, v. 1. Which was an honourable and holy state much written of and commended in the primitive Church, namely by S. Ambrose and by S. Augustin, who wrote bookes intitled thereof, and make it next to virginarie. *Amb. de viduis. August. de bono viduarum.*

2. *Not that by this or by any other deadly sinne* (except incredulitie or doubtfulness in beleefe) they lose their faith, but that their faith be not answerable to their faith and to Christian religion, which prescribeth al such duties.

3. *Let a widow bechifer.*) Now he speaketh more particularly and specially of such widowes as were nourished and found by the oblations of the faithful and the almes of the Church, and did withal some necessarie services about women that were to be professed or baptized, for their instruction and adressing to that and other Sacraments, and also about the sicke and impotent, and withal sometimes they had charge of the Church goods or the disposition of them vnder the Deacons, in respect whereof they also and the like are called *Diacnyse*. Eusebius li. 6. c. 35. receiveth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40. Priests, six Deacons, seven subdeacons, Acolythi 42, Exorcistes, Lectors, & Officers, 12, widowes together with the poore 120, al which God nourisheth in his Church. See *Act. Apost. c. 6* S. Crysostom. *1. de Sacram. propius p. 100* S. I. p. 100. in heresi 30. Cathed. 44. 1000. Now then, what manner of women should be taken into the fellowship of such as were found of the Church, he farther declareth.

4. *The wife of one husband*) If you would have a plaine picture of Heretical fraud corruption, and adulteration of the name of God's word, and an innumerable demonstration that these new Gnosticks have their consciences seared and hearts obdured, willingly perverting the Scriptures against that which they know is the meaning thereof, to the maintenance of their Sect, marke well their handling of this place about these widowes of the Church. 1. Paul prescribeth such only to be admitted as have been the wives of one husband that is to say, once only married, not admitting any that hath been twice married. By which words the Catholicks exproue first, that the like phrase * used before of Bishops and Deacons, that they should be the husbands of one wife, must needs signifie that they can not be twice married, nor admitted to the e and the like functions, if they were more then once married before. Secondly, we proue by this place against the Adversaries, that the state of widowhood is more worthy, honourable, decent, and pure in respect of the service of the Church, and more to be relieved of the revenues thereof, then the state of married folkes. And that not only (as the Adversaries perhaps may answer) for their greater necessity, or more leisure, freedom, or expedition to service, in that they be not combered with husband and household, but in respect of their virginal continencie, chastitie, and puritie. For els such as were widowes with intention and freedom to marrie afterward, might have been admitted by the Apostle, as well as those that were never to marrie againe.

These widowes must have had but one husband wherof many Catholike conclusions are deduced.

1

2

3

Thirdly, we proue that second marriage not only after admittance to the almes or service of the Church, but before also is disagreeable & a signe of incontinencie or more lust and fleshlienes then is agreeable or comely for any person belonging to the Church: and consequently, that the Apostle in the last chapter treating of the holy functions of Bishops,

Priests, Deacons and of the Churches refusing generally bigamy or twice married persons; must needs much more mean that no man twice married should be received to holy Orders: and further, that as none were admitted to be widowers of the Church, that ever intended to marrie againe, so none should ever be received to minister the Sacraments (which is a thing infinitely more, and requireth more purity, and continencie, then the office or state of the said widowers,) that intended to marrie againe. To receive the body of Christ (saith S. Hieron in *apolog. pro lib. con. Iovin. ep. 10 & 6.*) is a greater and holier thing then prayer, and therefore Priests that must both continually pray and also be occupied about the receiving or ministering the holy Sacrament daily, must live continently.

Fourthly, we prove that it is not unlawful to annexe, by precept or the parties promise, singel se or chastite to a whole State or Order of the faithful becau^{se} the Apostle & the whole Church in his time toynded to this State of the Churches widowers perpetual continencie. Fifthly, we prove hereby that to refuse and not to accept the twice married or such as wil not live single, into the State of widowers or holy Orders, is not to contennie or forbid second marriage, or once & often marrying, with the Manichees according to the doctrine of Diuels, as the Protestants (and before them the old condemned Lollardianistes) doe blaspheme the Church. For then did S. Paul allow and teach doctrine of Diuels, who refuseth a twice married woman, and bindeth others by their entering into this State, never to marrie againe as no doubt he did the Clergie men much more in the 4. chapter before. Thus let us Catholics confesse & consider the Scriptures, and for this meaning we have at the Doctors without exception. What shift then have the Heretikes here? For marrie and remarrie they must, let the Scriptures, & at the Doctors in the world say nay to it. In truth they doe not expound the word of God, but fly from the evidence of it, some one way & some another.

And of al other, their extremest and most shameful tergiversation is, that the Apostle Brea here forbiddeth * not the admission of such widowers as have been twice married, but only *upō* this them that have had two husbands at once Which was a very improbable and extorted ex- *place.*

The Calvinists most absurd exposition of the Apostles words.

position before, concerning Bishops and Deacons, c. 1. and (as S. Hieron with ep. 81. *male notis male canens* but here that an exception should be made only against widowers that had two husbands together (which was a thing never heard of) that is a most intolerable impudencie, and a construction that never came to any wise mans cogitation before; & yet these their fancies must be God's word, and bigamy or *bigamia* must against their old natures, and vse of al Writers, be al one with *Polygamia* and *Polygamia*. They give an example of such widowers, in women divorced justly from their husbands in the old law. As though S. Paul here took order for the Jewes widowers only, or that had been such a common case among the Jewes also, that the Apostle needed to take so careful order for it. Finally they let not to say that if the Apostle should be understood to refuse a widow twice married at sundrie times, it were unreasonable and injurious to second marriages, which have no more indecencie or signe of incontinencie (say they) then the first. Thus hold they are with the Apostle and al antiquitie

Their blasphemie against the plaine text.

11. *Wanton in Christ*) Widowers waxing warme, idle, and well fedde by the Church, lust after husbands, as also Apostate Priests and Superintendents marrie, (specially after they have gotten good Ecclesiastical livings) Which is to waxe wanton in Christ, or against Christ κατὰ χριστόν * The Greek word signifieth to cast off the rines or bridle, that is, the bond or promise of continencie which they had put upon them.

There very wil to breake the vow of chastite, is damnable.

12. *They wil*) In the chastite of widowhood or Virginitie (saith S. Augustin) the excellencie of a greater gift is sought for. Which being once desired, chosen, & offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage, only to have the wil to marrie is damnable Aug. li. de bono, viduit. cap. 9.

13. *Having damnation.*) It signifieth not blame check, or reprehension of men, as some to make the fault seeme lesse, would have it but * judgement or eternal damnation, which is κατὰ a heavy sentence, God grant al married Priests and Religious may consider their Jamens-

Breaking of their table case first said, is (by the content of al Epistle, Greek and Latin, as Chrysostom, Theodoret Occumenius, Theophylatus, Priscianus) when namely, S. Ambrose Ven Bede Hymar Anselme & the rest also al others that by occasion they breake their vse this place, as the 4. Council of Carthage cap. 104 & the 4. of Toledo cap. 11 S. Athanasius 706 of chastite, li. de virgin. cap. 11. S. Epiphanius her. 45. S. Hieron. in *anonym. li. 1. c. 7* & 106. 44. Ezech. 2. rope

Proposition. S. Augustin in exceeding many places doth expound the Apostles word of the vow of Chastitie at the faith and promise made to Christ to live continually. What is to breake their first faith saith S. Augustin They vowed, and performed not In ps. 75. *propofinem.* Again in another place, They breake their first faith, that stand not in that which they vowed to, de Sancta virg. c. 31. Again he and all the Fathers with him in Carthage Council before named. If any widower, how young so ever they were lost of their husbands deceased, have vowed & by this vow is themselves to God, left their carnal habit, and under the testimony of the Bishop and Church have called faith or appeared in religious weed, & afterward got any more to secular marriage, according to the Apostles sentence they shall be damned, because they were so bold to make void the faith or promise of chastitie which they vowed to our Lord. So saith he and all Fathers made in that Council.

And this promise of chastitie is called, *faith*, because the fidelity betwixt married persons is ordinarily called of holy Writers, *faith* and the vow of chastitie made to God joyne with him and the persons, so vowing, as if were in marriage, so farre, that if the said persons breake promise, they are counted and called in the last alleged Council, Gods adulterers. In the, to the Romanes also and often elsewhere, *faith* is taken for promise or fidelity. And so it is taken here, the words *irrum facere* (to frustrate and make void) doe prove for that terme is commonly used in matter of vow, promise, or compact Gen. 17. Num. 10. This promise is called here *prima fides* (the first faith) in respect of the later promise which vow breakers make to them with whom they pretend to marry. So saith S. Augustin *lib. de bone vidu. c. 8. & Innocentius 1. ep. 1. cap. 13. in 1. Conc.* And this is the only native, evident, and agreeable sense to the circumstance of the letter. And the vaine evasion of the Heretikes to save the Apostles Monkes, Friars, Nunnes, and Priests from damnation for their pretended marriages, is frivolous to wit, that *first faith* here significth the faith of Baptisme or Christian beleefe, and not the promise or vow of Chastitie. But we aske them if this faith of Baptisme be broken by marriage or no. For the text is plaine that by intending to marrie, they breake their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way so ever they wish themselves to defend their sacriledge or pretended marriages, they lose their labour and struggle against their owne conscience and plaine Scripture.

Why the first faith?

The heretikes exposition of this first faith, impossible and against the text?

Other wife Ageu. ch. 11. ep. 11. 14. *I will say more* He speaketh of such young ones as were yet free. For he that had already made vow, neither could they without damnation marrie were they young or old, nor he without some command or counsel them to it. Neither (as S. Hieron. proveth to * Gerontia, and S. Chrysostom upon this place) doth he precisely command or counsel the young ones that were free, to marrie or absolutely forbid them to vow chastitie. God forbid say they. But his speech containeth only a wise admonition to the reader here, that it were farre better for them not to have vowed at all, but to have married againe, then to have fallen to adultery and Apostasie after profession. Which is no more but to preferre second marriage before fornication, and a good warning, that they which are to professe, looke wel what they doe. S. Pauls experience of the fall of some young ones to marriage, caused him to give this admonition here, as also thus before, that none should be received to the Churches almes under threescore yeares of age, Not forbidding the Church forever, to accept any vowes of widowers or virgins till that age, as the Heretikes falsely asirme. But shewing what was meet for that time and the beginning of Conscience, when as yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiours; but the professed (as S. Paul here noteth) coursed and wandered up and downe idly, as now our professed virgins or Nunnes doe not neither can doe. Of whom therefore, where discipline is observed, there is no cause of such danger. Besides that widowers having had the use of carnal copulation before, are more dangerously tempted, then virgins that are brought up from their tender age in piety and have no experience of such pleasures. See S. Ambrose *lib. de vidu.* proving by the example of holy Anna who lived a widow even from her youth till 70. yeares of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid all young widowers to vow, yea he esteemeth that profession in the younger women much more laudable, glorious, and meritorious. See his booke *de vidu. in 10. lib.*

S. Paul meaneth not that widowers professed should marrie.

It is better for the fragile sort, that are in danger of falling, to marrie rather then to vow.

Young women may be professed and taken into religion.

15. *After Satan* We may here learne, that for those to marrie which are professed, is to turne backe after Satan. For he speaketh of such as were married contrary to their vow. And hereupon we call the Religious that marrie (as Luther, Bucer, Peter Martyr and the rest) Apostatice. More we learne that such young ones have no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they have not

To marrie after the vow of Chastitie, is to goe after Satan.

the guilt of Chastitie For notwithstanding al these excuses, these young professed widowers if they marrie, goe backward after Satan, and be Apostates, and damned except they repent. For as for the Apostles words to the Corinthians, *it is better to marrie then to burne*, we have before declared out of the Fathers, and here we adde, that it pertaineth only to persons that be free and have not vowed to the contrarye As S. Ambrose li. 4. vng. lxxv. c. 5. S. Augustin de bono vid. c. 8. and S. Hierom li. 1. cont. Iovin. c. 7. expound it.

The heretikes
only remedie
against concupis-
cence is mar-
riage.

The Heretikes of our time thinke there is no remedie for fornication or burning, but marriage, and so did S. Augustin when he was yet a Manichee *Putabam me miserum &c. I thought I should be an unhappie and miserable man if I should lacke the companie of a woman, and the medicine of thy mercie to heale the same infirmities I thought not upon, because I had not tried it and I imagined that continencie was in a mans owne power and liberie, which in my self I did not feele being so foolish not to understand that no man can be continent unless thou givest it. Verily thou wouldst give it, if with inward mourning I would knocke at thy eare, and with sound faith would cast my care upon thee.*

The vow of ch-
stie lawful, pos-
sible to be kept,
more grateful to
God.
Iovinians heretic
in this point, con-
demned of old, is
called of the
Protestants,
Gods word.

By al which you may easily proue, that chastitie is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by prayer, fasting, and chastisement of ones concupiscence, that it is a thing more grateful to God then the condition of married persons for it should not be required either in the Clergie or in the Religious, finally that it is most abominable to persuade the poore virgins or other professed to such sacrilegious wedlocke, which S. Augustin avoucheth to be worse then adultery *de bono vid. c. 4. Iovinian was the first that ever made marriage equal with virginity or chaste life, for which he was condemned of heretic. And in argumentis de bono coniugii, De pecc. meriti li. 1. c. 7. Li. 4. de heres. li. 8.* He was the first that persuaded professed virgins to marrie, which S. Augustin saith was so clerely and without question wicked that it could never infect any Priest but certaine miserable Nunnes. Yea for this strange persuasion he calleth Iovinian a monster, saying of him thus *Li. 1. Retract. cap. 11. The holy Church that is here (at Rome) must faithfully and stoutly resist this monster.* S. Hierom called the said Heretike and his Complices, *Christian epicures*, li. 1. cont. Iovin. c. 19. See S. Ambrose ep. 8. 46. *Persecutionem ep. 1. contra iniquum.* But what would these holy Doctours have said, if they had lived in our doleful time, when the Protestants goe quite away with this wickednes, and call it Gods word?

Many good and
worthie Bishops
that have not the
guilt of prea-
ching and tea-
ching.

17. *In word and doctrine*) Such Priests specially and Prelates are worthy of double, that is, of the more ample honour, that are able to preach and teach, and doe take paines therein. Where we may note, that al good Bishops or Priests in those daies were not so well able to teach as some others, and yet for the ministerie of the sacraments, and for wisdom and government were not rarer to be Bishops and Pastours. For though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted yet al can not have the like grace therein, and it is often recompensed by other singular gifts no lesse necessarie. S. Augustin laboured in word and doctrine, Alipius and Valerius were good Bishops, and yet had not that gift. *Posid. in vii. Aog. c. 5.* And sometimes and countries require Preachers more then other. Al which we note, to discover the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they doe, with meretricious and painted eloquence.

21. *Water.*) You see how lawful and how holy a thing it is, to fast from some meates or drinks, either certaine daies, or alwaies, as this B. Bishop Timothee did who was hardly induced by the Apostle to drinke a little wine with his water in respect of his infirmities. And marke withal, what a calumnious and stale cavillation it is, that to abstaine from certaine meates and drinks for punishment of the body or deuotion, is to condemn Gods creatures. See an homilie of S. Chrysostom vpon these words, to. 1.

C H A P. VI.

What to teach servants ; If any teach against the doctrine of the Church obstinately, let
dash it of pride and for lucre. 11 But the Catholike Bishop must follow vertue, let
his eye alwaies to life everlasting and to the coming of Christ. 17. What to command
the rich. 20 Finally, to keep most carefully the Catholike Churches doctrine, without
mutation.



WHOSOEVER are servants vnder yoke, let them
count their Masters worthe of al honour, lest the name
of our Lord and his doctrine be blasphemed. 2. But they
that haue faithful Masters, let them not contemne them
because they are Brethren, but serue the rather, because
they be faithful and beloued, which are partakers of
the benefit. These things teach and exhort.

3. If any man teach otherwise, and consent not to
the sound words of our Lord Iesus Christ, and to that doctrine which is ac-
cording to pietie, 4 he is proud, knowing nothing, but languishing about
questions and strife of words : of which rise enmities, contentions, blasphemies,
evil suspicions, 5. conflicts of men corrupted in their mind, and that are depriv-
ed of the truth, that esteeme game to be pietie. 6 But pietie with sufficiencie
is great gain. 7. For we * brought nothing into this world doubtless, neither
can we take away any thing 8 But * hauing food, and wherewith to be covered,
with these we are content 9 For they that wil be made rich, fall into temptation
and the snare of the Diuel, and many desires vnprofitable and hurtful, which
drowne men into destruction and perdition. 10. For the root of al euils is cou-
tousnes ; which certain d. tiring haue erred from the faith, and haue intan-
gled themselves in many sorrowes.

11. But thou, o man of God, fly these things, and pursue iustice, pietie, faith,
charitie, patience, mildnes. 12. Fight the good fight of faith apprehend eternal
life, wherein thou art called and hast confessed a good confession before many
witnesses 13. I command thee before God who quickeneth al things, and Christ
Iesus who * gaue testimonie vnder Pontius Pilate a good confession, 14. that
thou keep the commandment without spot, blamelesse vnto the coming
of our Lord Iesus Christ 15. Which in due times the Blessed and only Mightie
wil shew, the * King of kings and Lord of lords, 16. who only hath immorta-
litye, and inhabiteth light not accessible, * whom no man hath seen, yea neither
can see, to whom be honour and empire everlasting. Amen

17. Command the rich of this world not to be high minded, nor to trust in
the vncertainty of riches, but in the liuing God (who giueth vs al things
abundantly to enioy) 18. to doe wel, to become rich in good workes, to giue
easily, to communicate, 19. to heap vnto themselves a good foundation for
the time to come, that they may apprehend the true life

20. O Timothee, keep the * depositum, according the * profane newelices of
voices, and oppositions of * falsely called knowledge. 21 Which certaine pre-
nising, haue erred about the faith. Grace be with thee. Amen

et inge-
dis ad
genit.

Job 1,
31.
At 4. 1.
35.

Jo. 18,
37.

Capit.
27, 14.
29, 16.
Jo. 4. 18.

Ex 119-
Psalms
5 Cluy
systm.

et ad canoniz-
tion before cap.

b The epistle for
S. Ales. 17, 17

As pr the 1.
chap. lacke of

faith and good
conscience, so

here coueroules
or desire of these

temporal things,
and in the end of

this chap. pre-
sumption and

beasting of
knowledge, are

causes of falling
from the faith:

heresie often
being the po-
nishment of for-
mer sinnes

b The epistle for
S. Timothee, 1, 24.

A bres deedes
and good wor-
kes laid for a founda-

tion and ground
to attaine eter-

lasting life. So
say the Doctors
vpon this place.

ANNOTATIONS.

CHAP. VI.

4. *Lengthning*) Even these be the good disputes of our new Sect-masters: and the world hath too long proved these inconveniences here named, to be the fruits of such endles alterations in religion as these unhappie Sects have brought forth.

Deposium, is the Catholike truth descending from the Apostles by succession of Bishops, even unto the end.

10. *Deposium*) The whole doctrine of our Christianitie being taught by the Apostles, & delivered to their Successors, and coming downe from one Bishop to another is called the *Deposium*, as it were a thing laid into their hands, and committed vnto them to keep. Which because it passeth from hand to hand, from Age to Age, from Bishop to Bishop without corruption, change, or alteration, is al one with Tradition, and is the trust given vnto the holy Bishops to keep, and not to lay men. See the notable discourse of Vincentius Lirinensis vpon this text *It can profan be* *Quintiones*. And it is for this great, old, and known treasure committed to the Bishops custodie, that S. Irenaeus calleth the Catholike Church *Depositorium dicitur*, the rich treasure of truth lib. i. c. 4. And as Clement Alexandrianus writeth lib. 1. Strom. this place maketh so much against all Heretikes who doe al change this *Deposium*, that for it only such men in his daies denied this Epistle. The Heretikes of our daies change al o the truth, and say it is the old truth. But they leape 12 or 11 hundredth yeares for it ouer mens heads to the Apostles. But we call for the *Deposium* and aske them in whose hands that truth which they pretend, was laid up, and how it came downe to them. For it can not be Apostolical unless it were *Deposium* in some Timothees hand, to continue from one Bishop to another vntil our time and to the end.

The Protestants can shew no such *Deposium*.

10. *Profane nouelties*) *Non dicit antiquitates* (saith Vincentius Lirinensis) *non dicit veteritates, sed profanas nouitates. Nam si uideretis non uis, tenetis est antiquitas: si profanas est nouitas, sacra est ueteritas*, that is, He said not, ANTIQVITIES: he said not, ANCIENNES: but PROFANE NOVELTIES. For if nouelties is to be rejected, antiquities is to be kept: if nouelties be profane, antiquities is holy and sacred. See his whole booke against the profane nouelties of heresies.

Profane nouelties of words how to be tried and examined.

We may not measure the newnes or oldnes of words and termes of speaking in religion, by holy Scriptures only: as though al those or only those were new and to be rejected that are not expressely found in holy writ: but we must esteeme them by the agreeableness or disagreeableness they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apostolike vse of speech come vnto vs by tradition of all Ages and Churches, & to the prescription of holy Councils and Schooles of the Christian world: which haue giuen out (according to the time and questions raised by heretikes and contentious persons) very fit, artificial, and significant words, to discern and defend the truth by, against falsehood.

Catholike termes not expressely in the Scriptures, but in sense, are no such nouelties of words.

These termes, *Catholike*, *Triunitie*, *Person*, *Sacrament*, *Incarnation*, *Blasse*, and many more, are not (in that sense wherein the Church useth them) in the Scriptures at all, and diuers of them were spoken by the Apostles before any part of the new Testament was written, some of them taken vp straight after the Apostles daies in the writings and preachings of holy Doctors, and in the speech of all faithful people, and therefore can not be counted Nouelties of words. Others be of such use, as, *Consubstantial*, *Disparat*, *Transubstantiation*, &c. the like, which are neither in expresse termes found in Scriptures, nor yet in sense (if we should follow the iudgement of the speciall Sects against Nicene Council, for the first, the Nestorians against the Epiesine Council, for the second, the Lutherans and Calvinists against the Lateran and the later Councils: for the third) these words alio notwithstanding, by the iudgement of holy Church, and Councils approved to be consonant to Gods word, and made authentical among the faithful, are sound and true words, and not of those kind which the Apostle calleth *Novitates*.

These

in
the
1st
of
the
1st

These words then here forbidden, are the new prophane termes and speeches invented or specially vied by heretikes, such as S. Irenaeus recordeth the Valentinians had a number most monstrous, as the Manichees had also diuers, as may be seen in S. Augustin. The Arians had their *Similitudo substantiae*, and Christ to be *co-existent*: the other heretikes after those daies had their *Christiparam*, and such like, agreeable to their Sects. But the Protestants passe in this kind as they exceed most heretikes in the number of new opinions: as their *Seruum arbitrium*, their *sole faith*, their *fiducie*, their apprehension of *Christe in fine*, their *imputatione & gratia*: their horrible termes of terrours, anguishes, distresses, distrust, feares and feeling of hel paines in the soule of our Saviour, to expresse their blasphemous fiction of his temporal damnation, which they call his descending to hel. Their *markes*, *tokens*, and *badges* *Sacramental*, their *companion*, *impassion*, *circumpanation*, to auoid the true conuersion in the Eucharist: their presence in *figure*, in *sauis*, *figure*, *spirit*, *pledge*, *effect*, to auoid the real presence of Christes body. The etc and such like innumerable which they occupie in euery part of their false doctrine, are in the sense that they vse them, all false, captious and deceitful words, and are now *caeter vocum* here forbidden.

The Protestants
prophane no-
uelties of words.

And though some of the said termes haue been by some occasion obtruded without ill meaning spoken by Catholics before these Heretikes arose, yet now knowing them to be the proper speeches of Heretikes, Christian men are bound to auoid them. Wherein the Church of God hath euer been diligent to resist Nouelties of words, as her Adversaries are busy to inuent them. For which cause she wil not haue vs communicate with them, nor follow their fashion and phrase newly inuented: though in the nature of the words sometimes there be no harme. In S. Augustines daies when Christian men had any good befallen them, or entred into any man's house, or met any friend by the way, they vsed alwaies to say, *Deo gratias*. The Donatistes and Circumcellians of that time being new fangled, forsooke the old phrase, and would alwaies say, *Eamus Deo* from which the Catholike men did so abhorre (as the said Doctor writeth, that they had as leefe me as heele as one that said to them, *Eamus Deo*, instead of *Deo gratias*. As now we Catholics must not say, *The Lord*, but, *Our Lord*: as we say, *Our Lady*, for a smother, not, *The Lady*. Let vs keep our forefathers words, and we shall easily keep our old and true faith that we had of the first Christians. Let them say, *Amendments*, *abstinence*, *the Lords Supper*, *the Communion table*, *Elders*, *Admonitors*, *Superintendents*, *Congregations*, *to be it*, *praise ye the Lord*, *Morning Prayer*, *Evening prayer*, and the rest, as they wil. Let vs auoid those Nouelties of words, according to the Apostles precept, and keep the old termes, *Penance*, *Fasting*, *Priest*, *Church*, *Bishop*, *Staffe*, *Altar*, *Evangelist*, *the E. Sacrament*, *Altar*, *Oblation*, *Host*, *Sacris*, *Allhallows*, *Amen*, *Lord*, *Primes*, *Sunday*, *Christians*, and the very words wil bring vs to the faith of our first Apostles, and condemn these new Apostles new faith and phrases.

Catholikes must
abhorre from he-
retical phrases &
words.

(*So False & false knowledge*) It is the property of all Heretikes to arrogate to themselves great knowledge, and to condemne the simplicitie of their Fathers the holy Doctors and the Church. But the Apostle cautereth their pretended wit, a knowledge falsely so called, being in truth high and deep blindness. Such (saith S. Irenaeus lib. 1. c. 17) as forsake the preaching of the Church, argue the holy Priests of unskilfulness, not considering how farre more worth a religious ignorance, then a blasphemous and impudent confidence, such is all Heretikes be. And againe Vincentius Lirinensis speaking in the person of Heretikes saith, Come, O ye foolish and miserable men, that are commonly called Catholics, and leaue the true faith which hath been in many Ages heretofore, but is reuealed & shewed of late, &c. See his whole booke concerning these matters.

THE



THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL

TO TIMOTHÉE,

THE chiefe scope of this second to Timothee, is, to open vnto him, that his martyrdom is at hand. Which yet he doth not plainly besee the end: preparing first his mind with much circumstance, because he knew it would grieve him sore, and also might be a temptation vnto him. Therefore he taketh of the cause of his trouble, and of the reward, that the one is beniuole, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alwayes to suffer for it, to fulfil his ministerie to the end, as himselfe now had done his.

Whereby it is certaine, that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these words Chap. 1: Onesiphorus was not ashamed of my chaine, but when he was come to Rome, carefully sought me, &c. And of his martyrdom, thus: For I am now ready to be offered, and the tyme of my resolution (or death) is at hand. Cap. 4.

THE



THE
SECOND EPISTLE
OF S. PAUL TO
TIMOTHEE.

C H A P. I.

With his praises he covertly exhorted him not to be dismayed for his trouble, 6 (having grace given in Orders to help him) and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

PAUL an Apostle of Iesus Christ by the wil of God, according to the promise of the life which is in Christ Iesus 2. to Timothee my dearest soune, grace, mercie, peace from God the Father, and Christ Iesus our Lord.

3. I give thanks to God, whom I serve from my Progenitors in a pure conscience, that without intermission I have a memorie of thee in my prayers, night and day 4. desiring to see thee, mindful of thy teares, that I may be filled with joy, 5. calling to mind that faith which is in thee not defamed, which also dwelt first in thy grand-mother Lois, and thy mother Eunice, and I am sure that in thee also. 6. For the which cause I admonish thee that thou resuscitate the grace of God, which is in thee by the imposition of my hands 7 For God hath not given vs the Spirit of feare, out of power, and loue, and sobriety. 8. Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but traual with the Gospell according to the power of God, 9 who hath deliuered and called vs by his holy calling, * not according to our workes, but according to his purpose and grace, which was given to vs in Christ Iesus * before the secular times. 10. But it is manifested now by the illumination of our Saviour Iesus Christ, who hath destroyed death, and illuminated life and incorruption by the Gospell: 11. wherein * I am appointed a preacher and Apostle and Master of the Gentils. 12 For the which cause also I suffer these things, but I am not confounded. I or I know

Here againe it is plaine that holy Orders giue grace, and that euen by and in the external ceremony of imposing the Bishop's hands And it is a manner of speech specially vsed in this Apostle, and S. Luke, that Orders giue grace to the ordred, and that to take orders or authoritie to minister Sacraments or preach, is, to be given or deliuered: so Gods grace whom

whom *1st. 14. 25.*

1st. 1.

1st. 1.

1st. 1.

1st. 1.

e faith and love whom I have beleueed, and I am sure that he is able to keep my *depositem* vnto that day.

together in this
Apostles wit-
nings.

What a happie
and meritorious
thing it is to re-
lieue the affli-
cted for religion,
and not to be af-
famed of their
disgrace, yea, or
what merites to
euer.

13. Haue thou a forme of sound words, which thou hast heard of me in faith and e in the loue in Christ I s s v s. 14. Keep the good *depositem* by the Holy e ay e: Ghost, which dwelleth in vs.

15. Thou knowest this, that al which are in Asia, be auerted from me: of whom is Phigelus and Hermogenes.

16. Our Lord giue mercie to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chaine: 17. but when he was come to Rome, he sought me carefully, and found me: 19. Our Lord graat him to find mercie of our Lord in that day. And how many things he mustred to me at Ephesus, thou knowest better.

ANNOTATIONS.

CHAP. II.

A great blessing
to haue Catho-
like progeni-
tours and very
commendable to
cleaue fast to
their faith.

The peoples
speeches of
their fathers
faith, is very
Christian and
laudable.

Al our good
deedes are laid vp
with God, to be
rewards.

§ *In thy grandmother*) Though God shew mercie to many that be of incredulous, here: tical or di parents, yet it is a goodly benediction of God to haue good education & to haue good faithful progenitours and Catholike parents. And it is a great tunc to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to follow strange doctrines, abandoning not only our next natural parents faith, but the an- rieur faith and beleefe of al our progenitours for many hundred yeares together. And if to follow the faith of mother and grandmother only, the Christian religion being then but newly planted, was so commendable euen in a Bishop, how much more is it now laudable to cleaue fast to the faith of so many our progenitours and Ages that continued in the same Christian religion which they first receiued.

Our Protestants in their great wisdom laugh at good simple men when they talke of *Apol.* their fathers faith. But S. Hierom, *I am a Christian*, said he, and borne of Christian parents, and cont. carie the signe of the crosse in my forehead. And againe ep. 63. c. 3. *I was thus by the Christian Ruff. l.* world hath been without this doctrine, that I hath was I hold fast being an old man, wherein I was borne *1 c. 8.* a child. And the holy Scriptures set vs often to scholl to our fathers. *Aske thy fathers, and Deut. 10. 19. and shew thee, thy uncles, and thy wile telles.* And againe, *Our fathers haue showed vnto vs.* And commonly the true God is called the God of the faithful and of their forefathers, *Pf. 43. Dan. 9. 17.* And talke Gods and new doctrines or opinions be named, *New and fresh, such as their fathers worshipped not. Dent. 32.* Finally S. Paul both here and often els alleagerh for *• All.* his defense and commendation, that he was of faithful progenitours. And it is a case that *14. 1.* Heretikes can not lightly bragge of, no one sect commonly during so long without inter. *Cor. 12.* mission, that they can haue many progenitours of the said sect. Which is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, suppo- sing the Christian religion to be true.

§ *depositem*) A great comfort to al Christians, that euery of their good deedes and sufferings for Christ, and al the worldly losses sustained for defense or confession of their faith, be extant with God, and kept as *depositem*, to be repaid or receiued againe in hea- uen. Which if the worldlings beleued or considered they would not so much misuel to see Catholike men so willingly to lose land, libertie, cred t, life and al for Christ sake and the Churches faith.

§ *a forme*) The Apostle did set downe a platfoeme of faith, doctrine, and phrase of Catholike speech and preaching & that not so much by writing (as here we see) as by word of mouth, to which he referreth. *I mustre ouer and aboue his Epistles vnto him.* And now precisely

precisely Christian Doctors ought to keep the forme of words anciently appropriated We must speake to the mysteries & matters of our religion, S. Augustine expreth in these wordes *li. 10* in Catholike te-
deum c. 13 Philosophers speake with freedom of words &c. but we must speake according to a *met*, after a cer-
 taine rule, lest licentious libertie of words breed an impious opinion of the things also that are same rule of
 signified by the same Trinitie, person, essence, Consubstantial, Transsubstantiation, Masse, saith, and forme
 Sacrament, and such like, be *Verba sana* (as the Apostle speaketh) *sound words*, given to of wordes,
 expreth certaine high truths in religion, partly by the Apostles and first Founders of our
 religion vnder Christ, and partly very aptly inuented by holy Councils & Fathers, to ex-
 press as neere as could be the high ineffable or vspeakeable veritie of some points, and to
 stop the Heretikes audacitie and inuention of new words and prophane speeches in such
 things, which the Apostle warneth Timothee to auoid *1. ep. c. 6. 10* and *1. ep. 1, 16* See the
 Annotations there.

18 Our Lord) To haue this prayer of an Apostle, or any Priest or poore Cath man fore-
 lieued, giueth the greatest hope at the day of our death or general iudgement, that can be-
 and it is worth al the lauds, honour, and riches of the world. Relievers of
Cath. prisoners;

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, & his
 denial of them that deny him *1. 4* Not to contend, but to shun Heretikes: neither to be
 moued to see some subuerted, considering that the euil continue Catholikes, and that in
 the Church be of all sorts. *2. 4* Yet verbal sweetens to reclaim the deceived.

HOW therefore, my sonne, be strong in the grace which is in
 Christ Iesus *2.* and the things which thou hast heard of me
 by many witnesses, these command to faithful men, which shal
 be fit to teach others also *3* Labour thou as a good souldier of
 Christ Iesus *4* "No man being a souldier to God, intangleth
 himself with secular busines; that he may please him to whom he hath ap-
 proved himself. *5.* For he also that striveth for the maisterie, is not crowned
 vntill he strue lawfully *6.* The husband-man that laboureth, must first take
 of the fruits. *7.* Vnderstand what I say: for our Lord wil giue thee in al things
 vnderstanding. *8.* b Be mindful that our Lord Iesus Christ is risen againe
 from the dead, of the seed of Dauid, according to my Gospell, *9.* wherein I
 labour euen vnto bands, as a malfaكتور but the word of God is not tied *10.*
 Therefore I sustaine al things for the elect, that they also may obtaine the sal-
 uation, which is in Christ Iesus, with heauenly glorie. *11.* A faithful
 saying For if we be dead with him, we shall liue also together. *12.* If we shall
 sustaine, we shall also reigne together. " If we shall deny, he also wil denie vs.
13. " If we beleue not; he continueth faithful, he can not denie himself. *14.*
 These things admonish testifying before our Lord.

b Part of the
 Epistle vpon S.
 Georges day.
 April 22. The
 self 11 p. 141.
 Marke here
 that the elect
 (though sure of
 saluation) yet are
 saued by means
 of their teachers
 and Teachers, as
 also by their
 own endeauours.
 See the Anno-
 tations before *1.*
Tim. 6. v. 10.

Contend not in word, for it is profitable for nothing, but for the sub-
 uersion of them that heare *15.* Carefully prouide to present thy self approved
 to God, a worke-man not to be confounded, " rightly handling the word of
 truth. *16* But prophane and vaine speeches auoid: for they doe much grow
 to impietie. *17.* and " their speech spreadeth as a canker, of which is Hymeneus
 and

and Philetus: 18. who have erred from the truth, saying that the resurrection is done already, and have subverted the faith of some.

19. But the sure foundation of God standeth, having this seile, Our Lord knoweth, who be his, and let every one depart from iniquitie that nameth the name of our Lord. 20. But "in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and certaine indeed vnto honour, but certaine vnto contumelie. 21. If any man therefore shal" cleanse himself from these, he shal be a vessel vnto honour, sanctified & profitable to our Lord, prepared to every good worke.

22. But youthful desires fly, and pursue iustice, faith, charitie, and peace with them that inuocate our Lord from a pure hart. 23. And * foolish and vnlearned questions auoid, knowing that they i gender brayls. 24. But the seruant of our Lord must not wrangle: but be meeke toward al men, apt to teach, patient, 25. with meeknes admonishing them that resist the truth: lest sometime God giue them repentance to know the truth: 26. and they recover themselves from the snares of the diuel, of whom they are held captiue at his wil.

Tit. 1.
9.

Conversion
Continue & he
re is the gift
of God and of his
special grace yet
here we see, good
exhortation and
prayer and
such other helps
of man be profit-
table therunto,
which could not
be if we had not
God's will.

ANNOTATIONS.

CHAP. II.

1. *Women being a soldier.* First of al, the Apostle (1. Cor. 7) maketh marriage and the needful cares, sollicitude, and distractions thereupon euer depending, special impediments, of al such as should employ themselves wholly to God's service, as Bishops and Priests are bound to doe. *He that is with a wife* (saith he, *is carefull for the world, how to please his wife, and is distracted or divided* 1. Cor. 7.

Secondly, the practise of physicke, merchandise, or any other profane facultie and trade of life to gather riches: and much more to be giuen to hunting, hawking, gaming, shewes, enterludes, or the like pastimes, is here forbidden.

Thirdly, the seruice of Princes and manifold base offices done to them for to obtaine dignities and promotions, are disagreeable to Priestly functions. Not so, to be their Chaplains for this purpose to preach vnto them, to heare their confessions, to minister the Sacraments vnto them, to say Divine service before them, and such other spiritual duties. For, al such seruices done to principal persons both of the Clergie and Laity, be godly and consonant to Priestly vocation. As also seruing of Princes and Commonweales in civil causes and matters of state, in making peace and quietnes among the people, by deciding or compounding their controuersies, al such like affaires tending to the honour of God and good of men, and to the vpholding of true religion, when they may be done without notorious damage or hindrance of their spiritual charge or when the hurts thereof be abundantly recompensed by the necessarie duties done for the general good of kingdom or Countrey: al such things, I say, be lawfull and often very requisite. And S. Augustine, S. Ambrose S. Bernard, and other holy Bishops of old were much occupied therein, as we see in S. Augustines booke de opere Monachorum c. 19. & Post d. in vit. c. 19.

11. *Rightly* The Scriptures or challenge of the word of God is common to Catholics and Heretikes, but al is in the handling of them. These latter handle them guilefully, as altering the word of God, as * elsewhere the Apostle speaketh: the other sincerely after the manner of the Apostles and Doctors of God's Church. Which the Greek expressed by a lignificant word of cutting a thing straight by a line, *cathectomene*.

17. *their speache* The speeches, preachings, and writings of Heretikes be pestiferous, contagious, and creeping like a canker. Therefore Christian men must neuer heare their

In vit.
S. Am-
bros. &
Bern.

1 Cor. 1.
c. 4.

What secular af-
faires doe not
agree nor consist
with spiritual
mens function.
How spiritual
men may serue
secular Princes,
& deale in civil
causes.

Catholikes on-
ly right hand-
lers of the Scrip-
ture
Heretical books
and sermons are
to be avoided.

sermons

Termen nor read their books. For such men have a popular way of talke whereby the un-
learned, and specialy women laden with sinne, are easily beguiled. Nothing is so easie (saith
S. Hieron) as with subtle and rolling tongue to deceive the rude people, which admire whatsoever they
understand not. Ep. 2. ad Nepos. c. 10.

20 In a great house) He meaneth not that Hymenzus and Philetus (of whom he spake immediately before) or other heretikes, be properly without the Church, as Catholike heretikes, though grievous sinners, but that evill men who for the punishment of their sinnes be- come heretikes, were before they fel from their faith as vessels of contumelie, within the true Church of Church. Yea and often also after they be seuered in hate and in the sight of God, so long as without, they stand in external profession and use of the same Sacraments, and in the outward fellowship of Catholikes, not yet either separated off themselves, nor cast out by the Governours of the Church, so long (we say) they be after a sort in the Church, though properly and indeed they be out of the compasse of Gods house. Many of those that are openly seuered in Sacraments, Service, and communion, there is no question but they are out of the Church.

21. *Cleanse himself*) Man then hath free-wil to make himself a vessel of saluation or dam- Free-wil, nation though saluation be attributed to God's mererie prime pally, the other to his iust iudgement: neither of both being repugnant to our free-wil, but working with and by the same, all such effects in vs as to his providence and our deserts be agreeable.

С н а р. III.

He prophesied of Heretikes to come, 6 and noteth certayne then also for such, bidding
him to avoid them, 10 and (whatsoever persecution befall for it) to continue constant
in the Catholike doctrine, both because of his distress (S. I. and himself, 13) and also be-
cause of his owne knowledge in the scriptures.



AND this know thou, that * in the last daies that approach peri-
lous times 2. And * men shal be louers of themselves, carnall,
hartie, proud, blasphemous, not obedient to their parents, vnkind,
wicked, 3. without affection, without peace, accusers, incon-
tinent, vnmereiful, without benignitie, 4 traitors, stubborne,
puffed vp, and louers of voluptuousnes more then of God. 5. hauing an ap-
pearance indeed of pietie, but denying the vertue thereof And these auoid. 6.
For of these be they that craftily enter into houses, & lead captive scely * wo-
men laden with sinnes, which are led with diuers desires: 7. alwayes learning,
and neuer attaining to the knowledge of the truth 8 But as * 3 Iannes and
Mambres * resisted Moyses, so these also resist the truth, men corrupted in
mind, reprobate concerning the truth 9 But they shal prosper no further: for
their * folly shal be manifest to al, as theirs also was.

10. b But thou hast attained to my doctrine, institution, purpose, faith, longanimity, love, patience, 11. persecutions, passions: what manner of things were done to me at Antioche, at Iconium, at Lystra what manner of persecutions I sustained. And out of all our Lord delivered me. 12. And at that will live godly in Christ I leave, shall suffer persecutio. **I** 13. But evil men & seducers shall prosper to the worse. erring, and drawing into error 14. But thou, continue in those things which thou hast learned, & are committed to thee: knowing of whom thou hast learned, 15. & because from thine infancy thou hast known

That those Magicians which resisted Moyses, were thus called, it is not written in al the old Testament therefore it came to the Apostles knowledge by tradition, as the Church now hath the names of the Kings, of the penitents, of the sheefe, of the soldiers that peaced Christs side in the Cradle and of they like.

116

S Pauls admonition is, ever to abide in that was first taught and delivered, never to give over our old faith for a new faulſe. This is it which before be calleth *depoſitum*, 1 Tim. 6. and 2 Tim. 1.

the holy Scriptures, which can inſtruct thee to ſalvation, by the faith that is in Chriſt I E S U S.

16. " * Al Scripture inſpired of God, is profitable to teach, to argue, to correct, to inſtruct in juſtice: that the man of God may be perfect, inſtructed to every good worke.

1. Pa.
1. 11.

ANNOTATIONS.

CHAP. III.

Women eaſily ſeduced by hereſie.

The folly of Heretikes in time appeareth.

Perſecution;

The greateſt profit of reading the Scriptures.

The Heretikes fooliſh argument. Al Scripture is profitable, ergo only Scripture is neceſſarie & ſufficient.

1. *Men ſhall be*) Al theſe words S Cyprian expoundeth of ſuch as by pride and diſobedience reſiſt Gods Priests. Let no faithful man, ſay he, that keepeth in mind our Lordes and the Apoſtles admonition, marvel if he ſee in the later times ſome proud and ſtubborne fellows and the enemies of Gods Priests, goe out of the Church or impugne the ſame: when both our Lord and the Apoſtle foretold vs that ſuch ſhould be *Cypri ep 11 no 9*

6. *Women laden*) Women laden with finnes, are for ſuch their deſervings, and through the frailtie of their ſexe, more ſubject to the heretikes deceits, then men. the enemy attempting (as he did in the fal of our firſt parents) by them to overthrow men. See S. Hierom upon the 3 chapyer of Ieremie, where he addeth that every heretike is half broched *propius gulam & ventrem*, for gluttonie and beely-cheere.

9 *Eaſily manifeſt*) Al heretikes in the beginning ſeeme to have ſome ſhew of truth, God for juſt puniſhment of mens finnes permitting them for ſome while in ſome perſons and places to prevaile: but in ſhort time God detecteth them, and openeth the eyes of men to ſee their deceits. in ſo much that after the firſt brunt they be maintained by force only, al wiſe men in a manner ſeeing their falſhood, though for troubling the ſtate of ſuch common-weales where unluckily they have been received, they can not be ſo ſuddenly extirped.

12. *Al that will live*) Al holy men ſuffer one kind of perſecution or other, being grieved & moleſted by the wicked, one way or another: but not al that ſuffer perſecution, be holy, as al malefactours. The Church and Catholike Princes perſecute heretikes, and be perſecuted of them againe, as S. Auguſtin often declareth. *See ep 48.*

11 *Preſper*) Though heretikes and the Authours of them be after a while diſcovered and by little and little forſaken generally of the honeſt, diſcreet, and men careful of their owne ſalvation, yet their Authours and other great ſinners proceed from one error and hereſie to another, and finally to plaine Atheiſme and al diabolical diſorder.

16 *Al Scripture*) Beſides the Apoſtles teaching and tradition the reading of holy Scriptures is a greateſt defense and help of the faithful, and ſpecially of a Biſhop, not only to avoid and condemn al hereſies, but to the guiding of a man in al juſtice, good life, and worke. Which commendation is not here given to the books of the new Teſtament only (whereof he here ſpeaketh not, as being yet for a great part not written) but to the Scripture of the old Teſtament alſo, yea and to every booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforeſaid, if it be read and underſtood according to the ſame Spirit wherewith it was written.

The Heretikes upon this commendation of holy Scriptures, pretend (very ſimply in good ſooth) that therefore nothing is neceſſarie to juſtice and ſalvation but Scriptures. Although every thing that is profitable or neceſſarie to any effect, excluded al other help, and were only enough to attaine the ſame. By which reaſon a man might as wel prove that the old Teſtament were enough, and ſo exclude the new: or any one peece of al the old, and thereby exclude the reſt. For he affirmeth every Scripture to have the ſoreſaid utilities. And they might ſee in the very next line before, that he requirerh his conſtant perſeverance in the doctrine which he had taught him over and above that he had learned out of the Scriptures of the old Teſtament, which he had read from his infancy, but could not thereby learne al the myſteries of Chriſtian religion therein. Neither doth the Apoſtle ſhew here that he had his knowledge of Scriptures, by reading only, without help of Maſters.

Maisters and Teachers, as the Aduersaries hereupon to comend the holy Scriptures to every mans presumption; doe gather: but affirmeth only that Timothee knew the Scriptures and therefore had studied them by hearing good Readers and Teachers, as S. Paul himself did of Gamaliel and the like, and as all Christian Students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

CHAP. IIII.

He requireth him to be earnest while he may, because the time wil come when they wil not abide Catholike preaching, 3. and to fulfille his course, as himself now hath done 9. and to come vnto him with speed, because the rest of his traine are dispersed, and be drawen now to heauen.

Testifie before God and Iesus Christ who shal iudge the liuing and the dead, and by his aduent, and his Kingdom: 2. Preach the word. Vige in season, out of season, reprove, beseech, reuoke in al patience and doctrine. 3. For there shal be a time when they wil not heare sound doctrine but according to their owne desires they wil heap to themselves Maisters, hauing itching eares, 4. and from the truth certes they wil auert their hearing, and to fables they wil be conuerted. 5. But be thou vigilant, about in al things, doe the worke of an Euangelist, fulfil thy ministerie. Be sober. 6. For I am enen now to be sacrificed: and the time of my resolution is at hand. 7. I haue fought a good fight, I haue consummated my course, I haue kept the faith. 8. Concerning the rest, there is laid vp for me a crowne of iustice, which our Lord wil render to me in that day, a iust iudge: and not only to me, but to them also that loue his coming. 9. Make hast to come to me quickly. 10. For Demas hath left me, louing this world, and is gone to Thessalonica: Crescens into Calatia, Titus into Dalmatia. 11. Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the ministerie. 12. But Tychicus I haue sent to Ephesus. 13. The cloke that I left at Troas with Carpus, comning bring with thee, and the books, especially the parchments. 14. Alexander the Copper-smith hath shewed me much euil: our Lord wil reward him according to his workes: 15. whom doe thou also auoid, for he hath greatly resisted our words. 16. In my best answer no man was with me, but al did forsake me: be it not imputed to them. 17. But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, and al Gentils may heare: and I was deliuered from the mouth of the lion. 18. Our Lord hath deliuered me from al euil worke: and wil saue me vnto his heauenly Kingdom. To whom be glorie for euer and euer. Amen.

The Epistle for holy Doctors, and for S. Silvester Decemb. 11. & for S. Hilarie, Ian. 11. and S. Dominick

August 4. The martyrdom of S. James is so acceptable to God, that it is counted as it were a sacrifice in his sight, and therefore hath many effects both in the partie that suffereth it, and in others that are partakers of the merits of a sacrifice which name it hath by a Metaphore.

Ch. 4.
14.

1. wil de-
lineer.

1. Timo
1, 16.

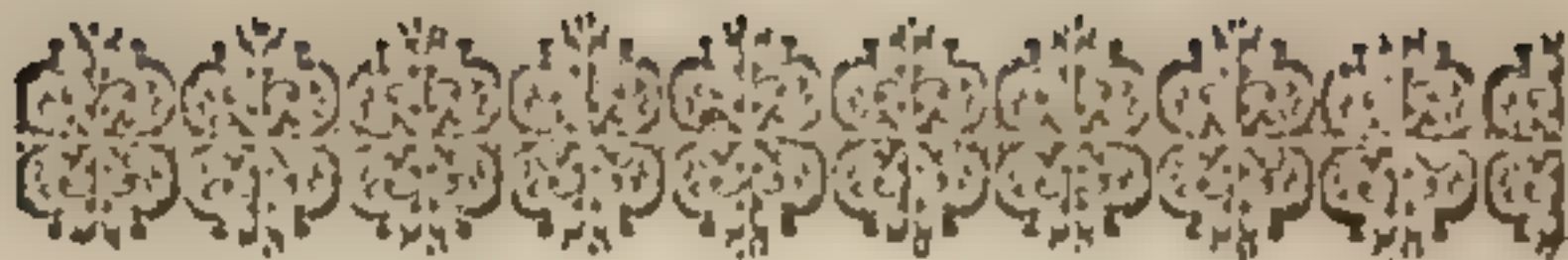
c This Letter was Coadiutor with and vnder S. Peter, and so counted second in the number of Popes.

19. Salute Prisca and Aquila, and the house of Onesiphorus. 20. Erastus remained at Corinth. And Trophimus I left here at Miletum. 21. Make hast to come before winter. Salute thee Labulus and Pudens and Linus and Claudia, and al the Brethren, salute thee. 22. Our Lord Iesus Christ be with thy spirit. Grace be with you. Amen.

ANNOTATIONS

CHAP. III.

- The Apostle prophesied of our new delicate Preachers.** 3. *There shall be a time.*) If ever this time come (as needs it must that the Apostle fore-saw and fore-told) now it is undoubtedly. For the properties fall to fall in every point upon our new Masters and their Disciples, that they may seem to be poured out, rather then prophesied of. Neuer were there such delicate Doctors that could so pleasantly claw and so sweetly rubbe the itching eares of their hearers, as these, which have a doctrine framed for every mans phantasie, lust liking and desire, the people not so fast crying, *Speake placetia, things that please* but the Masters as fast warranting them to doe *placetia*. Esa. 30. v. 10.
- Workes meritorious.** 8. *A crowne of iustice.*) This place conuinceth for the Catholikes, that al good workes done by Gods grace after the first iustification be truly and properly meritorious, and fully worthy of euersalting life and that thereupon heauen is the due and last stipend, crowne, or recompence which God by his iustice oweth to the persons so working by his grace. For he rendereth or repaith heauen as a iust iudge, & not only as a merciful giuer. And the crowne which he payeth, is not only of mercie or fauour or grace, but also of iustice. It is his merciful fauour and grace that we worke wel and merite heauen. It is his iustice for those merites to giue vs a crowne correspondent in heauen. S. Augustin upon these words of the Apostle, expresseth both briefly thus, *How should he repay as a iust iudge, what he had first giuen as a merciful father.* Li de great. & lib arbit. c. 6.
- How heauen is due both of iustice and mercie.** And when you heare or read any thing in the Scriptures, that may seeme to derogate from mans workes in this case, it is alwaies meant of workes considered in their own nature and value, not implying the grace of Christ, by which grace it cometh, and not of the worke in it-self that we haue a right to heauen and deserue it worthy, which the Apostle in the 6. to the Hebrewes more than insinuateth, laying these words, *God is not vngratefull, to forget your worke and love which you haue shewed in his name, &c.* As though he would say, that he were vniust if he did forget to recompense their workes. * The parable also of the men sent into the vineyard, proueth that heauen is our owne right bargained for and wrought for, and accordingly paid vnto vs as our hire at the day of iudgement for that is *merces* & *pretium* whereby the Scripture so often calleth it. It is the goale, the marke, the price, the tme of al straining running, labouring, due both by promise & by covenant & right debt. See a notable place in S. Augustin in Psal. 81. in fine. and 100 in initio, & lib. 14. c. 1. li. 10. hom. 5. Cyprian also, and namely the later end of his booke de opere & elemosyna: and thou shalt easily contemne the contrarie falshood, which doth not so much derogate from mans workes, as from Gods grace which is the cause and ground of al worthines in mans merites. S. Augustines words be these, *Marke that he to whom our Lord gaut grace, hath our Lord also his debitor.* He found him a giuer, in the time of mercie: he hath him his debitor in the time of iudgement. Mat. 10. In Ps. 100.
- It is not of vs, but of Gods grace, that workes be meritorious.** See the place and the rest here cited, where he examineth and explicated the matter at large.
- To such good workes heauen is due: to say the contrarie, is to derogate from Gods grace.**



THE ARGUMENT OF THE EPISTLE OF S. PAUL TO TITUS.

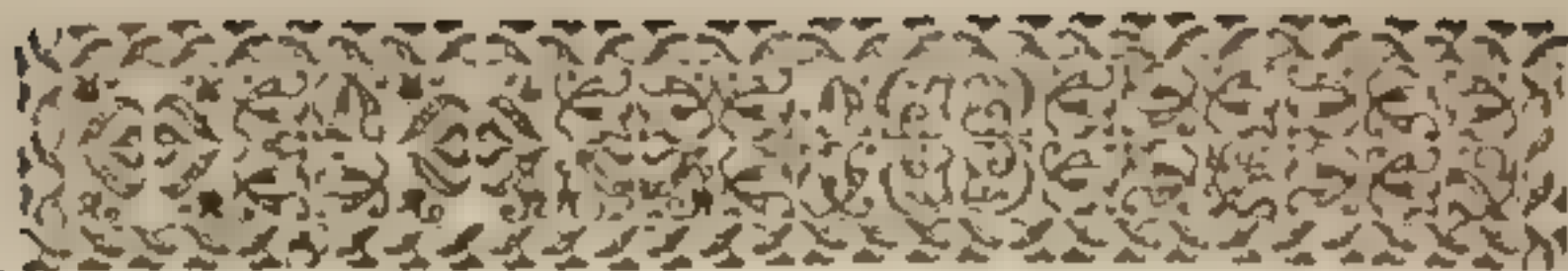
IN THAT Titus was a Gentile, and not a Jew; and that he was in S. Pauls train, at the least the 14 years after his conversion, if not before, we understand by the Epistle to the Galatians c. 2. And that he continued with him to the very end, appeareth in the second to Timothy c. 4. Where he maketh mention that he sent him from Rome into Dalmatia, when himself was shortly after to be put to death.

And therefore although S. Luke never name him in the *Actes*, as neither himself, yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plural: Forthwith we sought to goe into Macedonia *Act. 16* For S. Paul also sent him to Corinth, between the writing of his 1. & 2. to the Corinthians (which time concurs with *Act. 19*) by occasion whereof he maketh much and honorable mention of him in the said second Epistle c. 2. & c. 7. and againe * he sent him with the same Epistle: both times about the same matters: so that no doubt he was even then also a Bishop, and received according to of the Corinthians, with feare and trembling. 2. Cor. 7. v. 15. But the same is p^roued in this Epistle to himself c. 1. v. 5. Where the Apostle saith: for this cause I left thee at Crete, &c. By which word it is manifest also, that this Epistle was not written during the storie of the *Actes* (seeing that no mention is there of S. Pauls being in the Ile of Crete) but after his dismission at Rome out of his first trouble, and before his second or last trouble there, as is euident by these words: When I shall send to thee Artemas or Tychicus, make hast to come to me to Nicopolis, for there I haue determined to winter. Tit. 3.

Therefore he instructeth him (and in him all Bishops) much like as he doth Timothy, what qualities he must require in them that he shall make Priests and Bishops, in what sort to preach, and to teach all sorts of men, to commend good workes vnto them: finally, himself to be their example in all goodnes.

THE





THE EPISTLE OF S. PAUL TO TITVS.

CHAP. I.

Of what qualitie the Priests and Bishops must be: 2 namely learned, considering the Iudaical seducers of that time. 3 That the Cretensians must be roughly vsed, to haue them continue sound in faith.

PAUL the seruant of God, and an Apostle of IESVS Christ according to the faith of the elect of God and knowledge of the truth: which is according to pietie. 2. Into the hope of eternall life, which he promised that lieth not, God, before the secular times, but hath manifested in due times his word in preaching, which is committed to me according to the precept of our Saviour God: 4. to Titus my beloued sonne according to the common faith, grace and peace from God the Father, and Christ IESVS our Saviour.

5. For this cause left I thee in Crete, that thou shouldest reforme the things that are wanting, and shouldest ordaine Priests by cities, as I also appointed thee: 6. * If any be without crime, the husband of one wife, hauing faithfull children, not in the accusation of riot, or not obedient. 7. For a Bishop must be without crime, as the steward of God: not proud, not angrie, not given to wine, no striker, not couetous of filthy lucre: 8. but given to hospitallie, gentle, sober, iust, hoie, continent: 9. contracing that faithfull word which is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gaine say it.

10. For there be many disobedient, vaine-speakers, and seducers, especially they that are of the Circumcision. 11. Who must be controuerted. Who subuert whole houses, teaching the things they ought not, for filthy lucre. 12. One of them said, their owne proper Prophet, *the Cretensians alwaie liars, naughty beasts, slanders beluers.* 13. This testimony is true. For the which cause rebuke them sharply, that they may be sound in the faith, 14. not attending to Iewish fables, and commandments of men, asserting themselves from the truth.

15. All things are cleane to the cleane: but to the polluted and to infidels nothing is cleane. but polluted are both their mind and conscience. 16. They confess that they know God: but in their workes they deny, whereas they be abominable and mercurious and to euery good worke reprobate.

* He speaketh not of the Churches obtaining from meeter comeliness, which is not for any uncleanness in the creatures, but for chiselling their bodies: but he meaneth the Iewish superstition, who now being Christians, would not cease to put difference of cleane and uncleane according to their old law. See S. Augustin. Cont. Faust. li. 31. c. 2.

1. Tim.
4. 9.

1. Tim.
3. 2.

Eplme:
Titus.

Rom.
14. 10.

ANNO T.

ANNOTATIONS.

CHAP. I.

5 *Ordaine Priests*) Though Priests or Bishops may be nominated and elected by the People, Princes, people, or Patrons of places, according to the use of the time and discretion of Countries and fashions, yet they can not be ordered and consecrated but by a Bishop who was himself rightly ordered or consecrated before, as this Titus was by S. Paul. And here it seemeth that he did not only consecrate them whom the people had elected before, but himself also made choice of the persons, no mention being here made of any other election popular. Which though it were long used in the primitive Church, yet for divers causes and specially for continual tumults, partialities, and disorders which S. Augustin much complaineth of in his time, was justly taken away, and other better means of their designation appointed. See Conc. Laodic. cap. 12. 13. S. August. de adul. coniug. li. 1. c. 20. Ep. 110. an. 23. and Pefid. in uita Aug. c. 8.

And that the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferior Priests or other persons, it is plaine by the Apostolike practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, who seemeth sometimes to say that in the primitive Church there was no great difference betwixt a Bishop and Priest, yet he ever excepteth giving holy Orders which preeminence he attributeth to Bishops only ep. 81. as he doth also Confirming the Baptized by giving them the holy Ghost through imposition of hand and holy Chrisme. Dial. cont. Lucifer c. 4. Note also that Aetius was of old condemned of heresie, for holding that there was no difference betwixt a Priest and a Bishop. Epist. 127. 73. August. her. 31. Note lastly the fraudulent translation of the Heretikes, alwaies turning for Priests (which here is euident to be a calling of Order and office) Elders, saying, *Tha* then ordaine Elders. Which in our vulgar tongue signifieth the age, and not the Office properly. and al this for hatred of Priests.

6 *Of new wife*) to that which is said vpon the like words 1. Tim. 3. adde this testimonie of S. Epiphanius li. 3. to 1. cont. haereses in fine. *Holy Priesthood*, saith he, for the most part proceedeth virginitie and if not of virginitie, yet of them that live a sole or single life. but and if the single and sole persons suffice not to the Ministers, of such as continue from their wives, or after once marrying come new wid-wives. For, him that hath been married twice, it is not lawfull to take to Priesthood. &c. If you list to see the causes why bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same Authour li. 2. to 1. haer. 39. S. Ambrose li. 1. Offic. c. 10. and vpon 1. Tim. 3. S. Augustin de bone Coniugal. c. 18. S. Hieron ep. 10. c. 3. ad Pammachium, and against Iovinian li. 1. c. 19. S. Leo ep. 67. and other ancient Authours.

And if the studious Reader peruse all antiquitie, he shall find al notable Bishops and Priests of Gods Church to haue been single, or continent from their wives, if any were married before they came to the Clergie. So was S. Paul and exhorteth al men to the like 1. Cor. 7. 7. So were al the Apostles after they followed Christ, as S. Hierom witnesseth, affirming that our Lord loved Iohn specially for his virginitie. Apol. ad Pammach. c. 11. & li. 1. cont. Iovin. c. 4. S. Ignatius ep. 6. ad Philadelph. saith of the said Iohn, and of Timothee, Titus, Enodius, Clement, that they liued and died in chastitie, reckning vp of the old Testament diuers notable personages that did the same. as Elias, Iesus Naue (otherwise called Iosue) Melchisedech, Eliazus, Hieremie, Iohn Baptist. No man ignorant that al the notable Fathers of the Greek and Latine Church liued chaste. Athanasius, Basil, Nazianzen, Chrysostom, Cyprian, Hilarie (who entred into holy Orders after his wifes death) Ambrose, Hierom, Augustine, Leo, Gregorie the Great, Certaine other notable Fathers had once wives, but no holy men ever vsed them, much lesse married after they were in holy Orders. A maruelous thing, that so many heretofore should haue the gift of chastitie then, and now so few, if the Protestants say true, that scarce one among them in our Age of al their sectes, euen of their principal Superintendents, hath had it.

The preeminence of a Bishop about a Priest.

To put no difference between them is Aetius heretic. Heret. translation.

Bigamie excluded from holy Orders, and the causes thereof.

The notable men of both Testaments, that liued continently from wives.

Only the Protestants complaine that they haue not the gift of chastitie.

CHAP. II.

What to preach both to old and yong (not only with word but with example also) and to se. men. 11 For there are of al sorts in the Church, and they must be instructed accordingly.

BUT doe thou speake the things that become sound doctrine. 2. Old men that they be sober, & chaste, wise, sound in the faith, in loue, in patience. 3. Old women in like manner in holy attire, not idle speakers, not given to much wine: teaching wel, 4. that they may teach the yong women wisdom, to loue their husbands, to loue their children, 5. wise, chaste, sober, hauing a care of the house, gentle, subject to their husbands, that the word of God be not blasphemed 6. Yong men in like manner exhort that they be sober. 7. In al things shew thy self an example of good workes, in doctrine, in integritie, in grauitie, 8. the word sound, irreprehensible: that he which is on the contrarie part, may be afraid, hauing no cull to say of vs 9. * Seruants to be subject to their Masters, in al things pleasing, not gainsaying 10. not defrauding, but in al things shewing good faith, that they may adorne the doctrine of our Saviour God in al things.

11. For the grace of God our Saviour hath appeared to al men: 12. instructing vs that denying impietie and worldly desires, we liue soberly, and iustly, and godly in this world, 13. expecting the blessed hope and aduent of the glorie of the great God and our Saviour IESVS Christ, 14. who gaue himself for vs, that he might redeeme vs from al iniquitie, and might cleanse to himself a people acceptable, a pursuer of good workes. 15. These things speake, and exhort **I** and rebuke **I** with al authoritie. Let no man contemne thee.

The Epistle at the first Masse on Christmas day, and vpon the Circumcision of our Lord.

Bishops must be stout & command in Gods cause and the people must in no wise disobey or contemne them.

e. 6. 1. vico. pudice.

Eph. 6, 1. Col. 3, 22. 1 Pet. 3, 18. civi- gamus

C H A P. III.

To teach them obedience vnto Princes, and meeknes towards al men, considering that we also were as they, til God of his goodnes brought vs to baptisme. 8 To teach good workes, 9 and to auoid vaine questions, 10 and oblitmate Heretikes.



ADMONISH them to be subiect to Princes and Potestates, 10 obey at a word, to be ready to euery good worke, 2. to blasphemie no man, not to be litigious, but modest: shewing al mildnes toward al men. 3. For we also were sometime vnwise, incredulous, erring, seruing diuers desires and voluptuousnesses, liuing in malice and enuie, odible, hating one another. 4 But when the Lenuitie and kindness toward man of our Sauour God appeared. 5. * not by the workes of Iustice which we did, but according to his mercie he hath saued vs by the lauer of regeneration and renouation of the Holy Ghost, 6. whom he hath powred vpon vs abundantly by I E S V S Christ our Sauour: 7. that being iustified by his grace, we may be heires according to hope of life euerlasting. **H**

8. * It is a faithful saying, and of these things I wil haue thee anouch earnestly: that they which beleeue in God, be careful to excel in good workes. These things be good and profitable for men. 9. But * foolish questions, and gentalogies, and contentions, and controuersies of the Law auoid. For they are vnprofitable and vaine.

10. A man that is an heretike after the first and second admonition auoid 11. knowing that he that is such an one, is subuerted, and sinneth, being condemned by his owne iudgement.

12. When I shal send to thee Artemas or Tychicus, hasten to come vnto me to Nicopolis. For there I haue determined to winter. 13. See forward Zenas the lawyer and Appollos carefully, that nothing be wanting to them. 14. And let our men also learne to excel in good workes to necessarie vses: that they be not vnfutful. 15. Al that are with me, salute thee: salute them that loue vs in the faith. The grace of God be with you al. Amen.

The Epistle at the Masse on Christmas day, & within the octaue, and in the Votive Masse of our Lady between Christmas and Candlemas.

As before in the Sacrament of holy Orders (1. Tim. 4 and 1 Tim:) so here it is plaine that Baptisme giveth grace, & that by it as by an instrumentall cause we be saued.

These admonitions or correptions must be giuen to such as erre, by our Spiritual Governours and Pastours, to whom if they yeald not, Christian men must auoid them.

A N N O T.

Mm 4

C 41-
Andew-
πιν
1, Tim.
2, 9.

2. Tim.
2, 13.

2 Tim.
2, 13.
praeff.

ANNOTATIONS

CHAP. III.

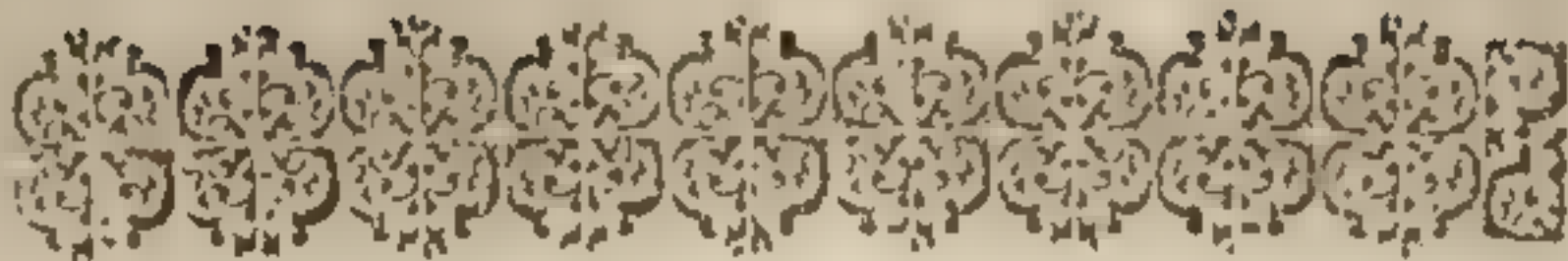
Who is properly an Heretike, and who is not. *to A man that is an Heretike.)* Not every one that erreth in religion, is an Heretike but he only that after the Churches determination wth fully and stubbornly standeth in an false opinion, not yealding to decree of Council or the chiefe Pastours of the Church therein.

Descriptions or markes how to know an Heretike. *This (saith S. Augustin ep. 101) it is a kind of sentence (though false and perverse) with no stubborn stomack or obstinate heart, specially if it be such as themselves by bold presumption breached not, but received it of their educated parents, and doe seeke the truth warily and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes. And againe li. 18. de Ciuit. c. 11. They that in the Church of Christ haue any crazed or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and wil not amend their pestiferous opinions, but persist in defence of them, are thereby become Heretikes: and going forth out of the Church, are counted for enemies that exercise vi. Again li. 4 de Bapt. cont. Donat. c. 16. He is an Heretike that, when the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and haue that which himselfe had &c. And in diuers places he declareth that S. Cyprian, though he held an error, yet was no Heretike because he would not haue defended it after a generall Council had declared it to be an error li. 1 de Bapt. c. 4. So Polidorus in the life of S. Augustin reporteth, how, after the determination of the See Apostolike that Pelagius opinion was heretical, as men esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Again S. Augustin saith, He is an Heretike in my opinion, that for some temporal commodity, and specially for his glorie and principallitie, counteth or sets forth his false or new opinions de vitio credendi cap. 1.*

The former markes agree to the Protestants. *Let our Protestants behold themselves in this glasse, and withal let them marke all other properties that old Heretikes euer had, and they shal find all definitions and markes of an Heretike to fall vpon them euery. And therefore they must not marue if we warne all Catholike men by the words of the Apostle in this place to take heed of them, and to shun their preachings, bookes, consuetudes and companies. Neither need the people be curious to know what they say, much lesse to confute them but they must trust Gods Church, which doth refuse and condemne them. And it is enough for the w^o know that they be condemned, as S. Augustin noteth in the later end of his booke de heresibus. And S. Cyprian saith notably to Antonianus demanding curiously what heresies Nouatianus did teach Nouatianus, saith he, What heresies he hath or preacheth, when he teacheth without, that is to say out of the Church.*

Their bookes, service, and preaching must be avoided. *Subiect 101. Heretikes be often incorrigible yet the Church of God ceaseth not by all meanes possible to reuoke them. Therefore S. Augustin saith ep. 166. The Heretike himselfe though we long wish him out of our Church for his pride, and much wish his peruerse of wicked conceits, as we admonish him to be amended lest he deceiue the weaklings and little ones, so we refuse not by all meanes possible to seek his amendment and reformation.*

The Church seeketh the amendment of the most obstinate Heretikes. *By his own reuolvement. Other grievous offenders be separated by excommunication from communion of Saints and the fellowship of Gods Church, by the sentence of their Superiours in the same Church: but Heretikes more miserable and unfortunate then they runne out of the Church of their owne accord, and to giue sentence against their owne soules to damnation.*



THE EPISTLE OF S. PAUL TO PHILEMON.

THE ARGUMENT.

Hearing of Philemons vertue, who was a Colossian, he writeth a familiar letter from Rome (being prisoner there) about his fugitive servant Onesimus: not doubting but that he might command him, yet rather requesting that he wold forgive him, yea and receive him as he would Paul himself, w^{ch} also he, et^h to com^e vnto him.

PAUL the prisoner of Christ I E S V S, and brother Timothee: to Philemon the beloved and our Coadiutor, 1. and to Appia our dearest sister, and to Archippus our fellow-souldiar and to the Chare which is in thy house. 2. Grace to you and peace from God our Father, and our Lord I E S V S Christ.

4. I giue thanks to my God, alwaies making a memorie of thee in my prayers, 5. hearing thy charitie & faith which thou hast in our Lord I E S V S, and toward al the Saints: 6. that the communication of thy faith may be made euident in the agnition of al good that is in you in Christ I E S V S: 7. For I haue had great ioy and consolation in thy charitie, because the bowels of the Saints: b haue rested by thee brother.

8. For the wh^e thing having great confidence in Christ I E S V S to command thee that w^hh pertaineth to the purpose: 9. for charitie rather I beseech, whereas thou art such an one, as Paul being old and now prisoner also of I E S V S Christ. 10. I beseech thee for my sonne whom I haue begotten in lands, * Onesimus, 11. who hath been sometime vnprofitable to thee, but now profitable both to me and thee, 12. whom I haue sent backe to thee. And doe thou receive him as mine owne bowels. 13. Whom I would haue retained with me, that for thee he might minister to me in the bands of the Gospell: 14. but without thy counsel I would doe nothing: that hy good might be not as it were of necessitie, but voluntarie. 15. For perhaps therefore he departed for a season from thee, that thou mightest take him againe for ever. 16. Now not as a seruant, but for a seruant, a most deare brother, especially to me, but how much more to thee both in the flesh and in our Lord: 17. It therefore thou take me for thy fellow; receive him as my self. 18. And if he hath hurt thee any thing or is in thy debt, that impute to me. 19. I Paul haue written with mine owne hand. I wil repay it not to say to thee, that thou owest me thine owne self also. 20. Yea brother. & God grant I may enjoy thee in our Lord. Refresh my bowels in our Lord. 21. Trusting in thy obedience I haue written to thee, knowing that thou wilt doe about that also which I doe say. 22. And withal provide me also a lodging for I hope by your prayers that I shal be giue to you.

23. There salute thee Epaphras my fellow-prisoner in Christ I E S V S, 24. Marke, Aristarchus, Demas and Luke my Coadiutors. 25. The grace of our Lord I E S V S Christ be with your spirit. Amen.

* a Faith and charitie commended alwaies together, both necessarie to make a complete Christian man & consolation & salutation

b The duties of charitie and mercie done to Christs prisoners, are exceeding acceptable to God and al good men

c Al Spiritual men ought to be exceeding propense & ready to procure others pardon and reconciliation to al penitents.

d The great debt and duties due to such as be our spiritual parents in Christ.

* good works

Col 4, 2.

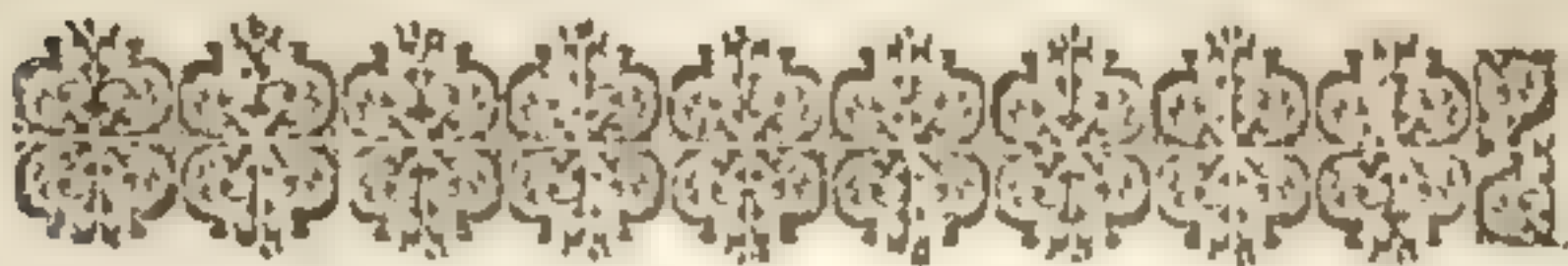
e simil. 1495

ANNO T.

ANNOTATIONS.

Faith and beleefe
in Saines,

Toward al the Saines.) The Apostle sticketh not to say, Charitie and faith in Christ and al his Saines, which our capercious Aduersaries count in Catholike mens speeches and writings very absurd, feining that in al such we make no difference betwixt the loue we beare to Christ, and the loue we owe to our neighbours betwixt the trust or beleefe we haue in God, and that which we haue in his holy Saines. Malice and contention doth so blind al Heretikes,



THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE HEBREWES.

THAT the Hebrewes were not al the Iewes, but onely a part of them, it is manifest Act. 6. where the primitive Church of Hierusalem, althoughe it consisted of Iewes onely, as we read Act. 2. yet is said to consist of two sorts, Greekes and Hebrewes. Which againe is manifest Phil. 3. where S. Paul comparing himself with the Iudaical false-Apostles, saith, that he also is an Hebrew of Hebrewes. Finally, they seeme to haue been those Iewes which were borne in Iurie, which for the most part dwelled also there. Therefore to the Christian Iewes in Hierusalem and in the rest of Iurie, S. Paul writeth this Epistle, out of it he saying thereupon, The brethren of Itahe salute you. Heb. 13. By which words, and by these other in the same place, Know ye our brother Timothee to be dismissed, with whom (if he come the sooner) I will see you, it is evident, that he writ this, not onely after he was brought prisoner to Rome, wherein in S. Luke endeth the Actes of the Apostles, but also after he was set at libertie there againe.

Many causes are giuen of the Doctors, why writing to the Iewes, he doth not put his name in the beginning, Paul an Apostle, &c. as he doth slightly in his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was the Preacher and Apostle and Master of the Gentils. And againe in another place he saith, that himself was appointed the Apostle of the Gentils, as Peter of the Iewes, Gal. 2. Only S. Peter therefore writing to the Iewes, doth vsr this stile Peter an Apostle of IESVS Christ &c. because he was immediately then Apostle, as being the Vicar of

Tim.

1.

Tim.

1.

1.

1.

1.

Rem. 1.
Heb. 11.

of Christ, who was also himself ^{more} specially the Minister of the Circumcision, that is he himself (pe id est) not sent but to the sheep which were lost of the house of Israel. Mat. 10. 6.

The Argument of the Epistle S. Paul himself doth tel vs in two words, calling it verbum solatii, the word of solace and comfort. Which also is plaine in the whole course of the Epistle, namely in the tenth chapter. v. 32. &c. Where he exhorteth them to the great comfort and confidence in their manifold tribulations sustained of their owne Country-men the Iewes, whereof the Apostle also maketh mention to the Thessalonians, 1. Thess. 2. v. 14. Those persecutions then of the obstinate incredulous Iewes their country-men, was one great temptation vnto them. Another temptation was, the persuasions that they brought vnto them out of Scriptures, to cleave vnto the Law, and not to beleue in IESVS the dead man.

And where as the Iewes did magnifie their Law, by the Prophets, and by the Angels by whom it was given, and by Moyses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronical or Levitical priesthood and Sacrifices, by their Tabernacle, and by their Testament: he sheweth, that our Lord IESVS, as being the natural Sonne of God, passeth incomparably the Prophets, the Angels, and Moyses: that the rest or quiesces which God promised, was not in their earthly land, but in heauen: that his figure Melchisedech farre passed Abraham: and that his priesthood, Sacrifice, Tabernacle, and Testament, farre passed theirs. In all which he sheweth often at these threemarkes: to take away the scandal of Christs death, by giving them sundrie good reasons and testimonies of it: to erect their mind, from visible and earthly promises (to which only, the Iewes were wholly bent) to invisible and heavenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be deuided into these parts: the first, Of Christs excellencie aboue the Prophets, Angels, Moyses, and Iosue, c. 1. 2. 3. 4. The second, of his priesthood and excellencie thereof aboue the Priesthood of the old Testament. c. 5. vnto the middle of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

• Yet was Christ head of the Gentils also. So likewise his vicar S Peter, notwithstanding his more peculiar Apostleship ouer the Iewes;

Historical corruption.

The Epistle to
the Hebrews, &c.
S. Paul's.

Let the Christian Reader note the corruption and impudent boldnes of our Adversaries, that vpon a false private persuasion of their owne, that S. Paul was not the Authour of this Epistle, * leaue out his name in the title of the same, contrary to the authentical copies both Greeke and Latin. In old time there was some doubt whos should be the writer of it, but then when it was no lesse doubted whether it were Canonical Scripture at al. Afterward the whole Church (by which only we know the true Scriptures from other writings) held it and deliuered it, as now they doth, to be so authenticall for Canonical, and for S. Pauls Epistle. Notwithstanding the Adversaries would haue refused the Epistle, as well as they doe the Authour, but that they falsely imagin certaine places thereof to make against the Sacrifice of the Masse.

* Indian
English
Table of
the
years
1172*

С М А Р. I.

The Epistle at
the third mass
on Christmas
day.

God spake to their fathers by the Prophet: but to themselves by his owne Sonne, 14 who incomparably surpasseth all the Angels.

b
v

The excellencie
of Chastaboue
Anecd.

• The holy Ang-
gels (such as
Augustine) to
the society of
whom we aspire
in this our pere-
grination, as
they have eter-
nity to continue,
so also facilitate
to know and fe-
licitate to rest:
for they doe
help vs without
al disturbance, be-
cause with their
spiritual motions
pure & free, they
labour or travail
not. De Gen. lib
1. c. 31.

DIVERSELY and many waies in times past God speaking to the Fathers in the Propets, 2. last of all in these daies hath spoken to vs in his Sonne, whom he hath appointed heire of all, by who he made also the worlds. 3. Who being the brightnest of his glorie, and the figure of his substance, and carrying all things by the word of all power, making purgation of times, sitteth on the right hand of the Maiestic in the high places: 4. Being made so much better then Angels, as he hath inherited a more excellent name above them.

5. For to which of the Angels hath he said at any time, *Then are my Sonne, to day have I begotten thee?* and againe, *I wil be to him a Father, and he shal be to me a Sonne.* 6. And when againe he bringeth in the first-begotten into the world, he saith, *And let all the Angels of God adore him.* 7. And to the Angels truly he saith, *Let that worship his Angels, spirits, and his Ministers, a flame of fire.* 8. But to the Sonne: *Thy throne is God for ever and ever: a rod of equity, the rod of thy Kingdom.* 9. *Thou hast loved iustice, and hated iniquitie: therefore thee, God, thy God hath anointed with the oile of exultation above thy fellows.* 10. And, *Then in the beginning Lord did found the earth, and the works of thy hands are the heavens.* 11. *They shall perish, but thou shalt continue: and they shall be clothed as a garment.* 12. *And as a refiner thou shalt purge them, and they shall be cleansed: but thou art the self-same, and thy yeares shall not faile.* **¶** 13. But to which of the Angels said he at any time: *Sit on my right hand, until I make thine enemies the foot-stoole of thy feet?* 14. Are they not all, manifesting spirits: sent to minister for them which shall receive the inheritance of salvation?

517 75
 16.
 64745-
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Pf 1, 7.
 2 10 7.
 14
 Pf 26,
 8
 Pf 103,
 4.

Pf. 447.
7.
Pf. 121,
16.

Ps. 102, 1.
1.
1 Cor.
11, 4 f.

ANNO T.

ANNOTATIONS.

CHAP. I.

¶ The figure] To be the figure of his substance, signifieth nothing els but that which S. Paul speaketh in other wordes to the Philipians c. 2. v. 6. that he is the forme and most expresse resemblance of his fathers substance. So S. Ambrose and others expound it, and the Greeke word *Chre-stos* is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his fathers substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his mytical death and sacrifice in the same, though called a figure, image, or representation of Chrestes visible body and sacrifice vpon the Crosse, yet may be and is the self-same in substance.

The B. Sacrament
a figure, and yet
the true body.

¶ Let also Angels adore.] The heretikes misuise that we adore Christ in the B. Sacrament when they might learne by this place, that wheresoever his person is there it ought to be adored both of men and Angels. And where they say it was not made present in the Sacrament nor intreated to be adored: we answer that no more was incarnate purposely to be adored: but yet straight vpon his descending from heauen, it was the duty both of Angels and all other creatures to adore him.

The adoration of
Christ in the B.
Sacrament.

CHAP. II.

He is feruor of the foresaid, that it shal be incomparably more admirable for them to acknowledge the new Testament then the old, 1. considering the exceeding authority of the Apostles also. 5. Then be professed the excellencie of Christ above the Angels, 9 who notwithstanding, was made lesse then Angels, 10 suffer and die for men to destroy the dominion of the Devil, 13 to deliver men from feare of death, 17 and be a fit Priest for men.

THEREFORE more abundantly ought we to observe those things which we haue heard. 1. lest perhaps we runne out. 2. For if the word that was spoken by Angels, become sure, and al perurication and disobedience hath receiued a iust retribution of reward: 3. how shal we scape it we neglect so great salvation? which when it was begun to be declared by our Lord, of them that heard was confirmed on vs, 4. * God with a testifying by signes, and vonders, and diuers miracles, and distributions of the Holy Ghost according to his wil. 5. For not to Angels hath God made subiect the world to come, whereof we speake. 6. But one hath testified in a certayne place, saying: What is man, that thou art mindful of him: or the sonne of man, that thou visitest him? 7. Thou didst make him little lesse then Angels: with glorie and honour thou hast crowned him, and constituted him ouer the workes of thy hand. 8. At things hast thou made subiect vnder his feet. For in that he subiected all things to him, he left nothing not subiect to him. but now we see not as yet all things subiect to him 9. But * him that was

As that which
runneth out of a
broken vessel, or
that runneth by,
is lost.

" This proueth
against the Cal-
umnies that
Christ by his
Passion merited
his owne glorifi-
cation: which
they would not
for shame deny
of Christ, but
that they ~~at~~ ^{at}
point to deny al
incredulous wor-
kes, yea euen in
Christ also. And
therefore they
translate also this
sentence heren-
cally, by transpo-
sing the words.
*In the Bible prin-
ted the year 1579.*
The dignitie of
man, in that
Christ tooke our
nature vnto his
Person in Deitie,
and not the natu-
re of Angels.

a title lessened vnder the Angels, we see I E S V S, because of the passion of death, crowned with glorie and honour that through the grace of God he might tast death for al. 10. For it became him for whom al things, and by whom al things, that had brought many children into glorie, to consummate the Authour of their saluation, by his passion. 11. For he that sanctifieth, and they that be sanctified; al of one. For the which cause he is not ashamed to call them Brethren, 12. saying, I wil declare thy name to my Brethren: in the middes of the Church wil I praise thee. 13. And againe, I wil haue affiance in him. And againe, Behold here am I & my children: whom God hath giuen me. 14. Therefore because the children haue communicated with flesh and blood, himself also in like manner hath been partaker of the same: that by death he might destroy him that had the empire of death, that is to say, the Diuel: 15. and might deliuer them that by the feare of death through al their life were subiect to seruitude. 16. For now here doth he take Angels: out of the seed of Abraham he taketh. 17. Wherevpon he ought in al things to be like vnto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the finnes of the people. 18. For in that wherein himself suffered and was tempted: he is able to help them also that are tempted.

CHAP. III.

By examp^e of Christ (who is incomparably more excellent then Moyses also) he exhorteth them to be faithful vnto God. 7 then reward shall be, to enter into euertlasting rest, if they perseuer: as contrariwise to be excluded (as was shadowed in their forefathers in the wilderness) if they forne and become incredulous.



The excellencie
of Christ above
Moyse.

WHEREFORE, holy Brethren, partakers of the heavenly vocation, consider the Apostle, and high Priest of our confession I E S V S: 2. who is faithful to him that made him, as also Moyses in al his house. 3. For, this man is esteemed worthy of more ample glorie about Moyses, by so much as more ample glorie then the house, hath he that framed it. 4. For euery house is framed of some man. But he that created al things, is God. 5. And Moyses indeed was faithful in al his house as a seruant, for a testimonie of those things which were to be said: 6. but Christ as the Sonne in his owne house: which house are we, if we keep firme the confidence and glorie of hope vnto the end.

7. Wherefore, as the Holy Ghost saith, To day if you shal heare his voice, 8 harden not your hearts as in the exacerbation according to the day of temptation in the desert, 9 where your fathers tempted me: proued and saw my works 10 fouertie yeares. For the which cause I was offended with this Generation, and said, They doe alwayes erre in heart. And they haue not knowen my wares. 11. to whom I sware in my wrath, If they shal enter into my rest.

12. Beware Brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. 13. But exhort your selues euery day,

Pf. 172

21.

Pf 173

Es 8,

18.

Ose 13,

14.

1 Cor.

15, 34.

Num. 12,

7.

41.

Pf. 24

8.

day,

day, whiles to day is named, that none of you be obdurate with the fallacie of
 time. 14. For we be made partakers of Christ: yet so it we keep the begin-
 ning of his substance firme vnto the end. 15. While it is said: *to day if you shall*
be of his voice, doe not obdurate your hearts as in that exacerbation. 16. For some
 hearing did exasperate: but not al they that went out of Egypt by Moyses 17.
 And with whom was he offended fourtie yeares? was it not with them that
 sinned, * whose carcasses were overthrowen in the desert? 18. And to whom
 did he sweare that they should not enter into his rest: but to them that were
 incredulous? 19. And we see that they could not enter in, because of incre-
 dultie.

Faith is the
 groundworke of
 our creation in
 Christ, which if
 we hold not fast,
 al the building is
 lost.

C H A P. IIII.

1. But they must feare to be excluded out of the foresaid rest (which he proueth out of the
 psalme) 2. considering that Christ seeth their most inward secrets. 3. And that he
 is their Priest who also himself suffered) able and ready to strengthen them in con-
 fessors of their faith.

* If the Apostle
 had not evidently
 here shewed that
 the Sabbath rest
 was a figure of
 the eternall re-
 pose in heauen,
 who durst to
 haue applied that
 Scripture of
 Gods rest the
 seuenth day, to
 that purpose?
 Or how can our
 Adversaries now
 reprehend the
 like application
 made by the
 most holy an-
 cient
 writers to the
 like end?



ET vs feare therefore lest perhaps forsaking the promise of
 entering into his rest, some of you be thought to be wanting. 2.
 For to vs also it hath been denounced, as also to them. But the
 word of hearing did not profit them, not mixt with faith of
 those things which they heard. 3. For we that haue beleueed,
 shal enter into the rest: as he said, *As I sweare in my wrath, if they shal enter into*
my rest. & truely the workes from the foundation of the world being perfected 4.
 For he said in a certaine place of the seuenth (1) day thus: *And God rested the*
seuenth day from al his workes. 5. And againe in this, *If they shal enter into my rest.* 6.
 Because then it remaineth that certaine enter into it, and they to whom first it
 was preached, did not enter because of incredulitie: 7. againe he limiteth a
 certaine day: *to day*, in Dauid saying, after so long time, as is afore said, *to*
day if you shall be of his voice: doe not obdurate your hearts. 8. For if Christ had giuen
 them rest: he would neuer speake of another day afterward. 9. Therefore there
 is left a sabbatisme for the people of God. 10. For he that is entered into his rest,
 the same also hath rested from his workes, as God from his.

Whatsoever
 God sheweth
 by his word con-
 cerning the pa-
 rousness of time
 and incredulitie,
 shal be executed,
 be the offense
 neuer so secret,
 deepe, or hidden
 in our hearts be-
 cause Gods spee-
 ch passeth easily
 and reacheth
 thoroughly every
 part, power, and
 facultie of mans
 soul.

11. Let vs hasten therefore to enter into that rest, that no man fall into the same
 example of incredulitie. 12. For the word of God is lively and forcible, and
 more piercing then any two-edged sword: & reaching vnto the diuision of the
 soule and the spirit, of the ioynts also and the marrowes, and a discerner of the
 cogitations and intents of the hart. 13. And there is no creature invisible in his
 sight. But al things are naked and open to his eyes, to whom our speech is.

14. Having therefore a great high Priest that hath entered the heauens, Iesus
 the Sonne of God, let vs hold the confession. 15. For we haue not a high Priest
 that cannot haue compassion on our infirmities: but tempted in al things by
 similitude, except sinne 16. Let vs goe therefore with confidence to the throne
 of grace: that we may obtaine mercie and find grace in seasonable aid.

The Epistle in a
 Maile for the
 election of the
 Pope.

A N N O T.

N^o. 14.
 39. 21.
 21.

Ps. 94.
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Gen. 1.
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Heb. 3.
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ANNOTATIONS.

CHAP. IV.

Scripture abused
against invocatio
of Saints.

18. *Let us go with confidence*) The Aduersaries goe about to prove by these words that we need no help of Saints to obtaine any thing. Christ himself being so ready, and we being admonished to come to him with confidence as to a most merciful Mediatour and Bishop. But by that argument they may as well take away the helps and prayers of the living one for another. And we doe not require the help either of the Saints in heauen, or of our brethren in earth, for any mistrust for Gods mercie but of our owne vnworthines: being assured that the prayer of a iust man availeth more with him, then the desire of a grievous sinner: and of a number making intercession together, rather then of a man alone. Which the Heretikes can not deny except they reprove the plaine Scriptures. Neither doe we come lesse to him, or with lesse confidence, when we come accompanied with the prayers of Angels Saints, Priests or iust men ioyning with vs as they fondly imagine and pretend: but with much more assistance in his grace, mercie, and merits, then if we prayed our selues alone.

CHAP. V.

That Christ being a man and infirme, was therein but as a Priest; and that he also was called of God to this office: offering as the others: & suffered obediently for our example. 1. Of whose Priesthood we haue much to say, but that the Hebrewes haue need rather to heare their Catechisme againe.

The Epistle vpo
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24. And in his
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FOR "every high Priest taken from among men, is appointed" for men in those things that pertaine to God: that he may offer gifts and Sacrifices for sinnes. 2. that can haue compassion on them that be ignorant and doe erre. because himself also is compassed with infirmities: 3. & therefore he ought, as for the people, so also for himself to offer for sinnes. 4. * Neither doth any man take the honour to himself, but he that is called of God, * as Aaron. ¶ 5. So Christ also did not glorifie himself: that he might be made a high Priest; but he that spake to him, *Sonne art thou, & this day haue begotten thee.* 6. As also in another place he saith, *Thou art* "a Priest for ever, according to the order of Melchisedech." ¶ 7. Who in the daies of his flesh, "with a strong cry and teares, offering prayers and supplications to him that could saue him from death, was heard" for his reverence. ¶ 8. And truly whereas he was the Sonne, he learned by those things which he suffered, obedience: 9. and being consummate, "was made to all that obey him, cause of eternal saluation, 10. called of God a high Priest according to the Order of Melchisedech.

11. Of whom we haue great speech and "inexplicable to utter: because you are become weak to heare. 12. For whereas you ought to be Masters for your time, you need to be taught againe your felices what be the elements of the beginning of the words of God & you are become such

1. Pet.
16. 18.
1. Pet.
13. 11.
Psal.
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Psal.
109. 4.

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as haue need of milke, and not of strong meat. 13. For euery one that is partaker of milke, is vnskillful of the word of iustice: for he is a child. 14. But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good and euil.

ANNOTATIONS

CHAP. V.

1. *Euery high Priest.* By the description of a Priest or high Priest (for to this purpose al is one matter) he proueth Christ to be one in most excellent sort. First then, a Priest must not be an Angel, or of any other nature but man's. Secondly, euery man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, seuered, assumed, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose why he is so sequestred and picked out from the residue, is to take charge of Diuine things, to deale as a Mediatour betwixt God and the people, to be the Depu- tie of men in such things as they haue to crane or to receive of God, and to present or giue to him againe. Fourthly, the most proper and principal part of a Priest's office is, to offer oblations, gifts, and Sacrifices to God for the sinnes of the people without which kind of most soueraigne duties, no person, people, or common-wealth can appertaine to God: and which can be done by none, of what other dignitie or calling soeuer he be in the world, that is not a Priest. Iudas Princes (as we read in the Scriptures) punished by God, and King Saul deposed from his kingdom, specially for attempting the same.

The description of a Priest, and his office.

And generally we may learne here, that in *iussumus ad Deum*, in al matters touching God, his seruice, and religion, the Priest hath only charge & authority: as the Prince temporal is the peoples Governour, Guide & Soueraine, in the things touching their worldly affaires: Which must for a that by him be directed and manneged no otherwise, but as is agreeable to the due worship and seruice of God. Against which is the terrible Power to commit any thing, the Priests ought to admonish them from God.

The Princes temporal authority how farre it extendeth.

We learne also hereby, that euery one is not a Priest, and that the people must alwaies haue certaine persons chosen out from among them, to deale in their suites and causes with God, to pray, to Minister Sacraments, and to Sacrifice for them. And whereas the Protestants wil haue no Priest, Priesthood, nor Sacrifice, but Christ and his death, pretending these words of the Apostle to be verified only in the Priesthood and Seruice of the old law, and Christes Person alone, and at er him of no more, therein they shew themselves to be ignorant of the Scriptures, & of the state of the new Testament, and induce a plaine Atheisme and Godlesnelle into the world. For so long as man hath to doe with God, there must needs be some deputed, & chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, as and those must be Priests. For els, if men need to deale no more, but immediately with Christ, what doe they with their Ministers? Why let they not euery man pray, and Minister for himself & to himself. What doe they with Sacraments, seeing Christes death is as well sufficient without them, as without Sacrifice? Why stand they not his death as well with Sacrifice, as with Sacraments: as well with Priesthood, as with other Ecclesiastical function? There is no other cause in the world, but that (Sacrifice being the most principal act of religion that man oweth to God, both by his Law, and by the Law of nature) the Diuel by these his Ministers, under pretence of deferring or attributing the more to Christes death, would abolish it.

There is a peculiar order & calling of Priests of the new Testament.

Priests and Sacrifice necessarie in the new Testament, and nothing derogatorie to Christ's priesthood or Sacrifice.

This definition of a Priest and his function, with al the properties heere belonging, holdeth not only in the law of Moses, in the law of Aarons Priesthood, but it was true before, in the law of nature, in the Patriarches in Melchisedech, and now in Christ, and al his Apostles, and Priests of the new Testament. Saying that it is a peculiar excellencie in Christ, that he only offered for our sinnes once, and not continually for his owne, as al other doe.

The difference & excellencie of Christ's Priesthood.

4. *Taker's is himself.* A special promise for al Priests, Preachers, and such as haue to doe for the people in things pertaining to God, that they take of this Honour for euery thing

All true Priests and Preachers must be lawful. **One habit, but by lawful calling & consecration, such as Aaron did. By which clause if you examine Luther, Caluin, Beza, and the like or if al such as now a daies intrude themselves into sacred functions, looke into their consciences, clear and foul matter of ly called there- damnation wil appeare.**

to. **5. Did not glorifie himselfe** The dignity of Priesthood must needs be passing high and so- ueraigne, when it was a promotion & preferment in the Sonne of God himselfe according to his wishon, and where he would not usurpe, nor take vp on him the same, without his Fathers expresse commision and calling thereunto. An eternal example of humilitey, & an argument of condemnation to al mortal men, that arrogate vniu'sally any function or power spiritual, that is not given them from about, and by lawful calling and commis- sion of their Superiours.

Christ both Priest & King. **6. A Priest for ever** In the 109 Psalm, from whence this testimonie is taken, both Christes Kingdom and Priesthood are set forth. But the Apostle v'reeth specially his Priesthood, as the more excellent & preeminent state in him, our Redemtion being wrought & atchieued by Sacrifice, which was an act of his Priesthood, and not of his Kingly power though he was properly a King also, as Melchisedech was both Priest & King, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignitie as appeareth by the discourse of S. Paul, & his allegations here out of the Psalmes, at the very first moment of his conception or incar- nation. For you must beware of the wicked heresie of the Arians and Caluinists (except in these later it be rather an error proceeding of ignorance, that sticke not to say, that Christ was a Priest, or did Sacrifice, according to his Godhead. Which is to make Christ God the Fathers Priest & not his Sonne, & to doe Sacrifice & homage to him as his Lord, and not as his equal in dignity & nature. Therefore S. Augustine saith in Psal. 109. *That as he was man, he was Priest as God, he was not Priest.* And Theodoret in Psal. 109. *A man, he did offer Sacrifice but as God, he did receive Sacrifice.* And againe, *Christ making his huma- nity was called a Priest, and he offered no more best his humane body.* See Dialog. 4. circumcid.

Christ a Priest as he is man not as he is God.

Some of our new Mas. ters not knowing former, did let fall out of their papers the con- trarie and being a' moun'd of the error, and that it was very Ariane, yet they per- sist in it of mere ignorance in the grounds of Doctrine.

The Sacrifice on the Crosse was the princi- pal acte of Christ's priest- hood.

7. With a strong cry. Though our Saviour make intercession for vs, according to his humane nature, continually in heaven also, yet he doth not in any external creature make Sacrifice, nor vse the prayers Sacrificial, by which our redemption was atchieued, as he did in the tyme of his mortal life, and in the act of his Passion, and most principally when with a loud voice, and with this prayer, *In manus tuas commendo spiritum meum*, he vo- luntarily depou'd his soul, yielding it in most proper sort for a Sacrifice. For in that last point of his death, consisteth specially his high Priestly office, and the very worke and consummation of our redemption.

Priests prayers more effectual.

Obserue more-over, that though commonly every faithful person pray both for him- self and others, and offer up prayers to God, yet none offereth by other and special de- putation, and appointment, in the person of the whole Church and people, saving the Priest. Whose prayers therefore be more effectual in themselves, for that they be the voice of al faithful men together, made by him that is appointed & receiued of God for the peoples Legate. And of this kind were al Christes prayers, till his life and death, as al his other actions were. his fasting, watching, preaching, instituting, ministering, or re- ceiving Sacraments every one being done as Priestly actions.

Christ's Priest- ly actions.

Notorious He- retical transla- tion to main- taine Caluin's horrible blas- phemie.

7. For intercession These words haue our English translators perniciously and most presumptuously corrupted, turning them thus, *In that which he feared*, contrarie to the ver- sion and sense of al antiquity, and to Erasmus also, and contrarie to the ordinarie vse of the Greek word, as Beza himselfe defineth in Luc. 1. v. 25. and contrarie to the propriety of the Greek phrase, as not only the Catholics, but * the best learned Lutherans doe shew & prove by many examples. They follow herein the singular presumption of Cal- uin, who was the first (as his fellow Beza confesseth, that ever found out this interpreta- tion. Which neither S. Chrysostom, nor any other, as perfect Greeks as they were, could euer espie. Where, only to haue made choice of that impious and arrogant Secta- ries sense, before the said Fathers & al the Churches besides, had been shameful enough; but to set the same downe for very Scripture of God's blessed word, that is intolerable, and p'fectly al impety. And we see plainly that they haue no conscience, much less,

Psal. 109.

Reims. pag. 82.

Luc. 23. 46.

Exod. 28. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

not other purpose, but to make the poore Readers believe, that their opinions be Gods owne word, and to draw the Scriptures to sound for the sake of their churches. But if the good Reader knew, for what point of doctrine they have thus framed their Calvins blasphemous translation, they would abhorre them to the depth of Hel. Forsooth it is thus—they phantasie that would have this Scripture meane, that Christ was in horrible paine of animation, & that Christ suffered he was not only in paines corporal upon the Crosse (which they hold, not to have been hel paines upon sufficient for man's redemption) but that he was in the very furrowes & distresses of the Crosse, and damned, without any difference, but that it was not everlasting, as theirs is that his death

For this horrible blasphemie (which is their interpretation of Christes descending into Hel) Gods holy word must be corrupted, and the Sacrifice of Christes death (whereof they talke so presumptuously) must not be enough for our redemption, except he be damned for vs also to the paines of Hel. Woe be to our poore Conscience, that must have such books, and read such translations. See Calvin and Beza in their Commentaries and Annotations upon this place, & you shall see, that for defence of the said blasphemies they have thus translated this text. See the Annotations before *Act. 1, 17, and Act. 17, 46*

9. *Consummate.*) The full worke of his Sacrifice, by which we were redeemed, & as a whole Christ, zeal-ly consummate and accomplished, at the yealding up of his spirit to God the Father, ding up the when he said, *Consummatum est* though for to make the same effectual to the salvation of Ghost, accom- particular men, he himself did divers things, and now doth in heaven, and our selves also plishing or re- must use many meanes, for the application thereof to our particular neede. See the demption. next Annotation.

10. *Was made so al.*) The Protestants upon pretence of the sufficiency of Christes Pas- Christ's Passi- sion, and his only redemption, oppose themselves gladly in the sight of the simple, sufficient for al against the invocation of Saints, and their intercession, and help of vs, against our peni- but profitable- tential workes or suffering for our owne sinnes, either in this life or the next against the to them only merits of fasting, praying, almes, and other things commended to vs in holy Writ, and which obey, against most things done in the Church, in Sacrifice, Sacrament, and ceremonie. But not by faith this place and many other shew, that Christes Passion, though it be of it-self farre more only, but by sufficient and forcible, then the Protestants in their basenesse of understanding, can con- doing as he sider, yet profiteh none but such, as both doe his commandements, and use such reines- & his Church, dies and meanes to apply the benefit thereof to themselves, as he appointeth in his word, command, or by the holy Ghost in his Church. And the Heretikes that say, faith only is the thing required to apply Christes benefits unto vs, are hereby also easily refuted. For we doe not obey him only by believing, but by doing what he hath commanded. Lastly, we note in the same words, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their owne workes, obedience, or true-will but with this condition alwayes, if men will obey him, and doe that which he appointeth. See S. Augustin (or Prosper) to 7 Respons. Prosperi li. 2 articulo 1. ad obreptiones & intentus, where he saith of the cup of Christes pas- sion, *It hath indeed in it self, to profit al, but if it be not drunken, it healeth not*

11. *Inexplicable.*) Intending to treat more largely and particularly of Christes or Melchisedechs Priesthood, he fore-warneth them that the mysterie thereof is farre passing their capacitie, and that through their feeblenes in faith and weakenes of understanding, he is forced to omit divers deep points concerning the Priesthood of the new law. Among which (no doubt) the mysterie of the Sacrament and Sacrifice of the altar, called M A S S E was a principal & pertinent matter which the Apostles & Fathers of the Pri- mitive Church used not to treat of so largely & particularly in their writings, which might come to the hands of the unfaithful, who of al things took soonest scandal of the N. Sacrament, as we see Jo. 6. He speaketh the Hebrews (saith S. Hierome ep. 126.) *It is to the Jewes, and not to faithful men, to whom it might have been tolde to utter the Sacrament*. And indeed it was not reasonable to talke much to them of that Sacrifice which was the resem- blance of Christes death, when they thought not right of Christes death it self. Which the Apostles wisely and silence our Adversaries wickedly abuse against the holy Masse.

The Apostle omitteth to speake of the N. Sacrament as a mysterie then too deep for the lower capacities.

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CHAP. VI.

He exhorteth them to be perfect scholars, and not to need to be Catechumens againe, 4. considering they can not be baptized againe: 9. and remembering their former good workes, for the which God wunt sale to p^rorm^e the n^e promise, if they faile not to imitate Abraham, perseverance in the faith with patience. 20. And s^endeth by digression, and returneth to the matter of Christes Priesthood.



HERFORE intermitting the word of the beginning of Christ, let vs proceed to perfection, not againe laying the foundation of penance from dead workes, & of faith toward God, 1. of the doctrine of Baptismes, & of imposition of hands, & of the resurrection of the dead, & of eternal iudgment. 3. And this shal we doe, if God wil permit. 4. For^e it is^e impossible for them that were once

illuminated, haue tasted also the heavenly giust, & were made partakers of the holy Ghost. 5. haue more ouertasted the good word of God, & the powers of the world to come, 6. and are fallen, to be reueied againe to penance, crucifying againe to themselves the Sonne of God, and making him a mockerie. 7. For the earth drinking the raine often coming vpon it, & bringing forth graile commodious for them by whom it is tilled, receiveth blessing of God. 8. But bringing forth thornes and bryers, it is reprobate, and very neer a curse, whose end is, to be burnt.

9. But^e we confidently trust of you, my best Beloued, better things and neerer to saluation; although we speake thus. 10. For^e God is not vntrust, that he should forget your worke & lone which you haue siewed in his name, which haue ministered to the Saints and doe minister. 11. And our desire is that euery one of you shew forth the same carefulnesse to the accomplishing of hope vnto the end. 12. that you become not slothful, but imitators of them which by faith and patience shal inherite the promises. 13. For God promising to Abraham, because he had none greater by whom he might sweare, he sware by himself, 14. saying^e Vnles blessing I shal blesse thee, and multiplying shal multiplie thee. 15. And so patiently endaring he obtained the promise. 16. For men sweare by a greater then themselves: and the end of al their controuersie, for the cōfirmatiō, is an oth. 17. Wherein God meaning more abundantly to shew to the heires of the promise the stabilitie of his counsel, he interposed an othe: 18. that by two things vnmooueable, whereby it is impossible for God to lie, we may haue a most strong comfort. Who haue siewed to hold fast the hope proposed, 19. which we haue as an anker of the soule, sure and firme, and going in into the inner parts of the veile, 20. where I & s^e v^s the Presentour for vs is intred, made a high Priest for euer according to the order of Melchisedech.

It is evident by these wordes, against the Nouatians and the Calumnists, that S. Paul meant not precisely, that they had done, or could doe any such sinne, whereby they should be put out of all hope of saluation, & be sure of damnation, during their life.

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ANNOTATIONS.

CHAP. VI.

1. *The foundation of penance*) We see hereby, what the first grounds of Christian instruction or Catechisme were in the Primitive Church, and that there was ever a necessarie instruction and beleefe of certaine points had by word of mouth and tradition, before men came to the Scriptures which could not treat of things so particularly, as was requisite for the teaching of all necessarie grounds. Among these points were the 11. Articles contained in the Apostles Creed, the doctrine of penance before Baptisme, the manner and necessity of Baptisme, the Sacrament of Imposition of hands after Baptisme, called Confirmation, the articles of the Resurrection, Judgement, and such like. Without which things first laid, if one should be sent to picke faith out of the Scripture, there would be made rule quickly. See S. Augustin *in exposit. in hebr. ep. ad Rom. versus finem.*

4. *Impossible*) How hard the holy Scriptures be, and how dangerously they be read of the vilerd, or of the proud be they never so well learned, that one place might teach vs. * Whereat the Novatians of old did so stumble, that they thought, & heretically taught that none, falling into any mortal sinne after Baptisme, could be received to mercie or penance in the Church, and so to a contentious man, that would follow his owne sense, or the bare words, without regard of the Churches sense and rule of faith (after which every Scripture must be expounded, the Apostles speech doth here sound. Even as to the simple, and to the Heretike that submitteth not his sense to the Churches judgement, certaine place of this same Epistle seeme at the first sight, to stand against the daily obligation or Sacrifice of the Masse which yet in truth make no more for that purpose, then this text we now stand on, for which the Novatians as when we come to the places, it shall be declared.

And let the good Readers beware here also of the Protestants exposition, for they are herein worse then Novatians, specially such as precisely follow Caluin; holding principally, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostate or an Heretike, to be received to penance or to Gods mercie. To establish which false and damnable sense, these fellows make nothing of S. Ambrose's, S. Chrysostom's, and the other Fathers expositions, which is the holy Churches sense, That the Apostle meaneth of that penance which is done before and in Baptisme, which is no more to say, but that it is impossible to be baptized againe, and thereby to be renewed and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first Sacrament of generation did yeald which appereth Christs death in such ample manner to the receivers, that it taketh away all paines due for sinnes before committed and therefore requireth no further penance afterward, for the sinnes before committed, all being washed away by the force of that Sacrament duly taken. S. Augustin calleth the remission in Baptisme, *Mazram indulgentiam*, a great pardon. *Encher. c. 64.*

The Apostle therefore warneth them, that if they fall from their faith, and from Christs grace and Law which they once received in their Baptisme, they may not looke to have any more that first great and large remedie applied vnto them, nor no man els that sinneth after Baptisme, though the other penance, which is called the *Second table after shipwrecke*, which is a more painefull medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporal, is open not only to other sinners, but to all once baptized, Heretikes, or oppugners of the truth maliciously, and of purpose, or what way so ever, during this life. See S. Cyprian *ep. 52.* S. Ambrose upon this place. S. Augustin *cont. ep. Parm. li. 1. c. 13.* and *ep. 50.* S. Damascene *li. 4. c. 20.*

10. *God is not unjust.*) It is a world to see, what wringing & writhing the Protestants make to shift themselves from the evidence of these words, which make it most cleere to all not blinded in pride and contention, that good works be meritorious, and the very cause of saluation, so farre that God should be unjust, if he rendered not Heaven for the same. *Remig. grandis iniquitas Dei* (saith Hieron.) *si sanctorum peccata puniret, & bonorum opera non suspiceret.* That is, Indeed great were Gods injustice, if he would only punish sinners, and would not receive good workers. *Li. 2. cont. Iovin. c. 10.*

The Apostles forme of Catechisme, and the points thereof

The Novatians (as all Heretikes) made Scripture the ground of their heresies.

Other places make no more for the Protestants then this doth for Novatians.

Caluin heresie vpon this place, worse then the Novatians.

The fathers exposition of this place.

The Sacrament of penance is ready for all sinners whatsoever.

Gods justice in rewarding meritorious workers.

CHAP. VII.

To proue the Priesthood of Christ incomparably to exceed the Priesthood of Aaron (and therefore that Levitical Priesthood now to cease, and that law also with it) he scanmeth every word of the verse alleaged out of the Psalme, Our Lord hath sworne: thou art a Priest for euer, according to the order of Melchisedech.



FOR this Melchisedech, the King of Salem, Priest of the God most high, * who met Abraham returning from the slaughter of the Kings, and blessed him: 2. to whom also Abraham deuoted tithes of all. first indeed by interpretation, the King of iustice: & then also King of Salem, which is to say, King of peace, 3. "without father, without mother, without Genealogie, hauing neither beginning of daies nor end of life, but likened to the Sonne of God, continueth a Priest for euer.

4. And "behold how great this man is, to whom also Abraham the Patriarke gaue" tithes of the principal things. 5. And certes * they of the sonnes of Levi that take the priesthood haue commandement to take tithes of the people according to the Law, that is to say, of their Brethren: albeit themselves also issued out of the loines of Abraham. 6. But he whose Generation is not numbred among them, tooke tithes of Abraham, and blessed him that had the promises. 7. But without all contradiction, that which is lesse, "is blessed of the better. 8. And here indeed, " men that die, receiue tithes: but there he hath witnes, that he liueth. 9. And (that it may so be said) by Abraham Levi also, which receiued tithes, was tithed. 10. For as yet he was in his Fathers loines, when Melchisedech met him. 11. If then consummation was by the Levitical Priesthood (for vnder it the people receiued the Law) " what necessitie was there yet another Priest to rise according to the order of Melchisedech, and not to be called according to the order of Aaron? 12. For the Priesthood being " translated, it is necessarie that a translation of the Law also be made. 13. For he on whom these things be said, is of another Tribe, of the which, none attended on the altar. 14. For it is manifest that our Lord sprung of Iuda. in the which Tribe Moyses spake nothing of " Priests". 15. And yet it is much more euident, if according to the similitude of Melchisedech there arise another Priest, 16. which was not made according to the Law of the carnal commandement, but according to the power of life indissoluble. 17. For he witnesseth, That thou art " a Priest for euer, according to the order of Melchisedech. 18. Reprobation certes is made " of the former commandement, because of the weakness and vnprofitablenesse thereof. 19. For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approach to God. 20. And in as much as it is not without a othe, (the othe truly without an othe were made Priests: 21. but thus " with an othe

* When the Fathers & Church-like Expositione speake out allegories and mysteries out of the names of men the Protestants not endowd with the Spirit whereby the Scriptures were giue, deuide their holy labours in the search of the same but the Apostle findeth high mystrie in the very names of persons & places, as you see.

* The tithes giuen to Melchisedech were not giuen as to a mere mortal man, as it is of the Tribe of Levi & Aaron order were but as to one representing the Sonne of God, who now liueth & reigne as holdest in Priesthood & the fulfylling thereof for euer.

Gen. 14, 18.

Nu 18: 21, D. 103 18, 1. 1 of. 142. 4.

* Priesthood.

Ps. 109, 4.

of. 109
4. othe, by him that said vnto him: *Our Lord hath sworn; & it shal not repent him: thou art a Priest for ever*) 22. by so much, is Ie svs made a suretie of a better Testament. 23. And the other indeed were made Priestes, "being many, because that by death they were prohibited to continue. 24. but this, for that he continueth for ever, hath an euclasting priesthood. 25 whereby he is able to saue also for euer 'going' by himself to God: alwaies liuing to make intercession for vs.

them
that goe.

2m. 9,
7. 16, 6.

26. For it was seemely that we should haue such a high Priest, holy, innocent, impolluted, separated from sinners, and made higher then the Heauens. 27. which hath not necessitie daily (as the Priestes) first " for his owne finnes to offer Hostes, then for the peoples. For " this he did once, in offering himself. ¶ 28. For the Law appointeth Priestes men that haue infirmities: but the word of the othe which is after the Law, the Sonne for euer perfected.

The Epistle's ps
5 Leo his day
June 29. And
for some other
Confessours
Bishops.
" Christ accor-
ding to his hu-
mane nature
praeth for vs,
& continually
representeth
his former pas-
sion and merits
to God the
Father.

ANNOTATIONS

CHAP. VII.

1. *Melchisedech.*) The excellencie of this person was so great, that some of the antiquitie took him to be an Angel, and some the holy Ghost. Which opinion not only the Hebrewes, that auaunch him to be Sonne of Noe, but also the cheefe Fathers of the Christians doe condemne not doubting but he was a mere man, and a Priest, and a King, whosoever he was. For els he could not in office and order and Sacrifice haue been so perfect a type and resemblance of our Sauiour, as in this Chapter and other is shewed.

2. *Without father.*) Not that he was without father and mother, saith S. Hierom p. 116. for Christ himself was not without father, according to his diuinity, nor without mother in his humanity. but for that his Pedegree is not set out in the Genesis, as the Genealogie of other Patriarches is, but is suddenly induced in the holy historie, no mention made of his stocke, Tribe, beginning, or ending, and therefore in that case also resembling in a sort the Sonne of God, whose generation was extraordinary, miraculous, and ineffable, according to both his natures, lacking a father in the one, & a mother in the other. In a Person hauing neither beginning nor ending, & his Kingdom, & Priesthood specially, in himself & in the Church, being eternal, both in respect of the time past, and the time to come, as the said Doctour in the same epistle writeth.

The resemblance
of Melchise-
dech to Christ,
in many points

3. *Rebeld.*) To prouethat Christes Priesthood farre passeth the Priesthood of Aaron, and the Priesthood of the new Testament, the Priesthood of the old Law; & consequently that the Sacrifice of our Sauiour and the Sacrifice of the Church doth much exceed the Sacrifice of Moyses Law, he disputeth profoundly of the preeminences of Melchisedech aboue the great Patriarch Abraham who was father of the Gentes.

By the sundrie
excellencies of
Melchisedech's
Priesthood is
proued the ex-
cellencie of the
Priesthood and
Sacrifice of the
new Testament.

4. *Tithes.*) The best preeminence, that Abraham paid tithes, and that of the best and most cheefe things that he had, vnto Melchisedech, as a duty and homage, not for himself only in person, but for Leui, who yet was not borne, and so for the whole Priesthood of Leuites stocke, acknowledg hereby, Melchisedech not only to be a Priest, but his Priest and Superiour, & so of all the Leuitical order. And it is here to be obserued, that whereas in the 14. of Genesis whence this holy narration is taken, both in the Hebrew, and in the 70. it standeth indifferent or doubtful whether Melchisedech paid tithes to Abraham or tooke tithes of him, the Apostle here putteth al out of controuersie, plainly declaring that Abraham paid tithes to the other, as the inferiour to his Priest and Superiour. And touching payment of tithes, it is a natural duty, that men owe to God in all things & to be giue to his Priests in his behalfe, for their honour & maintenance: Iacob promised or vowed to pay them, Gen 28 Moyses appointed it Num 18. Deut. 18. 14. 16.

He receiued ti-
thes of Abrahā,
and consequen-
ly of Leui and
Aaron.

Christ confirmeth that duty *Mos. 23.* and Abraham specially here giveth the to Melchisedech plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the new Testament, much more then either in the Law of Moses, or in the Law of Nature. Of which tithes due to the Clergie of Christes Church see S. Cyr. *ep. 66.* S. Hierom *ep. 1. c. 7.* and *ep. 1. c. 5.* to Heliodorus and Nepotianus, S. Augustin *ser. 119 de tempore.*

He blessed Abraham.

Blessing a great preeminence, specially in Priests.

7. *(Is blessed of the better.)* The second preeminence is, that Melchisedech did besse Abraham: which we see here S. Paul maketh a great and souveraigne holy thing, grounding our Saviours prerogative above the whole Order of Aaron therein: and we see that in this sort it is the proper act of Priesthood: and that without al controuersie as the Apostle saith, he is greater in dignitie, that hath authority to besse, then the person that hath not, and therefore the Priests vocation to be in this behalfe farre above any earthly King, who hath no power to giue benediction in this sacred manner, neither to man, nor other creature. As here Melchisedech, so Christ blessed much more, and so haue the Bishops of his Church done, and doe. Which no man can maruel that our Fore-fathers haue so highly esteemed and sought for, if he marke the wonderful mystrie and grace thereof here expressed. This Patriarch also which here taketh blessing of Melchisedech, himself (though in an inferiour sort) blessed his sonnes, as the other Patriarches did, and fathers doe their children by that example.

The full accomplishment of man's redemption was not by Aaron, but by Melchisedech's Priesthood.

11. *(If excommunication.)* The principal proposition of the whole Epistle and of the Apostles discourse, is inferred and grounded vpon the former prerogatives of Melchisedech about Abraham and Lot: that is, that the end, perfection, accomplishment, and consummation of al man's duties and debts to God, by the general redemption, satisfaction, full price and perfect ransom of al man-kind, was not achieved by any of al the Priests of Aarons Order, nor by any Sacrifice or act of that Priesthood, or of al the law of Moses, which was grounded vpon the Leuitical Priesthood, but by Christ and his Priesthood, which is of the Order and rite of Melchisedech.

The Apostle to confute the lawes false persuasion of Aarons Priesthood and Sacrifices, speaketh altogether of the Sacrifice of the Crosse.

11. *(What necessary.)* This disputation of the preeminence of Christes Priesthood above the Leuitical Order, is against the erroneous persuasion of the Iewes, that thought their law, Priesthood and Sacrifices to be euerslasting, & to be sufficient in themselves without any other Priest then Aaron and his Successours, and without al relation to Christes Passion or any other redemption or remission, then that which their Leuitical offices did procure: not knowing that they were al figures of Christes death, and to be ended and accomplished in the same. Which point well understood and kept in mind, wil cleere the whole controuersie betwixt the Catholikes and Protestants, concerning the Sacrifice of the Church. For, the scope of the Apostles deputation being, to auouch the dignity, preeminence, necessity, and eternal fruit and effect of Christes passion, he had not to treat at al of the other, which is a Sacrifice depending of his Passion, specially writing to the Hebrewes, that were to be instructed & reformed first touching the Sacrifice of the Crosse before they could fruitfully heare any thing of the other. Though in couert and by most euident sequele of disputation, the learned and faithful may easily perceiue whereupon the said Sacrifice of the Church (which is the Masse) is grounded. And therefore S. Hierom saith, *ep. 16.* that al these commendations of Melchisedech are in the type of Christ *omnes profectus Ecclesie sacramenta sunt.*

No lawful State of people without an external Priesthood.

11. *(Transfused.)* Note well this place, and you shal perceiue thereby, that every lawful forme and manner of law, state, or gouernement of God's people dependeth on Priesthood: it setteth, standeth, falleth or altereth with the Priesthood. In the Law of Nature, the state of the people hanged on one kind of Priesthood: in the law of Moses, of another: in the state of Christianity, of another, & therefore in the former sentence, the Apostle said, that the law is a people or Common-wealth had their law vnder the Leuitical Priesthood, and the Greek more properly expresseth the matter, that they were legitimated, that is to say, made a lawful people, or communite vnder God, by the Priesthood. For there is no iust nor lawful Common-wealth in the world, that is not made legal & Gods peculiar, and distinguished from vnlawful Common-wealths that hold of false Gods, or of none at al, by Priesthood. Whereupon it is cleere, that the new law, & al Christian peoples holding of the same, is made lawful by the Priesthood of the new Testament, and that the Protestants shamefully are deceived, and deceiue others, that would haue Christian Common-wealths to lacke an external Priesthood, or Christes death

External Priesthood necessary for the state of the new Testament.

death to abolish the same. For, this is y^e demonstration, that if Christ haue abolished Priesthood, he hath abolished the new Law, which is the new Testament & state of Grace, which al Christian Common-weath is liue vnder. Neither were it true, that the Priesthood were translated with the Law, if al external Priesthood ended by Christes death, where the new law began: for so the law should not depend on Priesthood, but dure while al Priesthood were ended: which is against S. Pauls doctrine.

Furthermore it is to be noted, that this legitimation or putting Communities vnder External Sacrifice, & Priesthood, of what Order soeuer, is no other wise, but by ioyning one with another in one homage of Sacrifice external, which is the proper act of Priesthood. For, as sacrifice for the no lawfull state can be without Priesthood, so no Priesthood can be without Sacrifice same. And we meane alwaies of Priesthood & Sacrifice taken in their owne proper signification, as here S. Paul taketh them. For, the constitution, difference, alteration, or translation of states & lawes rise not vpon any mutation of spiritual or metaphorically taken Priesthood, or Sacrifice but vpon those things in proper acception, as it is most plaine.

Lastly, it followeth of this, that though Christ truly sacrificed himself vpon the Crosse, (there also a Priest according to the Order of Melchisedech, and there made the full redemption of the world, confirmed, and consummated his compact, and Testament, and the law and Priesthood of this his new and eternal state, by his blood yet that can not bee, must neede be the forme of Sacrifice into which the old Priesthood and Sacrifices were translated, as he into the whereupon the Apostle inferreth the translation of the Law. For they al were figures of said Priesthood Christes death, and ended in effect at his death, yet they were not altered into that kind & Sacrifice or of Sacrifice, which was to be made but once, and was executed in such a sort, that peoples the Church and Nations Christened could not meet ofte to worship at it, nor haue their law & Priests constituted in the same. Though for the honour and duty, remembrance and representation thereof, not only we Christians, but also al peoples faithful, both of Iewes & Gentils, haue had their Priesthood and Sacrifices according to the difference of their states. Which kind of Sacrifices were translated one into another and so no doubt is the Priesthood Leuitical properly turned into the Priesthood and Sacrifice of the Church, according to Melchisedechs rule, and Christes institution in the formes of bread and wine. See the next note.

17. *A Priest for ever.* Christ is not called a Priest for ever, only for that his Person is eternal, or for that he sitteth on the right hand of God, & perpetually prayeth or maketh intercession for vs, or for that the effect of his death is euermore lasting: for al this proueth not that in proper signification his Priesthood is perpetual but according to the iudgement of al the Fathers grounded vpon this deep and diuine asseuerance of S. Paul, and vpon the very nature, definition, and propriety of Priesthood, and the excellent act and Order of Melchisedech, and the state of the new law, he is a Priest for ever according to Melchisedechs Order, specially in respect of the Sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandement, and perpetual concurrence with his Priests, in the formes of bread and wine. In which things only the said high Priest Melchisedech did Sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the mystrie, and their incredulity or feeblenesse to whom he wrote: yet it is euident in the iudgement of al the learned Fathers (without exception) that euery wrote either vpon this Epistle, or vpon the 14. of Genesis, or the Psalm 109 or by occasion haue treated of the Sacrifice of the altar, that the eternitie and proper act of Christes Priesthood, and consequently the immutabilitie of the new Law, consisteth in the perpetual offering of Christes body and blood in the Church.

Which thing is so well known to the Adversaries of Christs Church and Priesthood, The Protestants and so granted, that they be forced impudently to caule vpon certaine Hebrew particles, calling vpon that Melchisedech did not offer in bread and wine yea & when that wil not serue, plainly to deny him to haue been a Priest: which is to giue check-mate to the Apostle, and overthrowe his discourse. Thus whiles these wicked men pretend to defend Christs Priesthood, they indeede abolish as much as in them lieth, the whole Order, office, and state of his eternal law and Priesthood.

As Iobab's faith, By the mystrie of bread and wine he was made a Priest for ever. And againe, The eternal memorie, by which he giues vs food of his body to them that feede him, in Psalm 109. 110. Lactantius, In the Church heretofore needed not his eternal Priesthood according to the Order of Melchisedech.

How Christ is a Priest for ever.

Christ eternal Priesthood consisteth in the perpetual Sacrifice of his body and blood in the Church.

Christ's eternal Priesthood and Sacrifice in the Church is proved out of the Fathers.

Melchisedech. li. 14. In sum, S. Hieron to Euagrius, Arons Priesthood had an end, but Melchisedech, that is Christes and the Churches is perpetual, both for the time past and to come. S. Chrysostom therefore calleth the Churches Sacrifice, hostiam inconsumibilem an host or Sacrifice that can not be consumed, li. 27 in 9 Hebr. S. Cyprian, hostiam qua sublata, nulla esset futura reus an host which being taken away, there could be no religion de Cena domini an. 2. Eruillemis, perpetuam oblationem & perpetuam redemptionem, A perpetual oblation and a redemption that runneth or continueth everlastingly ho. 5 de Pasch. And our Saviour expresseth so much in the very institution of the B. Sacrament of his body and blood specially when he calleth the latter kind, the new Testament in his blood, signifying that as the old law was established in the blood of beasts, so the new (which is his eternal Testament) should be dedicated and perpetual in his blood not only as it was shed on the Crosse, but as given in the Chalice And therefore into this Sacrifice of the altar (saith S. Augustin li. 17 de Civit. 10 S. Leo ser. 8. de Pasch. and the rest) were the old sacrifices to be translated. See S. Cyprian ep. 63 ad Cecil. no. 2. S. Amrose de Sacram. li. 1 c. 4. S. Augustin in Psal. 33. conc. 2. and li. 17 de Civit. 17 S. Hieron ep. 17. 22 & ep. 120. Ep. p. 1. li. 55. Theodoret in Psal. 109. Damascene li. 4. c. 14.

Finally if any of the Fathers, or al the Fathers, had either wisdom, grace, or intelligence of Gods word and mysteries, this is the truth. If nothing will serve our Adversaries, Christ Iesus confound them, and defend his eternal Priesthood, and state of his new Testament established in the same.

The old commandment & the new. Mainly thus day why so called.

18. *Of the former commandments.* The whole law of Moyses concerning al their old Priesthood, Sacrifice, Sacraments and ceremonies is called the Old commandment and the new Testament concerning the Sacrifice of Christes body and blood, and al the Sacraments & graces given by the same, is named the New mandatum for which our forefathers called the Thursday in the holy week, *Manday Thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his blood the old mandatum, law, Priesthood, & Sacrifices, for that they were insufficient and imperfect, being taken away and this new Sacrifice, after the order of Melchisedech given in the place thereof.

The introduction of a new Priesthood.

19. *The introduction.* Ever observe, that the abrogation of the old law, is not an abolishing of al Priesthood, but an introduction of a new, concerning the hope of eternal things, where the old had but temporal.

The efficacy of the new Priesthood confirmed by the Fathers & the Supper, yet the warrant, confirmation, and eternal operation thereof, was achieved Christ's passion, upon the Crosse, in the one oblation and one general and everlasting redemption there made.

20. *With anathe.* This othe signifieth the infallible and absolute promise of the efficacy of the new Priesthood and state of the Church. Christ by his death, and blood shed in the Sacrifice of the Crosse, confirming it, sealing it, and making himself the surety & pledge thereof. For though the new Testament was instituted, given and dedicated in the Supper, yet the warrant, confirmation, and eternal operation thereof, was achieved Christ's passion, upon the Crosse, in the one oblation and one general and everlasting redemption there made.

By the comparison of many Priests, & one, is not meant, that there is but one Priest of the new Testament.

21. *Being many.* The Protestants not understanding this place, seeme very foolishly, that the Apostle should make this difference betwixt the old state and the new that in the old, there were many Priests, in the new, none at al but Christ. Which is against the Prophet Esay, specially prophecying of the Priests of the new Testament (as S. Hieron declareth upon the same place) in these words, *You shall be called the Priests of God the Ministers of our God, that it be said to you: & it taketh away al visible Priesthood, and consequently the lawfull state that the Church and Gods people have in earth, with al Sacraments and external worship.*

The meaning is, that the absolute Sacrifice of confirmation, perfection, and universal redemption, was but one, once done, and by one only Priest done, and therefore it could not be any of the Sacrifices, or al the Sacrifices of the Jewes law, or wrought by any or by al of them, because they were a number at once, and succeeding one another, every of their offices and functions ending by their death, and could not worke such an eternal redemption as by Christ only was wrought upon the Crosse. Secondly, how could S. Paul insinuate thereupon that Christ never loseth the dignity or practise of his eternal Priesthood, by death nor otherwise, never yealdeth up to any, never hath Successors after him, that may enter into his room or right of Priesthood, as Aaron and al other Priest, ther had in the Levitical Priesthood, but that himself worketh and continueth with his body one on Ministers the Priests of the new Testament, in al their acts of Priesthood, as well Christ Iesus of Sacrifice as Sacrament, blessing, preaching, praying, and the like whatsoever.

The Apostle then meaneth first, that the absolute Sacrifice of confirmation, perfection, and universal redemption, was but one, once done, and by one only Priest done, and therefore it could not be any of the Sacrifices, or al the Sacrifices of the Jewes law, or wrought by any or by al of them, because they were a number at once, and succeeding one another, every of their offices and functions ending by their death, and could not worke such an eternal redemption as by Christ only was wrought upon the Crosse. Secondly, how could S. Paul insinuate thereupon that Christ never loseth the dignity or practise of his eternal Priesthood, by death nor otherwise, never yealdeth up to any, never hath Successors after him, that may enter into his room or right of Priesthood, as Aaron and al other Priest, ther had in the Levitical Priesthood, but that himself worketh and continueth with his body one on Ministers the Priests of the new Testament, in al their acts of Priesthood, as well Christ Iesus of Sacrifice as Sacrament, blessing, preaching, praying, and the like whatsoever.

This

Ep. 116? * Christ from Adam to the end of the world. represented by Sacrifice.

Esay. 61 * Ministers of our God. * APOSTOLICAL.

This therefore was the fault of the Hebrewes, that they did not acknowledge their Levitical a-
 virtual Sacrifices and Priesthood to be retained and perfected by Christs Sacrifice of Priest for ever
 the Crosse, and against them the Apostle only disputeth, and not against our Priests of his no Sac-
 holy Church, or the number of them, who all confesse their Priesthood and all exercises of it, and as
 the same, to depend upon Christs only perpetual Priesthood

27. *That did he once.*) This is the special preeminence of Christ, that he offereth for other worketh & co-
 munion only, having none of his owne to offer for, as all other Priests both of the curies with
 old and new law have. And this againe is the special dignitie of his owne Person, not Priests in their
 communicable to any other of what order of Priesthood soever, that he by his death priestly sum-
 (which is the only oblation that is by the Apostle declared to be acceptable in it-self) was
 paid the one full sufficient ransom for the redemption of all sinners.

CHAP. VIII.

Out of the same Psalm 109. he receiveth this also, Sit thou on my right hand, the-
 wing that the Levitical tabernacle on earth, was but a shadow of his true Taberna-
 cle in heauen: without which he should not be a Priest at all. 6. Whereas he is of a
 better Priesthood then they, as also he proveth by the excellencie of the new Testa-
 ment about the old.

BUT the summe concerning those things which be said, is:
 We have such an high Priest, who is set on the right hand of
 the seat of maiestie in the heavens. 2. A Minister of the Ho-
 lies, and of the true tabernacle, which our Lord pight and
 not man. 3. For every high Priest is appointed to offer gifts
 and hosts, wherefore it is necessary that he also have some thing that
 he may offer: 4. "if the he were upon the earth, neither were he a Priest.
 whereas there were that did offer gifts according to the Law, 5. that
 he serve the exemplar and shadow of heavenly things. As it was answered
 Moyses, when he finished the tabernacle, * See (quoth he) that thou
 make all things according to the exemplar which was shewed thee in the
 mount.

Christ being
 & reigning in
 heave continu-
 eth his priestly
 function still, &
 is Minister not
 of Moyses Sa-
 crifice & taberna-
 cle, but of his
 owne body &
 blood, which
 be the true ho-
 lies, and taber-
 nacle not for-
 med by man,
 but by Gods
 owne hand

The promises
 and effects of
 the Law were
 temporal, but
 the promises &
 effects of chris-
 tes Sacrifice is
 the Church
 beavenly.

6. But now he hath obtained a better ministerie, by so much as he is
 Mediatour of a better Testamēt, which is established in better promises.
 7. For if that former had been void of fault, there should not certes a
 place of a second been sought. 8. For blaming them, he saith: Behold the
 daies that come, saith our Lord: and I wil consummate upon the house of Israel, and
 upon the house of Iuda a new Testamēt 9. not according to the Testament which I ma-
 de to their Fathers in the day that I took them hand to bring them out of the land of A-
 gypte: because they did not continue in my Testamēt and I neglected them saith our Lord.
 10. For this is the Testament which I wil dispose to the house of Israel after those daies,
 saith our Lord: Giving my lawes into their mind, and in their hart wil I supersede
 them, & I wil be their God, and they shall be my people: 11. and every one shall not teach
 his neighbour, and every one his brother, saying, Know our Lord because all shall know
 me from the lesser to the greater of them: 12. because I wil be merciful to their in-
 quities, & their sinnes I wil not now remember. 13. And in saying a new, the for-
 mer he hath made old. And that which groweth ancient and waxeth old
 is nigh to vnter decay.

ANNOTATIONS

CHAP. VIII.

Christ's Priesthood & Sacrifice is external, not spiritual, only.

9. *Necessary that he do so.*) Even now being in heaven, because he is a Bishop and Priest, he must needs have some-what to offer, and wherein to doe Sacrifice, and that not in spiritual sort only, for that could not make him a Priest of any certaine Order. And it is most false and wicked to hold with the Calvinists, * that Melchisedech's Priesthood was wholly spiritual. For then Christs death was not a corporal, external, visible, and truly named Sacrifice: neither could Christ or Melchisedech be any otherwise a Priest then every faithful man is which to hold (as the Calvinists following their owne doctrine must needs doe) is directly against the Scriptures, and no lesse against Christs one oblation of his body vpon the Crosse, then it is against the daily Sacrifice of his body vpon the altar. Therefore he hath a certaine host in external and proper manner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heaven he doth not exercise.

* See in schol. Test. Gracel. in c. 7 Heb. num. 8.

How Christs body is made fit to be sacrificed and eaten perpetually.

4. *If vpon the earth.*) It is by his death, and resurrection to life againe, that his body is become apt and fit in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that way of mystical representation of breaking his body and separating the blood from the same, could not have been agreeable. And so the Church and Christian people should haue lacked a priesthood and Sacrifice, and Christ himself should not haue been a Priest of a peculiar Order, but either must haue offered in the things that Aarons Priests did, or else haue been no Priest at all. For to haue offered only spiritually, as all faithful men doe, that could not be enough for his vocation, and our redemption, and state of the new Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Iſychius li. 1. in *Leuit. cap. 1.*

Kingdom of heaven & heavenly things, spoken of the Church.

5. *Heavenly things.*) As the Church or state of the new Testament is commonly called *Regnum celorum* or *Dei*, in the Scriptures, so these heavenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the pattern given to Moyses to frame his tabernacle by, was the Church, rather then the heavens themselves: as S. Pauls discourse tending to shew the difference betwixt the new Testament and the old, & not to make comparison between the state of heaven and the old law. Though incidently, because the condition of the new Testament more nearly resembleth the same thē the old state doth, he sometime may speake some-what thereof also.

Grace, the effect of the new Testament.

10. *In their mind.*) This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of loue grafted in the hearts of the faithful by the Holy Ghost, working in the Sacraments and Sacrifice of the new law to that effect.

The new Testament or covenant between God & man.

10. *Their God.*) Their mutual covenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his blood, called therefore the *new Testament in his blood*, and which was straight after ratified by the death of the Testator, vpon the Crosse.

Scriptures abused for phantastical inspirations.

11. *Shall not teach.*) So it was in the primitive Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter applieth the like out of Iocel, and our Saviour so speaketh when he saith that such as beleeue in him, shall worke miracles of diuers sorts. Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretikes doe with much like reason and shew of Scriptures as the Protestants haue to refuse external Sacrifice. And it is no lesse phantastical madnesse to deny external Sacrifice, Sacraments, or Priesthood, then it is to abolish teaching and preaching.

Enc. 11.

Mat. 2: 18, 19. v. 11.

CHAP. IX.

CHAP. IX.

In the old Testament, that secular sanctuary had two partes: the one signifying that time, with the ceremonies thereof for the purification of the flesh, the other signifying heaven, which then was it, vnto our High Priest Christ entered into it, & that with his owne blood, shed for the purification of our consciences. Whereupon he considereth the excellencie of his tabernacle and how above the old. 25. Noting also the difference, that he entered but once (so effectual was that one bloody offering of himself, for ever) whereas the Levitical High Priest entered every yeare once.



THE former also indeed had iustifications & of service, and a secular sanctuary. 2. For the tabernacle was made, the first, wherein were the candlestickes, and the table, and the proposition of loaves, which is called Holy. 3. But after the second veile, the tabernacle, which is called Sancta Sanctorum: 4. having a golden censur, and the arke of the Testament covered about on every part with gold, in the which was a golden pot having Manna, and the rod of Aaron that had blossomed, and the tables of the Testament, 5. and over it were the Cherubims of glorie over-shadowing the propitiatorie, of which things it is not needful to speake now particularly. 6. But these things being so ordered, in the first tabernacle indeed the Priests alwayes entered, accomplishing offices of the Sacrifices. 7. But in the second, once a yeare the high Priest only: not without blood which he offered for his owne and the peoples ignorance: 8. the Holy Ghost signifying this, that the way of the Holies was not yet manifested, the former tabernacle as yet standing. 9. Which is a parable of the time present according to which are offered gifts and hosts, which can not concerning the conscience make perfect him that serueth, 10. only in meats and in drinckes, and diuerse baptismes, and iustices of the flesh laid on them vntil the time of correction.

The Epistle upon Timber Saturday in Sept.

The way to heaven was not open before Christ's passion, & therefore the Patriarches & good men of the old Testament were in some other place of rest vntil then. All things done in the old Testament and priesthood were figures of Christ's actions. The Epistle upon Passion Sunday.

11. But Christ assisting as high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: 12. neither by the blood of goats or of calves, but by his owne blood entered in once into the Holies, eternal redemption being found. 13. For if the blood of goats and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh, 14. how much more hath the blood of Christ who by the Holy Ghost offered himself unspotted vnto God, cleansed our conscience from dead workes, to serue the living God? 15. And therefore he is the Mediatour of the new Testament: that death being a meane, vnto the redemption of these prevarications which were vnder the former Testament, they that are called may receiue the promise of eternal inheritance. 16. For where there is a testament: the death of the testator must of necessitie come between. 17. For a Testament is confirmed in the

the

the dead otherwise it is yet of no value, whilst the testator liueth. 18. Whereupon neither was the first certes dedicated without blood. 19. For at the commandement of the Law being read of Moyses to al the people: he taking the blood of calves and goats with " water and scarlet wool and hyssop, sprinkled the very book also it self and al the people, 20. saying, " " This is the blood of the Testament, which God hath commanded vnto you. 21. The tabernacle also & al the vessel of the ministerie he in like manner sprinkled with blood. 22. And al things almost according to the law are cleansed with blood: and without shedding of blood there is not remission.

" Here we may learne that the Scriptures containe not al necessarie rites or truths, when neither the place to which the Apostle aludeth, nor any other, mentioneth half these ceremonies, but he had the by tradition.

23. It is necessarie therefore that " the examplers of the celestials be cleansed with these: but the celestials themselves with better hosts then these. 24. For I E S V S is not entred into Holies made with hand, examplers of the true, but into Heauen it self, that he may appeare now to the countenance of God for vs. 25. Not that he should " offer himself often, as the high Priest entreth into the Holies, euery yeare in the blood of others: 26. otherwise he ought to haue suffered often from the beginning of the world but now once in the cōsumation of the worlds, to the destruction of sinne, he hath appeared by his owne host. 27. And as it is appointed to men to die once, and after this, the iudgement: 28. so also Christ was offered once " to exhaust the sinnes of many. The second time he shall appeare without sinne to them that expect him, vnto saluation.

" By this word which signifieth to empty or draw out even to the bottom, is declared the plentiful and perfect redemption of sinne by Christ.

Ex. 24.

c. ad en-
laureno-
da pro-
cacia.

ANNOTATIONS

CHAP. IX.

Reliques,

4. *Agilampus* The Protestants count it superstitious to keep with honour & reuerence the holy memorie or monuments of Gods benefits & miracles, or the tokens of Christs Passion, as his Crosse, garments, or other things appertaining to him or his Saints, and thinke it impossible that such things should dure so long, when they may here see the reuerent & long reseruation of Manna, which of it self was most apt to putrifie, and of Aarons rod, only for that it suddenly flourished by miracle, the tables of the Testament &c. See a notable place in S. Cyrills 6. cont. Iulian, where he defendeth against Iulian the Apostataes blasphemie, the keeping and honouring of that Crosse or wood which Christ died on. See also S. Paulinus ep. 13. & what reuerence S. Hieron and the faithful of his time did to the sepulchres of Christ and his Martyrs, & to their relikes. We reuerence and worship (santa he) every where Martyrs sepulchres, and putting the holy ashes to our eyes, if we may we touch it with our mouth also, and doe some thinke, that the monument wherein our Lord was buried, is neglected. But our Protestants can not skil of this. They had rather follow Vigilantius, Iulianus the Apostata, and such Masters, then the holy Doctours and euident practise of the Church in al Ages.

They continue without putrefaction,

The holy CROSSE. The sepulchres of Christ and his Saints,

1. *Cherubim* You see it is a fond thing to conclude upon the first or second commandement, that there should be no sacred images in the Church, when even among these people that were most prone to idolatrie, and grosse imagination of spiritual things, as to Angels, & to who the precept was specially giue, the same God that forbade all grasse Idols, did command these images of Angels to be made & set in the soueraigne holiest place of al the Christiane or Temple. By which it is plaine, that much more the images of Christ and his B. Mother & Saints, that may be more truly powdered then

Images in Salomons temple commanded by God.

Ep 17. 5.

more

in that the sum of error is) All those great & eternal sacrifices, ceremonies, and oblations is instituted to cleanse and purify the flesh from legal duties & ceremonies only, & not reaching to the purging of the souls & consciences of men being commanded not forever, but till Christ's coming, ceased then and there, more forcible, and more solid. In Sacraments were instituted in their place. For we may not imagine

Scientific not taken away by the new Testament, but changed into a better.

One only Sa-
crifice on the
Cross the re-
demption of the
world, & one
only Priest
(Christ), the Re-
demer thereof.

The Apostles disputacion being only against the error of the Jewes concerning their Sacrifices and Priests: the Protestants applying it against the Sacrifice of the Masse and Priests of the new Testament.

11. *Of these premarriages*) The Protestants doe vnclearnedly imagin, that because all sinnes be remitted by the force of Christes passion, that therefore there should be no other Sacrifice after his death Whereas indeed they might as well say, there ought neuer to haue been Sacrifice appointed by God, either in the law of Nature, or of Moyses as all their arguments made against the Sacrifice of the Church vpon the Apostles discourse, proue as well, or rather only, that there were no Sacrifices of Aarons Order or Leuitical law at all for against the Jewes false opinion concerning them, doth he dispute, and not a word touching the Sacrifice

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Sacrifice of the Church, unto which in al this discourse he neuer opposeth Christes Sacrifice upon the Crosse: al Christian men wel knowing that the host and oblation of those two, though they differ in manner and external forme, yet is indeed al one.

The Apostle then sheweth here plainly, that al the finnes that ever were committed since the beginning of the world, were no otherwise forgiven, but by the force and in respect of Christes Passion. Yet it followeth not hereupon, that the oblations of Abel, Abraham, Aaron, &c. were no Sacrifices, as by the Heretikes foolish deduction it should doe. S. Paul not opposing Christes Passion to them, for the intent to prove them to have been no Sacrifices, but to prove, that they were not absolute Sacrifices, nor the redeeming or consummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest then any of them, or any other mere mortal man.

Calvins argument against the Sacrifice of the altar, maketh no litle against the Sacrifices of the old Law.

The correspondence of wordes in dedicating both Testaments prooveth the real presence of blood in the Chalice.

In the old Testament were figures of the new: in the new, is resemblance of the heavenly state.

Christ once offered in bloody sort, but continually of us, namely in the Sacrifice of the altar.

The Sacrifice of the altar & that on the Crosse, both one.

And that you may see the blasphemous pride and ignorance of Calvin, and in him, of al his followers read, so many as may read Heretical bookes, his commentarie upon this place, and there you shall see him gather vpon this that Christes death had force from the beginning and was the remedie of al finnes since the creation of the world, therefore there must be w more but that one Sacrifice of Christes death. Which must needs by his deduction hold (as it doth indeed) no litle against the old Sacrifices then the new Sacrifice of the Church, and so take away al, which is against the Apostles meaning and al religion.

20. *That is the blood*) Christes death was necessarie for the full confirmation, ratification, and accomplishment of the new Testament, though it was begun to be dedicated in the Sacrifice of his last supper, being also within the compasse of his Passion. Which is evident by the wordes pronounced by Christ over the holy chalice, which be correspondent to the wordes that were spoken (as the Apostle here declareth) in the first Sacrifice of the dedication of the old Law, having also expresse mention of remission of finnes thereby as by the blood of the new Testament. Whereby it is plaine, that the B. Chalice of the altar hath the very sacramental blood in it that was shed upon the Crosse, in & by which, the new Testament (which is the law of spirit, grace, and remission) was dedicated, and doth consist. And therefore it is also cleere, that many diuine things, which to the Heretikes or ignorant may seeme to be spoken only of Christes Sacrifice vpon the Crosse, be indeed verified & fulfilled also in the Sacrifice of the altar. Wherof S. Paul for the causes aforesaid would not treat in plaine termes. See Ilychius li. 4. in *Letter. 2. 4 paulo post mortem*, applying al these things to the immolation of Christ also in the Sacrament.

21. *The example*) Al the offices, places, rituals, and instruments of the old Law, were but figures and resemblances of the state and Sacraments of the new Testament, which are here called *celestialls*, for that they are the lively image of the heavenly state next ensuing which be therefore specially dedicated and sanctified in Christes blood, sacrificed on the altar, and sprinkled vpon the sanctuary, as the Levites and people were cleansed by the blood of beasts. And therefore by a transition usual in the holy Scriptures, the Apostle suddenly passeth in the sentence immediately following, and turneth his talke to Christes entrance into heaven, the state wherof, both by the Sacraments of the old Law, and also more specially by them of the new, is prefigured.

22. *Offer himself often*) As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and bloody sort he can neuer be offered againe, neither needeth he so to be offered any more, having by that one act of Sacrifice vpon the Crosse, made the full ransom, redemption, and remedie for the finnes of the whole world. Notwithstanding, as Christ died & was offered after a sort in al the Sacrifices of the Law and Nature, since the beginning of the world: al which were figures of this one oblation vpon the Crosse, so is he much rather offered in the Sacrifice of the altar of the new Testament, incomparably more needly, diuinely, and truly expressing his death, his body broken, his blood shed, then did any figure of the old Law, or other sacrifice that ever was: as being indeed (though in this Sacramental, and mystical, and unbloody manner) the very self-same Body and blood, the self-same host, oblation and Sacrifice, that was done vpon the Crosse.

And this truth is most evident by the very forme of wordes vsed by our Saviour in the institution and consecration of the holy Sacrament, and by the profession of the holy Doctours. For *Sirius*, saith S. Cyprian, *transmissio carnis et sanguinis*. And, *de sacram-*

that we offer, is the Passion of Christ ep. 63 nu. 4. & nu. 7 S. Augustin de fd. ad Per c. 19. in those carnal Sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sinners, and of the blood, which he was to shed. But in this Sacrifice is the commemoration of the flesh of Christ which he hath now given, and of the blood which he hath shed in illis pronuntiatur occidendus, in hoc annuntiatur occisus. In them he was foretold as to be killed; in these he is shewed, as killed. And S. Gregorie Nazianzen saith, orat. in rombun, that the Priest in this Sacrifice, imitatur se magnis Christi Passionibus S. Ambrose, 1 Off c. 48. Offeritur Christus in imagine quasi recipiens Passionem. Alexander the first, ep. ad amos Orisador an. 4 to 1. Come. Cum corpus & sanguis conficuntur. passionem celebratur. S. Gregorie, ho 37 in Euangel. So often as we offer the host of his Passion, so often we renew his Passion. And, He se search for a sign in my storie. And Illichius, li. 5. c. 8. in Lewis. post mod. By the Sacrifice of the only begotten many things are given unto us, to wit, the remission or pardoning of all mankind, and the singular introduction or bringing in of the mysteries of the new Testament.

And the said Fathers and others, by reason of the difference in the manner of Christes presence and oblation in respect of that on the Crosse, called this the unbloody Sacrifice, as * Caluin himself confesseth, but answereth them in the pride of Heretical spirit, with these words: *Nihil miror quod, eloquantur vetusti Scriptores, that is, I pass for you, that the ancient Writers doe so speak* calling the distinction of bloody and unbloody Sacrifice, scholastical and frivolous, and *deus scum communum, a diuinit damse* With such arrogant and blasphemous men we haue to doe, that thinke they vnderstand the Scriptures better then all the Fathers.

The Fathers call it the unbloody Sacrifice of the altar. Caluin contempt of the Fathers.

C H A P. X.

Because in the yearly feast of Expiation was only a commemoration of sinnes, therefore in place of all those old Sacrifices the Psalme telleth vs of the oblation of Christes body. 10. Which he offered bloodily but once (the Levitical Priests offering so euery day) because that once was sufficient for euer, 15. in that it purchased (as the Prophet also witnesseth) remission of sinnes. 19. After all this he persecuteth and exhorteth them vnto perseuerance, partly with the opening of Heauen by our high Priest, 26. partly with the terror of damnation if they fall againe: 32 bidding them remember how much they had suffered already, and not lose their reward.



BOTH the law "having a shadow of good things to come, not the very image of the things: euery yeare with the self-same hosts which they offer incessantly, can neuer make the commers thereto perfect: 2. otherwise" they should haue ceased to be offered, because the worshippers once cleansed should haue no conscience of sinne any longer. 3. But in them there is made a commemoration of sinnes euery yeare. 4. For it is "impossible that with the blood of oxen and goats sinnes should be taken away. 5. Therefore comming into the world he saith: "Host and oblation thou wouldest not." but a body thou hast fitted to me. 6. Holocausts and for sinne did not please thee. 7. Then said I, Behold I come: in the head of the booke it is written of me. That I may doe thy wil, O God. 8. Saying before, Because hosts and oblations & holocausts, & for sinne thou wouldest not," neither did they please thee, which are offered according to the law, 9. then said I, Behold I come that I may doe thy wil, O God he taketh away the first, that he may establish that that felloweth. 10. In the which wil, we are sanctified by the oblation of the body of Iesus Christ once. 11. And euery Priest indeed is ready daily min-

For sinne, is the proper name of a certaine Sacrifice called in Hebrew *QANED*, as Holocost. On another hand, *QANED* is another name.

string, and often offering the same hosts, which can neuer take away sinnes: 12. but this offering one host for sinnes, for euer * sitteth on the right hand of God, 13. hence-forth expecting, vntill his enemies be put the foot-stool of his feet. 14. For by one oblation hath he consummated for euer them that are sanctified. 15. And the Holy Ghost also doth testifie to vs. For after that he said. 16. *And thus is the Testament which I wil make to them after those daies, saith our Lord, giuing my lawes in their hearts, and in their minds wil I superscribe them:* 17. *and their sinnes and iniquities I wil now remember no more.* 18. But where there is remission of these, " now there is not an oblation for sinnes.

19. Having therefore, Brethren, confidence in the entring of the Holies in the blood of Christ 20. which he hath dedicated to vs a new & liuing way by the velle, that is, his flesh, 21. and a high Priest ouer the house of God, 22. let vs approche with a true hart in fulnesse of faith, hauing our harts sprinkled from euil conscience, and our body washed with cleane water. 23. Let vs hold the confession of our hope vndeclining (for he is faithful that hath promised) 24. and let vs consider one another vnto the prouocation of charitie and of good workes: 25. not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day approaching. 26. * For " if we liue willingly after the knowledge of the truth receiued, now there is not left an host for sinnes, 27. but a certaine terrible expectation of iudgement & rage of fire, which shal consume the aduersaries. 28. A man making the Law of Moyses frustrate, without any mercie * dieth vnder two or three witnessies. 29. " How much more thinke you, doth he deserue worse punishments which hath troden the Sonne of God vnder foot, and esteemed " the blood of the Testament polluted, wherein he is sanctified, and hath done contumelie to the Spirit of grace? 30. For we know him that said, *Reuenge to me, I wil repay.* And againe, *That our Lord wil iudge his people.* 31. * It is horrible to fall into the hands of the liuing God.

32. But cal to mind the old daies wherein being illuminated, you sustained a great fight of passions. 33. And on the one part certes by reproches and trioualions made a spectacle, & on the other part made companions of them that conuersed in such sort. 34. For, " you both had compassion on them that were in bands: and the spoile of your owne goods you tooke " with ioy, knowing that you haue a better and a permanent substance. 35. Doe not therefore leese your confidence, which hath a great remuneration. 36. For patience is necessarie for you: that doing the wil of God, you may receiue the promise. 37. For " yet a litle and a very litle while, he that is to come, wil come, and wil not slacke. 38. And my lest " lueth of faith. **B**ut if he withdraw himself, he shal not please my soule 39. But we are not the children of withdrawing vnto perdition: but of faith to the winning of the soule.

" This is partly fulfilled in & by the grace of the new Testament, but it shal be perfectly accomplished in heauen. **E** God dedicated, to be an house & begun of a thing. The Protestantes translate, he hath prepared, for their heresie that Christ was not the first vnto that entered into heauen. * Heresie and Apostasie from the Catholice faith, punishable by death.

The Epistle for many Martyrs.

Good workes make great confidence of salvation, & haue greater reward

Pf. 109.
1. Cor.
13, 25.

Hier. 31.
13, 14.
Hib. 8,
8.

Chrysost.
10. 10.

Hib. 6.
4.

Deu. 19.
19
Mat.
18, 16.
Io. 8, 17.

Deu. 32.
35. Ro.
12, 19.
Pf. 134.
14.

Abac.
2, 1. Ro.
1, 17.
Gal. 3.
12.

ANNOTATIONS

CHAP. X.

(A shadow.) The Sacrifices and ceremonies of the old law, were so farre from the reach of Christs Sacraments, and from giving spirit, grace, remission, redemption, and iustification, and thereupon the entrance into heaven and ioyes celestial, that they were but mere shadowes, vnperfectly and obscurely representing the graces of the new Testament and of Christs death: whereas at the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, contayne and giue grace, iustification, and life everlasting to the faithful and worthy receivers: and therefore they be not shades or darke resemblances of Christs passion, which is the fountaine of al grace and mercie, but perfect images and most liuely representations of the same, specially the Sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same Priest Christ I E S V S (though by the ministerie of man and in mystorie is the most pure and neer image, character, and correspondence to the Sacrifice Christs passion, both in substance, force, and effect, that can be.

The old Sacrifices obscurely shadowed, but the Sacrifice of the altar most plainly representeth the Sacrifice on the Crosse.

2. *They should haue ceased* } If the hosts and offerings of the old Law had been of themselves perfect to al effects of redemption and remission as the Hebrewes (against whom the Apostle disputeth) did thinke, and had had no relation to Christs Sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their owne efficacy could haue generally purged & cleansed man of al sinne & damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally available for al, by their opinion, and particularly applied (in as ample sort as they could be) to the several infirmities of euery offender, there had been no finnes left. But finnes did remaine, even those finnes for which they had offered Sacrifices before notwithstanding the Sacrifices were particularly applied vnto the offering yearly they did not only offer Sacrifices for the new committed crimes, but even for the old, for which they had offered Sacrifices before the Sacrifices being rather records and attestations of their finnes, then a redemption or full remission, as Christs death is. Which being once applied to man by Baptisme, wipeth away al finnes past, God neuer remembering them any more, nor euer any Sacrifice or Sacrament or ceremonie being made or done for them any more, though for new finnes other remedies be daily requisite. Their Sacrifices then could not of themselves remit finnes, much lesse make the general redemption, without relation to Christs Passion. And so you see it is plaine euery-where, that the Apostle proueth not by the often repetition of the Iewish Sacrifices, that they were no Sacrifices at al, but that they were not of that absolute force or efficacy, to make redemption or any remission, without dependance of the one vniuersal redemption by Christ: his whole purpose being, to inculcate vnto them the necessity of Christs death and the oblation of the new Testament. As for the Churches holy Sacrifice, it is cleane of another kind then those of the Iewes, and therefore he maketh no opposition betwixt it, and Christs death or Sacrifice on the Crosse, in al this Epistle: but rather as a sequel of that one general oblation, covertly alwayes inferreth the same: as being in a different manner the very self same host and offering that was done vpon the Crosse, & continually is wrought by the self same Priest.

The Iewes Sacrifices were not absolute & indefectible, because they were often repeated.

The Apostle proueth by the often repeating of the Iewish Sacrifices, not that they were none, but that they were not absolute & sufficient.

4. *Impassible* } The Hosts and Sacrifices of the old Law, which the carnal Iewes made at the court of, without relation to Christs death, were not only not perfect and absolute sufficient in themselves, but they did not, nor could not remit any finnes at al, being but only signes thereof, referring the offenders for remission indeed, to Christs Passion. For the blood of brute beasts could haue no other effect, nor any other element or creature, before Christs death. The fruit whereof, before it was exeat, could be no otherwise properly applied vnto them, but by beliefe in him.

The old Sacrifices remitted not finnes but were only signes thereof.

5. *Host and oblation* } He meaneth not that God would no host nor Sacrifice any more

God refuseth
the Jewes Sa-
crifices, not all
Sacrifice.

That Christ
should have a
body was ne-
cessary for his
Priesthood, &
Sacrifice.

The body of
Christ is the
Sacrifice of the
altar.

The Jewes Sa-
crifices refused,
not all Sacrifice

We must often
note that the
Apostles speak
of many
Priests and of-
ten Sacrificing,
concerning hon-
orably the Jewes
Priests, and Sa-
crifices, not the
Priests and Sa-
crifices of the
new Testament.

The Calvinists
arguments a-
gainst Christ's
body often of-
fered, and in
many places
answered by
the Fathers
long ago.

as the Protestants falsely imagine for that were to take away not only the Sacrifice of Christ's body upon the altar, but the Sacrifice of the same body upon the Crosse also, Therefore the Prophet speaketh only of the legal and carnal Sacrifices of the Jewes, signifying that they did never of themselves please God, but in respect of Christ, by whose oblation of his owne body they should please.

¶ *For a body* If Christ had not had a body, he could not have had any worthy matter or any matter at all to Sacrifice in visible manner, other then the hosts of the old Law. Neither could he either have made the general redemption by his one oblation upon the Crosse, nor the daily Sacrifice of the Church for both which, his body was fitted by the diuine wisdom. Which is an vph conclusion, not understood of Jewes, Pagans, nor the Heretikes of our time, that Christes humane nature was taken to make the Sonne of God (who in his diuine nature could not be either Priest or Host) fit to be the Sacrifice & Priest of his father, in a more worthy sort, then the altar Priests or oblations of the old Law. And that this body was given him, not only to be the Sacrifice upon the Crosse, but also upon the altar, S. Augustin affirmeth in these wordes *The table which the Priest of the new Testament doth exhibit, is of his body and blood for that is the Sacrifice which succeedeth all those Sacrifices that were offered in shadow of that to come for the whole also we acknowledge that you of the same Communion in the same, BY A BODY THOU HAST FITTED TO ME, be as if instead of all those Sacrifices and oblations his body is offered, & is ministered to the partakers in every where.* 1. Cor. 10. 17. *Comm. Dei c. 10.* And againe, *lib. 4. de Trinit. c. 14.* *Who so will and body a Priest, as the only Sonne of God. What might so commonly be offered for men, of men, as man's flesh and what so fit for immolation or offering, as mortal; what so cleane for cleans- ing the vices of mortall men, as the flesh borne of the virgine and what can be offered and recei- ued so gratefully, as the flesh of our Sacrifice, made the body of our Priest.*

Neither do they please thee. By that he saith, the things offered in the Law, did not please God, & likewise by that he saith, the former to be taken away, the second may haue place, it is euident, that all hostes and Sacrifices be not taken away by Christ as the Heretikes foolishly conceiue but that the old Hosts of unte beasts be abrogated to giue place to that which is the proper host of the new law, that is, Christes owne body.

¶ *Often offering the same Host.* As S. Paul is forced often to intreate that one principle of the efficacy & sufficiency of Christes death because of the Hebrewes too much attributing to their legal Sacrifices, and for that they did not referre them to Christes only oblation so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the words of the Apostle spoken in the due defence and declaration of the valare and efficacy of Christes passion above the Sacrifices of the Law, are forced to repeat often, that the Apostles reason of many Priests & often repetition of the self-same Sacrifices, concerneth the Sacrifices of the Law only, unto which he opposeth Christes Sacrifice and Priesthood; & speaketh no word of or against the Sacrifice of the new Testament which is the Sacrifice of Christes owne Priesthood, Law, and Institution, yea the same Sacrifice done daily & bloudily, that once was done bloudily made by the same Priest Christ Iesus, though by his ministers hands and not many Hosts, as those of the old Law were, but the very self same in number, even Christes owne body that was crucified. And that you may see that this is the iudgement of all antiquity, and their exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe withal among the simple and vnlearned, yet well perceived that they made nothing against the daily oblation or Sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200. yeares; we will set downe some of their words, whose authority and exposition of the Scriptures must preuaile in all that haue wisdom or the feare of God, about the same and same glories of Caluist and his followers.

Thus then saith S. Ambrose *Quid ergo non dicat. What we offer doe we offer every day? We offer saery. but this Sacrifice is an exemplar of that for we offer many times of the same, and not as one lamb, once & another, but as one the self same thing. therefore it is one Sacrifice. O heu! so, by this reason because it is offered in many places, there should be many Christes not so, but it is one Christ in every place, here whole and there whole, one body full within we do it for a commemoration of that which was done. For we offer not another Sacrifice, as the high Priest of the old Law, but alwayes the self same. &c. Primat. S. Augustines Scholer doth also precepe these Protestants objections thus *Where alme say that it is not**

Tf. 19.

in in c. Holy.

our Priests daily offer Sacrifice? They offer surely, because we sinne daily, and daily have need to be cleansed: and because he can not die, he hath given us the Sacrament of his body and blood: that as his Passion was our redemption and absolution of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and veritie. So saith this holy Father, to wit, that as the Sacrifice of the Crosse was a general redemption, so this of the altar is, to wit, that as it, redemption a particular redemption or application of Christes redemption to them. In which sense upon the Crosse also V. B. do call it the holy Masse, *redemptum corporis & animae sanguinem*, the essence is particular redemption of body and soules li. 4. c. 22. hitherto Againe the same Permission, The duty daily applied of the Word of God which is every where, maketh that there are not many Sacrifices, but one, although be offered many, and that as it is one body which hath the of the Virgins womb, not many of the altar. Ladies, these be also our Sacrifices, not ours, as those of the lower world.

Primas.
locus 12.

17.
in ep. ad
Heb.

* S. Chrysostom also, and after him Theophylact, and Occumenius, and of the Latines, Haimo, Paschalis, Remigius, and others, object to themselves thus. Use no. we also offer every day? We offer surely. But this Sacrifice is an example of that, for we offer alwayes the self-same: and not now one thing, to morrow another, but the self-same therefore this is one Sacrifice. Otherwise, because it is offered in many places, there should be many Crosse. And a little after, Not another Sacrifice, as the high Priests of the old Law, but the self-same we do a waies offer, rather marking a remembrance or commemoration of the Sacrifice. See the Annotation Luke 22, 19 upon these words, *A commemoration*. Thus did all the ancient Fathers Greek and Latin treat of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine Sacrifice, as the Greek and Latines doe use in their Liturgies and Masses, and yet they saith in places of the Apostle, and made commentaries upon them, and understood them (I know) as well as the Protestants.

He that for his further confirmation or comfort list see what the ancient Councils and Doctours beleaved, taught, and practised in this thing, let him read the first holy Council of Nice cap. 14. *& in fine Conc. ex Graec.* the Council of Ephesus Anathemas 17. the Chalcedon Council art. 3 pag. 116 C. 17. *Art. 17. c. 1. 4. and 5* Neocesarea. 11. Laodicea. 19 Carthage 4. c. 8 Carthage. c. 24 & Carthage 4. c. 23. *& c. 41* Denve. 3. East. hith S. Andrew and Maria Pasum. S. Ignatius ep. ad Smyrnaes. S. Basiliscus ep. ad Bunde. galen. c. 5. Iustine Diaconus *contra Iulianum* S. Irenaeus l. 4. c. 31. 34. Terullianus *de cultu feminae* 17. *& de exort. mil.* Origen homil. 1. in Leuit. S. Cyprianus ep. ad Ceciliam no. 1. *& de Corona Domini* no. 14. *& Eusebius de demost.* Enarg. li. 1. cap. 10. and the rest which we haue cited by occasion before, and might cite but for tediousness: a truth most known and agreed vpon in the Christian religion.

18. *Verum tamen non*) Christes death can not be applied vnto vs in that full and ample sort as it is in Baptisme, but once Christ appointing that large remission and application to be made but once in every man, as Christ died but once. For it is not meant, that all sinne shall cease after Christes Sacrifice upon the Crosse, nor that there should be no obligation for sinnes committed after Baptisme, or that a man could not sinne at all after Baptisme, or that if he sinned after ward, he could haue no remedie or remission by God's ordinance in the Church, which diuers falsehoods sundrie Heretikes gather of this and such like places: but only the Apostle telleth the Hebrewes, as he did before chap. 4. and as he doth it right after ward, that if they fall now (whereunto they seemed very prone) to their old law, and voluntarily after this knowledge and profession of the Christian faith by Baptisme, committing sinne of incredulitie and apostasie, they can neuer haue that abundant remission promised vnto them by Baptisme, which can neuer be ministered to them againe. As that general salpardon he calleth here oblation & afterward in the 22. verse, *in hanc propitiam ad hostiam* for sinne.

19. *Si quis peccauerit*) As the Calumnists abuse other like places against the holy Sacrifice of the Masse, so they abuse this with the Novatians did before them, to prove that an Heretike, Apostata, or any that wilfully forsaketh the truth, can neuer be forgiven: which say is before declared in the 6. chapter) is most wicked blasphemy, the meaning here of being, as is there said only to them that the Hebrewes, that falling from Christ they can not so easily haue the host of Christes death applied vnto the because they cannot be baptised any more, but must passe by sacramental penitence, & satisfaction, & other hard labour which Christ hath prescribed after Baptisme in the Churches discipline. Therefore S. Cyril saith li. 1. in lo. 1. Penitence is not to be used by those that are not so fully as by the latter of regeneration, He doth not here take away the second or third remission of sinnes (for he

The general
redemption
upon the Crosse
is particu-
larly applied
in the Sacrifice
of the altar.

Councils and
Fathers.

When the Apo-
stle seemeth to
say, there is no
remission or
oblation for sin-
ne he alwayes
meaneth that
remission
by Baptisme.

The Calvinists
heretike against
remission of
sinnes.

All sinnes may
be remitted by
penitence but
not so fully as
by Baptisme.

Petition re-
ading of the
Scriptures.

Communion of
Christ's blood
in the Sacra-
ment.
Penance.

Mercy to the
enprisoned
for religion.
Lesse of goods
for religion.
Faith is the
consort of the
afflicted.

is not such an enemy to our salvation: but the host which Christ shedeth that it is to be offered
against upon the Crosse. So saye this holy Doctour. And by this place & the like you see,
how perilous a thing it is for Heretikes & ignorant persons to read the Scriptures.
Which by to doing their owne faulte is they pericell to their damnation.

10. *The blood of the Testament.* Whiche ever it be, whether it be the blood of the blood of
Christ's Sacrifice, either as shed upon the Crosse, or as in the holy Chalice, or the altar
(for our Saviour calleth that also) the blood of the new Testament, albeit the blood of the
blood of calves and goats, or of other common sacrifices, is worthy death, and God will in
the next life, if it be not punished here, requite it with grievous punishment.

11. *It is horrible.* Let all Christian people doe satisfaction and penance for their finnes
in this life. For the iudgements of God in the next life done by God himself, of what
sort soever, whether temporal as in Purgatorie, or eternal as in Hell be exceeding grie-
vous.

12. *You had compassion.* To be merciful to the afflicted for religion, & to be partakers
of their miseries, is a very meritorious worke, and giveth great confidence before God
in the day of repayment or remuneration for the same.

13. *Why say I?* If all Christian men would consider this, they would not thinke it so great
a matter to lose their land or goods for defence of the Catholike faith.

14. *Light of faith.* Faithful men afflicted in this life, have their comfort in their asse-
red faith and hope of Christes coming to deliver them once from all these miseries; &
so by that faith & comfort they live, whereas otherwise this miserable life were a death.

CHAP. XI.

He exhorteth them by the definition of faith, to fluke unto God, though they see not yet
his reward: shewing that all the saints afore-tyme did the like being constant in
faith, though not one of them received the promise, that is, the inheritance in heaven:
but they and we now after the coming of Christ receive it together.

"By this word
substance is in-
tend, that faith
is the ground
of our hope.



AND "faith is, "the substance of things to be hoped for;
the argument of things" not appearing. 2. For in this
the old men obtained testimonie.

3. * By faith, we vnderstand that the worlds were
framed by the word of God: that of invisible things
visible things might be made.

4. * By faith, Abel offered a greater host to God then Cain: * by
which he obtained testimonie that he was iust, God giuing testimonie to
his gifts, and by it, he being dead, yet speaketh. 5. * By faith Henoch
was translated, that he should not see death, and he was not found: be-
cause God translated him. For before his translation he had testimonie
that he pleased God. 6. But without faith it is impossible to please God.
For "he that cometh to God, must beleue that he is, and is a " re-
warder to them that seeke him.

7. * By faith, Noe hauing received an answer concerning those things
which as yet were not seen, fearing, framed the arke for the sauing of
his house, by the which he condemned the world: and was instituted
hence of the iustice which is by faith.

8. * By faith, he that is called, Abraham, obeyed to goe forth into the
place which he was to receiue for inheritance: and he went forth, not
knowing whither he went. 9 By faith, he abode in the land of promise,
as in a strange land, dwelling in cottages with Isaac & Jacob the
coheires

"Here it ap-
peareth that
Henoch yet li-
ueth and is not
dead against
the Calumnists.
See the annot
Apostol chap. 11.

"We must
beleue that
God wil re-
ward al our
good workes.
for he is a re-
warder of true
iustice, not an
accepter of
measures of that
which is not

1. Pet. 1.

Luce 22.

Gen. 1.

Gen. 4.

4.

All. 1.

15.

Gen. 5.

24. Ec.

44. 16.

Gen. 6.

13. Ec.

44. 17.

Gen. 12.

4. 13. 1.

coheires of the same promise. 12. For he expected the citie that hath foundations whose artificer and maker is God.

11. * By faith, Sara also her self being barren, received verne in conceiving of seed, yea past the time of age because she beleevned that he was faithful which had promised. 12. For the which cause even of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

13. According to faith died al these, not having received the promises, but beholding them a farre off, and saluting them, and confessing that they are pilgrimes & strangers vpon the earth. 14. For they that say these things, doe signifie that they seeke a countrie. 15. And indeed if they had been mindfull of the same from whence they came forth, they had time verily to returne. 16. But now they desire a better, that is to say, a heauenly. Therefore God is not confounded to be called their God. For he hath prepared them a citie.

17. * By faith, Abraham offered Isaac, when he was temptred: and his onlie begotten did he offer who had received the promises: (18. to whom it was said, *That in Isaac shall seed be called to thee.*) 19. accounting that God is able to raise vponen from the dead Whereupon he received him also for a parable. 20. * By faith, also of things to come, Isaac blessed Iacob and Esau.

21. * By faith, Iacob dying, blessed every one of the sonnes of Ioseph: * and * adored the top of his rod

22. * By faith, Ioseph dying, made mention of the going forth of the children of Israel and gave commandement concerning his bones.

23. * By faith, Moyes being borne, was hid three moneths by his parents: because they saw him a proper infant, and they feared not * the Kings edict.

24. * By faith, Moyes being made great, denied himself to be the sonne of Pharaos daughter 25. rather chosing to be afflicted with the people of God, then to have the pleasure of temporal sinne, 26. esteeming the reproche of Christ, greater riches then the treasure of the AEgyptians. For he looked vnto the remuneration. 27. * By faith, he left AEgypt: not fearing the fiercenes of the King For him that is invisible he sustene as if he had seen him, 28 By faith, he celebrated the Pasche, & the shedding of the bloud. that he which destroyed the first-borne, might not touch them. 29. * By faith they passed the red sea as it were by the drie land which the AEgyptians a laying, were deuoured.

30. * By faith the walles of Iericho fel downe, by the circuiting of seven daies.

31. * By faith, Rahab the harlot perished not with the incredulous, receiving the spies with peace.

32. And what shal I yet say? For the time wil faile me telling of Gedeon, Barac, Sampson, Iephth, Dauid, Samuel, & the Prophets. 33. who by faith overcame kingdoms, wrought iustice, obtained promises, stopped the mouths of Lions, 34. extinguished the force of fire, repelled the edge of the sword, recovered of their infirmities, were made

That is, in figure and mysteric of Christ dead, & alive againe.

The Translation of Reliques or Saints bodies, & the due regard and honour we ought to have to the same, are produced hereby.

The Protestants that deny we may or ought to doe good in respect or for reward in heauen, are confuted.

The Epistle for SS. Fabian and Sebastian. 1st. 10. S. Sympho-

Fathers, S. Damascene, *l. 1. de imaginibus*, & Leontius, ed of him, yea S. Chrysostom also doe handle these places. and namely that of the Apostle which we now speake of, interpreting the Greek as one Lambeth, and as we doe, He adored the rod or the top of his rod, that is, the scepter of Ioseph now Prince of Egypt, so full it is Iosephs dream, which foretold the same Gen. 37. and which signifying as it were by this propheticall *l. 1.* the Kingdom of Israel or of the ten Tribes that was to come of Ioseph by Ephraim his younger sonne in the first King Jeroboam. Thus the Greek Fathers Whereunto may be added, that al this was done in type and figure of Christes scepter & kingdom, whom he adored by and in his Crosse, as he did Ioseph by or in his rod and scepter and therefore the Apostle saith, he did it by faith, as having respect to a thing to come By al which it is evident, that it is false which the Calvinists teach, that we may not adore image, crosse, or any visible creature, that is, we may not adore God or by such creatures, nor kneel before them: and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, (LEARNING upon his faith he adored GOD,) adding no lesse then two words more then in the Greek. Which though it might be the sense of the place and S. Augustin so expoundeth it, yet they should not make this exposition the text of holy Scripture, specially whereas he only of al the ancient Fathers (as Beza confesseth) so expoundeth

1. *Wrought by faith*) Men are not iust by beleefe only, as the Protestants affirme, but by working justice. And we may note that in al this long commendation of faith in the Fathers and holy persons, their good workes are also specially recounted, as Rahab harboring the spies, Abraham offering his sonne (which then workes S. James doth imitate, Noe making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hith it, v. 4. and so forth. Therefore S. Clement Alexandrinus saith, that the said persons & others were iust by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

The Apostles purpose then is nothing else, but to proue to the Hebrewes (who make so great account of their Patriarches and forefathers and their famous actes) that al these the Patriarches glorious personages and their workes were commendable and acceptable only through or by the faith they had of Christ, without which faith none of al their lives & workes should profitable, but have profited them in what the Gentiles doing many notable actes as Heretikes may also by their faith, doe) which are of no estimation before God, because they lyeke faith. And that is the scope of S. Pauls Epistle to the Romanes, and of al other passages where he commeth. Which is al- dedth faith: further proving specially in this Epistle to the Hebrewes, that al these Sacraments the Hebrewes were nothing else but figures and attestations of the Christian faith in Christ and posles in his death. At which high resolution & conclusion against the Iewes and Gentiles, that the true religion is in Christ and faith is the true faith & religion, the Heretikes of our time ignorantly and mending faith. brutally abuse against Christian workes, Sacrifice and Sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

40. *Without which should not*) The Fathers before Christ should not be accomplished, that The Patriarches, not admitted to the heavenly joyes, vision, and fruition of God, til the Apostles and others of the new law were affixed to them, and the way to everlasting glorie opened out not in by our Lordes death and Ascension. Neither shall either they or we be fully perfected in heaven before the birth of body and soul, & the general resurrection. Gods providence being so, Christ that we should not one be consummated without another, al being of one faith, and redeemed by one Lord Christ.

CHAP. XII.

By the foresaid examples he exhorteth them to patience, and by example of Christ himself crucified, 5. and because this discipline is an argument that they be God's children, 9. with whose rod they should be much more content then with that of their carnal Fathers. and because it bringeth iustification, 12. Exhorting them therefore to pucker vp their hearts, and to take faster footing: 18. considering that al being now so sweet, and not terrible as in the old Testament, their damnation, if they refuse to heare, wil be so much the greater.



AND therefore we also hauing so great a cloud of witnesses put vpon vs: * laying away al weight and sinne that compasseth vs, by patience let vs run to the fight proposed vnto vs, 2. looking on the author of faith, and the consummatour Iesus, who, ioy being proposed vnto him, sustained the Crosse, contemning confusion, and sitteth on the right hand of the seat of God.

3. For, thinke diligently vpon him which sustained of sinners such contradiction against himself that you be not wearied, fainting in your minds. 4. For you haue not yet resisted vnto bloud, repugning against sinne: 5. and you haue forgotten the consolation, which speaketh to you, as it were to children, saying, My sonne neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him. 6. For whom our Lord loneth, he chasteneth, &c. he scourgeth euery child that he receiveth,

7. Perseuer ye in discipline. As vnto children doth God offer himself to you. For what sonne is there, whom the father doth not correct? 8. But if you be without discipline, whereof al be made partakers, then are you bastards, and not children. 9. Moreouer the fathers indeed of our flesh we had for instructours, and we did reuerence them: shal we not much more obey the Father of spirits, and liue? 10. And they indeed for a time of few daies, according to their wil instructed vs: but he, to that which is profitable in receiuing of his sanctification. 11. And al discipline for the present certes seemeth not to be of ioy, but of sorrow: but afterward it wil render to them that are exercised by it, most peaceable fruit of iustice.

12. For the which cause stretch vp the slacked hands & the loose knees 13 and make straight steps to your feet: that no man halting erre, but rather be healed. 14. * Follow peace with al men, and holiness: without which no man shal see God: 15. looking diligently lest any man be wanting the grace of God: lest any root of bitterness springing vp doe hinder and by it many be polluted. 16. Lest there be any fornicatour or profane person: as Esau: * who for one dish of meat sold his first-birth-rights. 17. For know ye that afterward also desiring to inherit the benediction, he was reprobated: * for he found not place of repentance, although with teares he had sought it.

18. For

* That we be not good, there is no lacke on Gods part, who offereth his grace to vs: but the defect is in our selves that are not answerable to Gods calling: of vs and grace towards vs. Such as forsake their tal-

Col. 3. 8
1st Th. 5. 8
1st

Prov. 13. 24
11.
Apoc. 3. 19.

Rom. 12. 18.
13.
Gen. 25. 33.
Gen. 27. 38.

18. For you are not come to^a a palpable mount, and an^a accessible fire and whirle-wind, and darkenes, and storme, 19. and the sound of trompet, and voice of words, which they that heard excused themselves, that the word might not be spoken to them, (20. for they did not beare that which was said: *And if a leyst shal touch the mount, it shal be stoned.* 21. And so terrible was it which was seen, Moyses said: *I am frighted and tremble.* 21. But^a you are come to mount Sion, and the citie of the liuing God, heavenly Hierusalem, and the assemblie of many thousand Angels, 23. & the Church of the first-borne, which are written in the Heauens, and the iudge of al, God: and the spirits of the iust & made perfect, 24. and the mediator of the new Testament Iesvs, and the sprinkling of blood speaking better then^a Abel.

25. See that you refuse him not speaking. For if they escaped not refusing him that spake vpon the earth, much more we, that turne away from him speaking to vs from Heauen. 26. Whose voice moued the earth then but now he promisseth, saying, *Yet once; and I wil moue not only the earth, but heauen also.* 27. And in that he saith, *Yet once*, he declareth the translation of moueable things as being made, that those things may remaine which are vnmoueable. 28. Therefore receiuing an vnmoueable Kingdom, we haue grace: by the which let vs serue pleasing God, with feare & reuerence. 29. For^a our God is a consuming fire.

ligion to save their lands and goods are like Esau.

The faithful are made fellowes of Angels & of al the perfect soules departed since the beginning of the world, and of Christ himself.

ANNOTATIONS.

CHAP. XII.

6. *He scourgeth*) By this we proue that God often punisheth the sinners euen of his louing children, though not with eternal damnation, yet with temporal chastisement and correction, & that he doth not alwayes together with the remission of deadly sinnes and eternal punishment, exempt the offender receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or Scripture in the world, why they should take away Gods chastisement of his children in the next life, more then in this world.

Temporal punishing after remission of sinnes, either here or in Purgatorie.

17. *He found not*) It is not meant, that Esau could not find remission of his sinne at Gods hand: but that hauing once sold and yealded vp the right of his first-birth to his younger brother, it was too late to be so for his vnadvised bargain.

CHAP. XIII.

He commendeth vnto them mutual loue, 2. hospitality, 3. compassion, 4. chastitie, 5. contentation, 7. imitation of the faith of their Catholike Prelates and Martyrs (not harkning to the doctrines of Heretikes, nor fearing the casting out of the Jewes synagogue) 17. and obedience to their present Pastors. 18. And so with requesting their prayers, and praying for them, he endeth the Epistle.



ET the charitie of the fraternitie abide in you. 2. And hospitalitie doe not forget, for by this certaine being not aware, haue receiued Angels to harbour. 3. Remember them in bands, as if you were bound with them, & them that labour, as your selues also remaining in bodie. 4. Marriage honourable in al, & the bed vntouched. For, fornicators and aduouterers God wil iudge. 5. Let your manners be without auarice: content-

The Epistle for
S. Nicolas 6.
Decemb. &
S. Augustin
our Apostle
May 28 and
for some other
Confessours
Bishops

Ne, diuers,
changeable, &
strange doctri-
nes to be avoid-
ed, for such be
heretical.
Against which
the best reme-
die or prefer-
ment is al-
wayes to looke
back to our
first Apostles &
the holy Fa-
thers doctrine.

ed with things present. For he said, I wil not leave thee, neither wil I forsake thee. 6. So that we doe confidently say. Our Lord my helper I wil not feare what man shal doe to me.

7. Remember your Prelates, which haue spoken the word of God to you the end of whose conuersation beholding, imitate their faith 8. Iesus Christ yesterday, and to day: the same also for euer. 9. With various & strange doctrines be not led away. For it is best that the hart be established with grace, not with meats: which haue not profited those that walke in them.

10. We haue an altar: whereof they haue not power to eate which serue the tabernacle. 11. For the bodies of those beasts, whose blood for sinne is carried into the holies by the high Priest, are burned without the camp. 12. For the which thing Iesus also, that he might sanctifie the people by his owne blood suffered without the gate. 13. Let vs goe forth therefore to him without the camp, carrying his reproche. 14. For we haue not here a permanent citie but we seeke that which is to come. 15. By him therefore let vs offer the host of praise alwayes to God, that is to say, the fruits of lips confessing to his name.

16. And beneficence and communication doe not forget, for with such hostes God is promerited. 17. Obey your Prelates, and be subiect to them For they watch as being to render account for your soules. In that they may doe this with ioy, and not mourning. For this is not expedient for you. 18. Pray for vs. For we haue confidence that we haue a good conscience, willing to conuerse wel in al. 19. And I beseech you the more to doe this, that I may the more speedily be restored to you. 20. And the God of peace which brought out from the dead the great Pastor of the sheep, in the blood of the eternal testament, our Lord Iesus Christ, 21. fit you in al goodnes, that you may doe his wil doing in you that which may please before him by Iesus Christ, to whom is glorie for euer and euer. Amen,

Rom. 13.
10.
1 Pet. 4.
Gen. 3.
3. 12, 2.
1.

Deu. 31.
Isa. 1.
Psal. 55.
11. 117.
6.

Gen. 16.
27.

Gen. 14.
1.

1. after
vot.

corrected
that it maye
perfect and as-
surual goodnes.

And

22. And I desire you, Brethren, that you suffer the word of consolation. For in very few words haue I written to you 23. Know you our brother Timothee to be dismissed: with whom (if he come the sooner) I wil see you. 24. Salute al your Prelates, and al the Saints. The Brethren of Italie salute you 25. Grace be with you al. Amen

ANNOTATIONS.

CHAP. XIII.

1. *Hospitality* } Hospitality, that is, receiving & harbouring of poore pilgrims, persecuted and desolate persons, is so acceptable to God and so honourable, that often-times it hath been mens good hap to harbour Angels instead of poore folke & strangers. Which Angels haue must needs be euery great benediction to them and their families, as we see by Abraham and Lot Gen. 18. & 19. (and the like see also to S. Gregorie, as to, Diocorus wretched, & whose ordinarie table of poore men, not only Angels but Christ also came in pilgrims weed, In 20. 11. 12. 13. & 14. 15. 16. 17. 18. 19. 20. 21. 22. 23.) whereof if we had not example and example by S. Pauls words in this place, and many other expresse Scriptures of the old Testament, these seruiciful misercants of this time making so little account both of good workes and such an usual entrance of Christ and his Angels into holy mens houses, would make this also seeme fabulous, as they doe other like things.

4. *Marriage is honourable* } The Apostle (saith a holy Doctour) saith, Marriage is honourable in al, and is not defiled. And therefore the seruants of God in that they are not married, think not the good of marriage to be a fault, but yet they doe not perpetual continence to be better then good marriage, specially in this time when we are full of carnall concupiscence, as he saith, Do not put away the apostle Aug. saith. Marke the doctrine of the Fathers and of the Catholike Church concerning matrimony, that it is honourable, and so honourable, that it is a holy Sacrament, but yet inferior to virginity and perpetual continence. Honourable in al, that is, al men may lawfully marrie and are lawfully married not in brother and sister, not in persons that haue vowed the contrary, to whom the same Apostle saith it is damnable 1. Tim. 4. v. 1. And this were the meaning of this place, if it were to be read thus, Marriage is honourable.

But to see how the Protestants in al their translations, to abuse the simple, doe falsifie this sentence of the Apostle, to make it serve for the marriage of Votaries, it is notorious. First, they vse deceit in supplying the verbe substantive that wanteth, making it the Indicative mood thus, Marriage is honourable &c. although the Apostle assumed al marriage to be honourable & lawful, where the verbe to be supplied ought rather to be the Imperative mode, Let Marriage be honourable, that so the speech may be an exhortation or commandment to them that be or will be married, to vse themselves in that state in al fidelity, chastitie, & coniuugal continence one toward another as when S. Peter also & this Apostle exhort married men to give honour to their wives as to the weaker vessels, and to possesse their vessel in honour not in the passions of ignominy and uncleanness. This is honourable or chaste marriage, to which he here exhorteth. And that it is rather exhortation, then affirmation, it is evident by the other parts and circumstances of this place both before & after. al which are exhortations in the same translation. This only here; in the middle, & as indifferent to be an exhortation as the rest (by their owne confession) they restraints of purpose. Our text therefore & al Catholike translations leave the sentence indifferent as it is in the Greek, and as true translators ought to doe, not presuming to add it to one side, lest they should restraints the sense of the Holy Ghost to their owne particular fantasie.

Again, our new translation corrupts the text in that they translate, in omnibus, among all men, because so they thinke it would sound better to the ignorant, that Priests, Religious, and al whosoever, may marrie where they can not tel either by the Greek, or Latin, that omnibus should be the masculine gender, rather then the neutre (as not only Irenaeus, but the Greek Doctours also take it) to signify that marriage should be honourably kept between man & wife in all points and in all respects. See S. Cyprian & Thome.

Theophylact in *one* *law* For there may be many filthy abuses in wedlocke, which the Apostle warneth them to take heed of, and to keep their marriage-bed undefiled. But the third corruption for their purpose aforesaid, and most unpudent, is, * that some of the Cal-
in no. 1515.
Graco- lat. 40.
1515.
 manites for, *in omnibus*, translate, *inter quos sunt*, with a marginal interpretation to signifie
 al orders, conditions, states, and qualities of men. So boldly they take away al indiffe-
 rence of senses, and make Gods word to speak that which themselves would, and
 their heretic requireth, in which kind they passe al impudentie and al heretikes that
 ever were.

We must haue
 regard to the
 faith and do-
 ctine of the
 Fathers.

Memories and
 feasts of
 Saints.

Judaical absti-
 nence from
 meats.

Material alters
 for the Sacrifi-
 ce of Christs
 body.

7. *Remember your Prelates*) We be here warned to haue great regard in our life and
 beleefe, to the holy Fathers, Doctours and glorious Bishops gone before vs in Gods
 Church, not doubting out they being our lawfull Pastours, had and taught the truth of
 whom S. Augustin said, *That which they found in the Church, they held fast: that which they*
learned, they taught: that which they received of their Fathers, the same they delivered to their dis-
cipls. *Cont. Iulian* li. 2. c. 10. Which respect to our holy forefathers in faith, is now
 in this wicked contempt of the Heretikes, so much the more to be had. See
 the said holy Doctours second booke against Iulian the Pelagian throughout, what
 great account he maketh of them in the confutation of heresies, and how false he pre-
 ferreth this about the proud Sectmaisters of that time as we must now doe against our new
 Doctours. This place also is rightly vsed to proue that the Church of God should keep
 the memories of Saints departed, by solempne holidays & other deuout waies of honour.

9. *Not with meats*) He speaketh not of Christiana fasts, but of the legal difference of
 meats, which the Hebrewes were yet prone vnto, not considering that by Christs faith
 they were made free from all such obseruations of the Law.

10. *We haue an altar*) He putteth them in mind by these words, that in following too
 much their old lewish rites, they deprived themselves of another manner and a more ex-
 cellent Sacrifice and meat meaning, of the holy altar, and Christs owne blessed body
 offered and eaten there. Of which they that continue in the figures of the old Law, could
 not be partakers. *This altar*, (saith Ilychius) *is the altar of Christs body, which the ierusalem*
their incredulity must not behold *Is. 6. c. 21 in leuit.* And the Greek word, as also the Hebrew,
 answering thereunto in the old Testament, signifieth properly an altar to Sacrifice on
 and not a metaphorical and spiritual altar. Whereby we proue against the Heretikes, that
 we haue not a common table or profane communion board, to eat meeet bread upon, but a
 very altar in the proper sense, to Sacrifice Christs body upon, and so called of the Fa-
 thers in respect of the said body sacrificed. *Greg. Nazianz in orat. de sacro Gorgonia Chrys.*
demonst. quod Christus sit Deus, Secret li. 2. c. 20. 25. *Aug. ep. 86. Deim. Doli* 8. c. 27. *Chrys.*
21. c. 10. Confess. li. 9. c. 11. 13. Cont. Faust. Manich. li. 20. c. 21. Theophyl. in 13. Mat. And
 when it is called a table, it is in respect of the heavenly food of Christs body and blood
 received.

11. *The host of praise*) Though it may signifie the spiritual Sacrifice of praise and thank-
 giving of what sort soeuer yet it specially may be thought to signifie the great Sacrifi-
 ce of the B. body and blood of Christ. not as upon the Crosse, which was but once do-
 ne in bloody sort, but as in the Church and new Testament, where it is daily done vn-
 bloodily, being the proper host of laud and thanksgiving and therefore called the
Eucharist, and being the fruit and effect of Christ and his Priests lips or words, that is
 of consecration. Because this Sacrifice is made by the force of the holy words. And when
 we read in the psalme and other places of the old Testament, of the host of praise, it
 may be thought to be a prophetic of the new Sacrifice, and not of euery vulgar thankes-
 giving. And so the old Fathers in the primitive Church to hide the mysteries from the
 vnworthy or heathen, often spake. *Whence*, (saith S. Augustin) *a more holy Sacrifice of praise,*
than that which consisteth in thanksgiving, at which the faithful doe know in the sacrifice of the
Church *Li. 2. cont. aduers. leg. & prop. c. 12* *Againe, c. 20. The Church from a some of the*
Apostles by the most certaine succession of Bishops, offereth to God in the body of Christs Sacrifice
of praise. And a little afterward *Non Israel a cecording to the spirit, that is, the Church offereth*
a singular Sacrifice according to the spirit of a more than sacrifice, but will take
the Sacrifice of praise, not according to the order of Añō but according to the order of Añō sedeb.
See ep. 120. c. 19. & ep. 17. & 17. c. 10 *of the* Thus you see, when the holy Fathers handle the
 Scriptures, the word *Masse* and *Sacrifice* in many places, where the ignorant heretikes
 or the simple might thinke they speake only of a common thanksgiving.

The Sacrifice
 of the altar is
 the principal
 host of praise
 and thankes-
 giving, therefo-
 re called, *E-*
ucharistia.

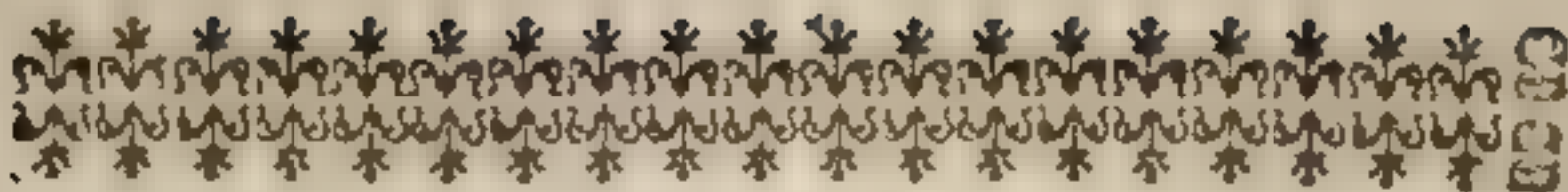
Sacris.
ep.
1010

16. *God is promerited*) This latin word *promeretur*, can not be expressed effectually in any one English word. It significth, Gods favour to be procured by the foresaid workes of alme and charitie, as by the desertes and merits of the doers. Which doctrine & word, the word men of merits the Adversaries like so ill, that they stye both here and els-where from the word, sit, *resting* here for, *promeretur Deus, God is pleased*, more neere to the Greeks, as they pretend. Which indeed maketh no more for them then the latin, which is agreeable to most ancient Good workes copies, as we see by Prunsius S. Augustines scholer. For if God be pleased with good meritorious, workes and shew favour for them, then are they meritorious, and then only faith is not, the cause of Gods favour to men.

17. *Obeey your Prelates*) There is nothing more inculeved in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of Gods Church, in matters of soule, conscience, and religion. Whereof the Apostle giveth this reason, because they have the charge of mens soules, and must answer for them which is an infuirt preeminence and superiority, joyned with burden, and requirerth marvelous submission and most obedient obedience of all that be under them and their government. From this obedience there is no exception nor exemption of Kings nor Princes, be they never so great. If they have soules, and be Christian men, they must be subject to some Bishop, Priest, or other Prelate. And whatsoever he be (though Emperour of all the world) if he take upon him to prescribe and give lawes of religion to the Bishops and Priests, whom he ought to obey and be subject unto in religion, he shal be damned undoubtedly, except he repent, because he doth against the expresse word of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Christian times. For heretic and the like damnable revolts from the Church of God, is no more but a rebellious and disobedience to the Priest of Gods Church, when men refuse to be under their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsels. This disordered and rebellion from the Spiritual Governour, under pretence of obedience to the Temporal, is the base of our daies, and specially of our Countrey, where these new Sects are properly maintained by this false principle, That the Prince in matters of soule and religion may command the Prelate which is directly and evidently against this Scripture and all other, that command the sheep of Christs fold to obey their spiritual Officers.

The Apostle doth inculecare obedience to the Priests and Bishops of Gods Church. No person exempted from this obedience, in matters of religion.





T H E A R G V M E N T O F T H E E P I S T L E O F S. I A M E S.



Ihus Epistle (as the rest following) is directed specially, as S. Augustine saith, against the error of only faith, which some held at that time also, by misconstruing S. Pauls words. Yea not only that, but many other errors (which then also were annexed vnto it, as they are now) doth this Apostle here touch expressly.

He saith therefore, that not only faith, but also good workes are necessarie, that not only faith, but also good workes doe iustifie: that they are alls of Religion, or seruice and worship of God: that to keep al the commandements of God, and so to alaine from al mortal sinne, is not impossible, but necessarie that God is not author of sinne, no nor so much as of temptation to sinne that we must stay our selues from sinning, with feare of our death, of the iudgement, of hel: and sture our selues to doing of good, with our reward that we shal haue for it in heauen. These points of the Catholike faith he commendeth earnestly vnto vs, mingling vehemently against them that teach the couerarie errors. Howbeit he doth vnto al admonish not to neglect such, but to seeke their conuersion, shewing them how meritorious a thing that is. Thus then he exhorteth generally to al good workes, & deborteth from al sinne. But yet also namely to certaine, and from certaine as, from acception of persons, from detraction and rash iudging, from concupiscence and loue of this world, from swearing: and to prayer, to almes, to humilitie, confession and penance: but most copiously to patience in persecution.

Which Iames
wrote this Epi-
stle.

Now, who this Iames was: it is not he, whose feast the Church keepeth the 25. of Iulie, which was S. Iohns brother, and whose martyrdome we haue Act. 12. but he, whom the Church worshippeth the first of Mare, who is called Frater Domini, our Lordes brother, and brother to Iude, and which was the first Bishop of Hierusalem, of whom we read, Act. 15. and 21. and also Gal. 2. of whose wonderful austeritie and puritie of life, the Ecclesiastical stories doe report. Euseb. li. 1. c. 23. Hiero. in Catalogo.

Ia. 1. Therefore as the old High Priest had power and charge ouer the Iewes, not only in Hierusalem and Iurie, but also dispersed in other Countreies (as we vnderstand Act. 9. v. 1, & 2) so S. Iames likewise, being Bishop of Hierusalem, and hauing care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelue Tribes that are in dispersion. And in them, to al Christians vniuersally dispersed through the world.

THE



THE CATHOLIKE

EPISTLE OF S. IAMES

THE APOSTLE.

The Church
readeth these
Catholike or
Canonical
Epistles in
order at Mat-
tins, from the
4. Sunday
after Easter
vntil Whit-
Sunday.

Enfob.
b. i. hift.
p. 22.

Catholike Epistle. The word Catholike, though in the title of this Epistle & the rest following (called, The Catholike Epistles) it be not wholly in the same sense as it is in the Creed, yet the Protestants so scare and abhorre the word altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greek, and in some they had rather translate ridiculously thus, *The general Epistle*, &c. whereas these are famously known and * specified in antiquitie by the name of Catholike Epistles, for that they are written to the whole Church, not to any peculiar people or person, as S. Pauls are.

The Protestants
abhorre the
word *Catholike*.

CHAP. I.

We haue to reioyce in persecution (but if we be patient, and withal abstaine from al mortal sinne) 9. considering now we shall be exalted and crowned for it, when the persecutors (who enricheth himself with our spoiles) shall fade away 13. But if any be tempted to fall or to any other evil, let him not say, God is the Authour of it, who is the Authour of al good only. 19. Such periers of the Cath. saith we must be content to learne without contradiction & anger, and to doe accordingly. 26. Because otherwise we may talke of Religion, but indeed it is no Religion.



IAMES the seruant of God and of our Lord IESVS Christ, to the twelue Tribes that are in dispersion, greeting.

2. Esteeme it, my Brethren, al ioy, when you shall fall into diuers tentations. 3. knowing that * the probation of your faith worketh patience. 4. And let patience haue

The Epistle
for some
Martyrs

a perfect worke: that you may be perfect & entire, failing in nothing. 5. But if any of you lacke wisdom, let him aske of God who giueth to al men abundantly, and vpbraideth not: and it shall be giuen him. 6. But * let him * aske in faith nothing doubting. For he that doubteth, is like to a waue of the sea, which is moued & caried about by the wind. 7. Therefore let not that man thinke that he shall receiue any thing of our Lord 8. A man double of mind is inconstant in al his waies.

9. But let the humble Brother glorie, in his exaltation. 10. and the rich, in humilitie, because * as the floure of grasse shall he passe 11. for the sunne rose with heat, & parched the grasse, and the floure of it fel away, and the beantie of the shape thereof perished. so the rich man also shall wither in his waies. 12. Blessed is the man that suffereth temptation

The Epistle
for Martyrs
for Bishops

for when he hath been proued, he shal receiue the crowne of life, which God hath promised to them that loue him. ¶

The ground of temptation to sinne, is our concupiscence, and not God.

The Epistle on the 4 Sunday after Easter.

The Epistle on the 5. Sunday after Easter.

Beatitude or saluation consisteth in well-working.

11. " Let no man when he is tempted, say that he is tempted of God. For " God is not a tempter of euils, and he tempteth no man. 14. But euery one is tempted of his owne concupiscence abstracted and allured. 15. Afterward " concupiscence when it hath conceived, bringeth forth sinne. But " sinne when it is consummate, engendreth death.

16. Doe not erre therefore, my dearest Brethren. 17. Euery best guilt, and euery perfect guilt, is from aboue, descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration. 18. Voluntarily hath he begotten vs by the word of truth, that we may be some beginning of his creature. ¶ 19. You know, my dearest Brethren, And " let euery man be swift to heare, but slow to speake, and slow to anger. 20. For the anger of man worketh not the iustice of God.

21. For the which thing casting away al vncleannesse and aboundance of malice, in meeknesse receiue the engrafted word, which is able to saue your soules. ¶ 22. But " be doers of the word, and not hearers only, deceauing your selues. 23. For if a man be a hearer of the word, and not a doer, he shal be compared to a man beholding the countenance of his naturie in a glasse. 24. For he considered himself, and went his way, and by and by forgot what an one he was. 25. But he that hath looked in " the law of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the worke, this man shal be " blessed in his deed. 26. And if any man thinke himself to be religious, not bridling his tongue, but seducing his hart, this man's religion is vaine. 27. " Religion cleane and vnspotted with God and the Father, is this, to visite pupilles and widowes in their tribulation: and to keep himself vnspotted from this world. ¶

Prov. 17, 27.

Mat. 7. 21. Ro. 2. 13.

ANNOTATIONS.

CHAP. I.

What faith is required in prayer.

6. *Aske in faith nothing doubting.*) The Protestants would proue by this, that no man ought to pray without assurance that he shal obtaine that which he asketh. Where the Apottle meaneth nothing els, but that the asker of lawful things may not either mistrust God's power & hability, or be in diffidence and despaire of his mercie: but that our doubt be only in our owne vnworthinesse or vndue asking.

God is not Author of euil.

52. *Let no man say that he is tempted of God.*) We see by this, that when the Scriptures (as in the *Peter* *epistle* and other places) seeme to say, that God doth sometimes tempt vs, or lead vs into temptation, they meane not, that God is any waies the Authour, causer, or mouer of any man to sinne, but only by permission, and because by his gracious power he keepeth not the offender from temptations. Therefore the blasphemie of Heretikes, making God the Authour of sinne, is intolerable See S. *August* *ser* 9 *de* *duels*. c. 9.

Partial & wilful transgression.

13. *God is not a tempter of euils.*) The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute euil temptations to God (for other temptations God doth send to trie mens patience and proue their faith) take and translate the word partially, in this sense, that God is not tempted by our euils. Where more consonantly to the letter & circumstance of the words before & after, &

as agreeably * to the Greeke, it should be taken actively as it is in the Latin, that God is no tempter to evil. For being taken passively, there is no coherence of sense to the other words of the Apostle.

15. *Concupiscence when it hath consented.*) Concupiscence (we see here) of it-self is not sinne, as Heretikes falsely teach: but when by any consent of the mind we doe obey or yeald to it, then is sinne ingendred and formed in vs.

16. *Sinne consummate ingendreth death.*) Here we see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but when it is consummate, that is, when the consent of mans mind fully and perfectly yealdeth to the committing or liking of the acte or motion whereunto concupiscence moueth or inciteth vs.

17. *The law of perfect libertie.*) The law of the Gospell and grace of Christ, is called the law of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his blood of the new Testament deliuered al that obey him, from the seruitude of sinne & the Diuel. But not as the Libertines and other Heretikes of this time would haue it, that in the new Testament every man may follow his owne liking & conscience, and may choose whether he wil be vnder the lawes & obedience of Spiritual or Temporal Rulers, or no.

18. *Religion cleane.*) True religion standeth not only in talking of the Scriptures, or only faith, or Christs iustice but in purue of life, and good workes, specially of charitable and mercie done by the grace of Christ. This is the Apostolical doctrine, and farre from the Heretical vanitie of this time.

CHAP. II.

Against acception of persons. 10. From al and every sinne we must alsteine, hauing in al our words and deeds, the Iudgement before our eyes: wherein workes of mercie shal be required of vs, 14. and only faith shal not auail vs. 18. And that the Catholike by his workes sheweth that he hath faith whereas the Heretike hath no more faith then the Diuel, talke he of faith neuer so much, and of iustification thereby only, by the example of Abraham Ro. 4. For Abraham indeed was iustified by workes also, 25. and likewise Rahab.



Y Brethren, Haue not the faith of our Lord Iesus Christ of glorie" in acception of persons. 2. For if there shal enter into your assemblie a man hauing a golden ring in goodly apparel, and there shal enter in a poore man in homely attire, 3. and you haue respect to him that is clothed with the goodly apparel, and shal say to him, Sit thou here wel. but say to the poore man, Stand thou there, or sit vnder my foot-stoole: 4. doe you not iudge with your selues, and are become iudges of vniust cogitations? 5. Heare, my dearest Brethren: hath not God chosen the poore in this world, rich in faith, and heires of the Kingdom which God hath promised to them that loue him? 6. But you haue dishonoured the poore man Doe not the rich oppresse you by might and theselues draw you to iudgemēt? 7. Doe not they blaspheme the good name that is inuocated vpon you? 8. If not. withstanding you fulfil the roial law according to the Scriptures, *Thou shalt loue thy neighbour as thy self*, you doe wel: 9. But if you accept persōs, you worke sinne, reproued of the Law as transgressours. 10. and "whofoeuer shal keep the whole Law, but offēdeth in one," is made guilty of al. 11. For he that said, *Thou shalt not commit aduoutrie*, said also, *Thou shalt not kil*. And if thou doe

not commit a sinne, but shal kil, thou art made a transgressor of the Law: 12. So speake ye, and so doe, as beginning to be iudged by the law of libertie. 13. For " iudgement without mercie to him that hath not done mercie. And mercie * exalteth it-self above iudgement.

14. " What shal it profit, my Brethren, if a man say he hath faith, but hat not workes? Shal faith be able to saue him? 15. And * if a Brother or Sister be naked, and lacke daily food, 16. and one of you say to them, Goe in peace, be warmed and filled, but you giue them not the things that are necessarie for the bodie, what shal it profit? 17. So faith also, if it haue not workes, is dead in it-self. 18. But some man saith, Thou hast faith, and I haue workes: shew me thy faith without workes; and I wil shew thee by workes my faith. 19. Thou beleeuest that there is one God. Thou doest wel: the Diuels also beleeue and tremble. 20. But wilt thou know, * o vaine man, that faith without workes is * idle? 21. " Abraham our Father was he not iustified by workes * offering Isaac his sonne vpon the altar: 22. Seest thou that * faith did worke with his workes: and by the workes the faith was consummate? 23. And the Scripture was fulfilled, saying, *Abraham beleeued God, and it was reputed him to iustice, and he was called " the friend of God.* 24. Doe you see that by workes a man is iustified, & " not by faith only? 25. And in like manner also * " Rahab the harlot, was not she iustified by workes, receiuing the messengers, and putting them forth another way? 26. For euen as the bodie without the spirit is dead: so also " faith without workes is dead.

: He speaketh
so al heretikes
that say, faith
only without
workes doth
iustifie, calling
them vaine
men, and com-
paring them to
Diuels.

Exat
kau (a-
Tal.

Is 3, 17.

Lead
G n 22,
10.

Gen 15,
6, Ro 4.
Gal. 3.
Ios. 2, 1.
18. and
6, 25.

ANNOTATIONS.

CHAP. II.

Scripture abu-
sed by the Ana-
baptistes to
make no di-
stinction of
persons.
What the Apo-
stle meaneth by
acceptation of
persons.

1. *In acceptation of persons*) The Apostle meaneth not, as the Anabaptists and other sedi-
tious persons sometime gather hereof that there should be no difference in Commu-
nion-
weales or assemblies betwixt the Magistrate and the subiect, the free man and the bond,
the rich and the poore, betwixt one degree & another for God and nature, and the neces-
sity of man, haue made such distinctions, and men are bound to obserue them. But it is
meant only, or specially, that in spiritual gifts and graces, in matters of faith, Sacra-
ments, and saluation, and bestowing the spiritual functions and charge of soule, we must
esteem of a poore man or a bond man, no lesse then of the rich man and the free, then of
the Prince or the Gentleman because as Christ himself calleth al, and endoweth al sorts
with his graces, so in such and the like things we must not be partial, but count al to be
fellowes, Brethren, and members of one head And therefore the Apostle saith with a spe-
cial clause, That we should not hold or haue the Christian faith with or in such diffe-
rences or partialities.

How he that
offendeth in
one comman-
dement, is guilt-
ty of al.

10. *He made guilty of al.*) He meaneth not, that whosoever is a cheefe, is also a murderer,
or that euery murderer is an adulterer also: or that al sinnes be equal, according to the
Stokes & the Heresie of Iouinian much lesse, that he shal haue as great damnation that
transgresseth one commandement, as if he had offended against euery precept: but the
sense is, that it shal not auail him to saluation, that he haue kept certaine &
not broken al the commandements seeing that any one transgression of the law, proueth
that he hath not obserued the whole, which he was bound to doe, so farre as is required, &
as possible for a man in this life. S. Augustin disputing profoundly in his 13. Epistle to
S. Hierom

S. Hierom, of this place of S. James, expoundeth it thus: that he which offendeth in one, that is, against the general and great commandment of love or charitie (because it is in a manner al, as being the summe of al, the plenitude of the law, and the perfection of the rest, breaketh after a sort and transgresseth al, no sinne being committed but either against the love of God, or of our neighbour.

11. *Judgement without mercie*) Nothing giveth more hope of increase in the next life, then the workes of almes, charitie, and mercie, done to our neighbours in this life. Neither shall any be used with extreme rigour in the next world, but such as used not mercie in this world, *August. de pecc. merit. li. 1. c. 3* Which is true, not only in respect of the judgement to everlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustin signifieth, declaring that our venial sinnes be washed away in this world with daily workes of mercie, which otherwise should be chastised in the next. See *epi. 1. 29.* aforesaid in fine, and *li. 21. de Civ. Dei. c. 17. in fine.*

14. *What shall it profit, if a man say he hath faith?*) This whole passage of the Apostle is so cleere against justification or salvation by only faith, damnable defended by the Protestants, & so evident for the necessitie, merit, & concurrence of good workes, that their first Authour Luther and such as exactly follow him, boldly (after the manner of Heretikes) when they can make no shift nor false glosse for the text, deny the booke to be Canonical Scripture. But Caluin and his companions disagreeing with their Masters, confesse it to be holy Scripture. But their shifts & fond glosses for answer of so plaine places, be as impudent as the denying of the Epistle was in the other who would never have denied the booke, thereby to shew themselves Heretikes, if they had thought those vulgar evasions that the Zuinglians and Calvinists doe use (whereof they were not ignorant) could have served. In both sorts the Christian Reader may see, that al the Heretikes wanting of expresse Scriptures & the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures never so plaine against them, they must either be wrested to sound as they say, or els they must be no Scriptures at al. And to see Luther, Caluin, Beza, & their followers, sit as it were in judgement of the Scriptures to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their prefaces and censures vpon this Canonical Epistle, the Apocalypse, the Machabees, and other.

11. *Abraham, was he not justified by workes?*) It is much to be noted that S. Augustin in his booke *de fide & operibus* 14 writeth, that the heresie of only faith justifying or saving, was an old Heresie even in the Apostles time, gathered by the false interpretation of some of S. Pauls profound disputation in the Epistle to the Romans, wherein he commended so highly the faith in Christ, that they thought good workes were not available adding further, that the other three Apostles, James, Iohn, and Iude, did of purpose write so much of good workes, to correct the said error of only faith, gathered by the misconstruction of S. Pauls words. Yea when S. Peter (*Ep. 1. c. 1.*) warneth the faithful that many things be hard in S. Pauls writings, and of light unlearned men mistaken to their perdition, the said S. Augustin affirmeth, that he meant of his disputation concerning faith, which so many Heretikes did mistake to condemne good workes. And in the preface of his commentarie vpon the 81. Psalme, he warneth al men, that this deduction vpon S. Pauls speech, *Abraham was justified by faith, therefore workes be not necessarie to salvation* is the right way to the galle of Hell and damnation.

And lastly (which is in itself very plaine) that we may see this Apostle did purposely thus command unto us the necessitie of good workes, & the vanity and insufficiency of only faith, to correct the error of such as misconstrued S. Pauls words for the same. * the said holy Doctour noteth that of purpose he took the very same example of Abraham, whom S. Paul said to be justified by faith, and declareth that he was justified by good workes, specifying the good worke for which he was justified and blessed of God, to wit, his obedience and immolation of his only sonne. But how S. Paul saith that Abraham was justified by faith, see the Annotations vpon that place *Rom. 4. v. 1.*

12. *Faith did workes with.*) Some Heretikes hold, that good workes are pernicious to salvation and justification: other, that though they be not hurtful but required yet they be not uses or workers of salvation, much lesse meritorious, but are as effects and fruits issuing necessarily out of faith both which fictions, falsehoods, & flatteries from the pious truth of Gods word, are refuted by these words, when the Apostle saith, That faith

Workes of mercie exceeding grateful to God.

The proud and impudent denying of the heretikes against this Epistle, because it is so plaine against only faith.

Only faith, an old heresie.

S. James & the rest inculcate good workes against the error of only faith falsely gathered of S. Pauls words.

S. Augustines whole disputation in this point very notable, & directly against only faith.

Heretikes against good workes.

Workes con-
curre with
faith as cause
of iustification.
Workes make
vs iust indeed
before God.

worketh together with good workes: making faith to be a coadjutor or cooperatour with workes, and so both joyntly concurring as causes and workers of iustification: yea afterward he maketh workes the more principal cause, when he resemblance faith to the body, and workes to the spirit or life of man.

The Protestants
say by faith only.
S. James cleane
contrarie, Not
by faith only.

23. *The sense of God*) By this also another false and frivolous evasion of the Heretikes is undertaken, when they seine, that the Apostle here when he saith, workes doe iustifie, meaneth that they shew vs iust before men, and availe not to our iustice before God. For the Apostle evidently declareth that Abraham by his workes was made or truly called the friend of God, and therefore was not (as the Heretikes say) by his workes approved iust before man only.

See the an-
not vpon the
epistle to the
Romans c. 3.
v. 11.

The manifold
meaning of
certaine Fa-
thers, when
they say,
Only faith.

24. *Not by faith only*) This proposition or speech is directly opposit or contradictory to that which the Heretikes hold. For the Apostle saith, Man is iustified by good workes, and not by faith only. But the Heretikes say, Man is not iustified by good workes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. James speeches and S. Pauls. For though S. Paul saith, man is iustified by faith, yet he never saith, by faith only, nor ever meaneth by that faith which is alone, but alwaies by that faith which worketh by charitie, * as he expoundeth himself. Though concerning workes also, there is a difference betwixt the first iustification, whereof S. Paul specially speaketh and the second iustification, whereof S. James doth more specially treat. Of which thing each where there is enough said.

* Gal. 5.

The Fathers indeed vse sometimes this excludive, *sola, only*, but in farre other sense then the Protestants. For some of them thereby exclude only the workes of Moyse law, against the Iewes some, the workes of nature and moral vertues without the grace or knowledge of Christ, against the Gentils: some, the necessitie of external good workes where the parties lacke time and meanes to doe them, as in the case of the penitent these some, the false opinions, sectes, and religions contrarie to the Catholike faith, against Heretikes and miscreants: some exclude reason, sense, and arguing in matters of faith and mystrie, against such as wil beleue nothing but that they see or vnderstand. some the merit of workes done in sinne before the first iustification: some, the arrogant Pharisaical vinting of man's owne proper workes and iustice, against such as ascribe not their actions and good deeds to God's grace. To these purposes the holy Doctors say sometimes, that only faith saith and serueth but never (as Protestants would haue it) to exclude from iustification and saluation, the cooperation of mans free-will, dispositions and preparations of our hearts by prayers, penance, and sacraments, the vertues of hope and charitie, the purpose of wel working and of the obseruation of God's comandements: much lesse, the workes and merits of the children of God, proceeding of grace and charitie, after they be iustified & are now in his fauour: which are not only dispositions and preparations to iustice, but the meritorious cause of greater iustice, and of saluation.

S Paul nameth
faith & S. Ja-
mes workes,
causes of iusti-
fication: but
neither the
one, faith onl.,
nor the other,
workes only.

25. *Rahab.*) This Apostle alleageth the good workes of Rahab by which she was iustified, and S. Pauls 11. Heb.) saith she was iustified by faith. Which are not contrarie one to the other for both is true that she was saued by faith, as one saith, and that she was saued by her workes, as the other saith. But it were vntwistly said, that she was saued either by only faith as the Heretikes say, or by only good workes, as no Catholike man euer said. But because some Iewes and Gentil Philosophers did affirme, they, that they should be saued by the workes of Moyse law, these, by their moral workes: therefore S. Paul to the Romans disputed specially against both, prouing that no workes done without or before the faith of Christ, can serue to iustification or saluation.

Faith without
workes is a
true faith, but
not auailable:
as the body
without the
spirit is a true
body, though
it be dead.

26. *Faith without workes is dead.*) S. James (as the Protestants seine) saith that faith without good workes is no faith, and that therefore it iustifieth not, because it is no faith; for he saith that it is dead without workes as the body is dead without the soule, and therefore being dead hath no activity or efficacy to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that it is no body: even so it is the like difference, to say that faith without workes is dead, and to say that faith without workes is no faith. And if a dead body be not-withstanding a true body, then according to S. James comparison here, a dead faith is not-withstanding a true faith, but yet not auailable to iustification, because it is dead, that is, because it is only faith without good workes.

And

And therefore it is a great impudencie in Heretikes, and a hard shewe to say that the What saith the
 faith of which the Apostle disputeth at this while, is no true or properly called faith at Apostle spea-
 al. It is the same faith that S. Paul defined and commended in al the 11. chapter to the both of & that
 Hebrewes, and the same which is called the Catholike faith, and the same which being he knew no
 formed & made aboue by charitie, iustifieth. Many true it is, that it is not that special faith special faith.
 which the Heretikes feare only to iustifie, to wit, when a man doth firmly believe as
 an article of his faith, that himselfe shall be saved. This special faith it is not whereof the
 Apostle here speaketh. For neither he, nor S. Paul, nor any other sacred Writer in al the
 holy Scriptures ever speake or knew of any such forged faith.

CHAP. III.

*Against proud Masters and Authours of sects. 5. Of the manifold finnes of the vnbrid-
 led tongue. 12. The difference betwixt proud, contentious, and worldly wisdom,
 and that wisdom which is heavenly, peaceable, modest, and so-forth.*

BE yee not many Masters, my Brethren, knowing that you
 receiue the greater iudgement. 2. For in many things we of-
 fend al. * If any man offend not in word; this is a perfect
 man. He is able also with bridle to turne about the whole
 body. 3. And if we put bits into the mouths of horses that
 they may obey vs, we turne about al their body also. 4. And behold,
 the ships, whereas they be great, and are driuen of strong winds: yet are
 they turned about with a litle sterne whither the violence of the direc-
 tour wil. 5. So the tongue also is certes a litle member, and exanteth *εμπεριπαυχῶν*
 great things. Behold how much fire what a great wood it kindleth.
 6. And the tongue, is fire, a whole world of iniquitie. The tongue is
 set among our members, which defileth the whole bodie, and inflameth the
 wheele of our natiuitie, inflamed of he. 7. For al nature of beasts & foules
 & serpents & of the rest is tamed & hath been tamed by the nature of mā:
 8 But the tongue no man can tame, an vnquiet euil, ful of deadly poison.
 9. By it we blesse God and the Father, & by it we curse men which are
 made after the similitude of God. 10. Out of the self-same mouth pro-
 ceedeth blessing & cursing. These things must not be so done, my Bre-
 thren. 11. Doth the fountaine giue forth out of one hole sweet and soure
 water? 12. Can, my Brethren, the figge-tree yeald grapes, or the vine,
 figges? So neither can the salt water yeald sweet.

13. Who is wise and hath knowledge among you? Let him shew by: The differ-
 good conuersation his working in mildnesse of wisdom. 14. But if you *reuerence betwixt*
 haue bitter zeale, and there be contentions in your harts; glorie not *the humane*
 and be not liers against the truth. 15 For this is not wisdom descen- *wisdom, spe-*
 ding from aboue: but earthly, sensual, diuelish. 16. For where zeale and *cially of here-*
 contention is, there is inconstancie, and euery peruerse worke. 17. But *tikes, & the*
 the wisdom that is from aboue, first cerres is chast; then peaceable, *wisdom, of*
 modest, suasive, consenting to the good, ful of mercie and good fruits *the Catholike*
 not iudging, without simulation. 18. And the fruit of iustice, in peace is *Church & her*
 sowed, to them that make peace. *children.*

ANNOTATIONS.

CHAP. III.

Many Masters
are many
proud Sect-
Masters.

Many Masters.) He meaneth principally Sect-masters that make themselves several Ring-leaders in sundry sorts of new devised doctrines: every one arrogating to himself to be Master, and none so humble as to be a scholar, either to God's Church and true Pastours, or to other guides and Authours of the said Sects. So did Zuinglius disdaine to be Luthers scholar, and Calu to be the follower of Zuinglius.

CHAP. IIII.

By concupiscence and loue of this world, we are made enemies to God but we should rather humble vs to him, punishing our selues for our sinnes. 11. Against detraction & rash iudging, 13. To remember alwaies the vncertainie of our life.



ROM whence are warres and contentions among you? Are they not hereof? of your concupiscences which warre in your members: 1. You couet, & haue not. You kil, and enuie; and can not obtaine. You contend and warre: and you haue not, because you aske not. 3. You aske, and receiue not, because you aske amisse: that you may consume

The boldnes
of Heretikes
adding here the
word, Scripture,
to the text
thus, And the
Scripture giueth
greater grace.

it on your concupiscences. 4. Aduoutherers, know you not that the freindship of this world, is the enemy of God? Whosoever therefore wil be a freind of this world, is made an enemy of God. 5. Or doe you thinke that the Scripture saith in vaine: To enuie doeth the spirit couet which dwelleth in you? 6. And giueth greater grace. For the which cause it saith, God resisteth the proud and giueth grace to the humble.

Free-wil and
man's owne en-
deauour need-
full in com-
mune to God
He forbid-
deth detraction,
and speaking
slandring.

7. Be subiect therefore to God, but resist the Diuel, and he wil fly from you. 8. Approch to God, & he wil approach to you. Cleanse your hands, ye sinners: and purifie your hearts, ye double of mind. 9. Be miserable, and mourne, & weep: let your laughter be turned into mourning; and ioy, into sorrow. 10. Be humbled in the sight of our Lord, and he wil exalt you. 11. Detract not one from another, my Brethren. He that detraeth from his Brother, or he that iudgeth his Brother, detraeth from the Law, and iudgeth the Law. But if thou iudge the Law, thou art not a doer of the Law, but a iudge. 12. For there is one Law-maker, and Iudge that can destroy and deliuer. 13. But thou, what art thou that iudgeth thy neighbour?

Behold now you that say, To day or to morrow we wil goe into that citie, and there certes wil spend a yeare, and wil traffike, and make our game (14. who are ignorant what shal be on the morrow. For what is your life? It is a vapour appearing for a litle while, and after ward it shal vauish away) 15. for that you should say, If our Lord wil: and, if

All promises
and purposes

we

1. Ro. 3;
15.

Prou 1,
15.
1. Pet. 5,
5.

1. Pet 5,
6.
C. μὴ ἀν-
τιμαρτυ-
ρεῖς ἀλλή-
λους.
Ro 14,
4.

we shal live, we wil doe this or that. 16. But now you reioyce in your arrogancies. Al such reioycing is wicked. 17. To one therefore knowing to doe good, and not doing it, to him it is sinne.

God's good liking & pleasure and it be cometh a Christian man to haue usually this forme of speech: If God wil, if God otherwise dispose us.

of our worldly
affaires are to
be made vnder
condemnation of
speech is

AN NOTATIONS.

CHAP. IIII.

1. Purifie your hearts) Man (we see here) maketh himself cleane and purgeth his owne hart Which derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants thinke we derogate from Christ's Passion, when we attribute such effects to our owne works, or to other secundarie helps and causes.

Man's working
with God's
grace, is no de-
rogatō there-
unto.

CHAP. V.

By the damnation to come vpon the vnumerable rich, he exhorteth the persecuted to patience, & by their owne reward, and by examples. 12. Not to sweare at al in common talke. 13. In affliction, to pray, in prosperitie, to sing in sickness, to cal for the priests, and that they pray over them & anoint them with oile and that the sick persons confesse their sinnes. 19. Finally, how meritorious it is to conuert the erring vnto the Catholike faith, or the sinners to amendement of life.



GOE to now ye rich men, weep, howling in your miseries which shal come to you. 1. Your riches are corrupt, and your garments are eaten of moths. 3. Your gold and silver is rusted, and their rust shal be for a testimony to you, and shal cate your flesh as fire. You haue stored to your selues wrath in the last daies.

A fearful
description of
the miseries
that shal befall
in the next life
to the vnume-
rable covetous
men.

4. Behold the hire of the worke-men that haue reaped your fields, which is defrauded of you, crieth: and their cry hath entred into the eares of the Lord of Sabbath. 5. You haue made merie vpon the earth: and in riotousnes you haue nourished your harts in the day of slaughter. 6. You haue presented, and slaine the iust one: and he resisted you not.

7. Be patient therefore, Brethren, vntil the comming of our Lord. Behold, the husband-man expecteth the pretious fruit of the earth: patiently bearing til he receiue the timely and the lateward. 8. Be you also patient, and confirme your harts because the comming of our Lord wil approch. 9. Grudge not, Brethren, one against another: that you be not iudged. Behold, the iudge standeth before the gate. 10. Take an example, Brethren, of labour and patience, the Prophets, which spake in the name of our Lord. 11. Behold we account them blessed that haue suffered. The sufferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is merciful and pitiful. 12. But before al things, my Brethren, swere not, neither by heaven,

He men til
either from of
raue.

not

The Epistle in
a volume Malle
for the sick.
b The epistle in
Maurice's trans-
lation on S. Mar-
ke's day, and in
the Rogation
dates
b the Heretikes
translate, *ack-
nowledge your
sinnes &c.* So
that they can
abide the very
word of con-
fession.
He that hath
the zeale of
converting sin-
ners, procureth
thereby increase
& remission to
himself which
is a singular
grace.

nor by earth; nor other othe whatsoever. But let your talke be, yea, yea:
no no, that you tal not vnder iudgement.

13. Is any of you in heauinesse? let him pray. Is he of a cheereful hart?
let him sing. 14. Is any man sicke among you? let him bring in the
Priests of the Church, and let them pray ouer him, * anointing him with
oile in the name of our Lord. 15. And "the praiser of faith" shal saue the
sicke: and our Lord "shal lift him vp: and if he be in sinnes," they shal be
remitted him. 16. b "Confesse therefore your sinnes one to another: and
Pray one for another, that you may be saued. ¶ For the continual praiser
of a iust man auaieth much. 17. * Elias was a man like vnto vs, possible:
and with praiser "he prayed that it might not raine vpon the earth, and it
rained not for three yeares and sixe moneths. 18. And * he prayed
again and the heauen gaue raine, and the earth yealded her fruit.

19. My brethren, if any of you shal erre from the truth, and a man
conuert him: 20. he must know that he "which maketh a sinne" to be
conuerted from the errour of his way," shal saue his soule from death,
and "couereth a multitude of sinnes. ¶

Mr. 6,
13.

3 Reg.
17.

Ecc. 48.

Lut. 4,

21.

1 Reg.

18, 19.

ANNOTATIONS

CHAP. V.

The sinnes cry-
ing to Heauen.

9. *The here.*) To with-hold from the poore or labourer the hire or wages that is due
or promised to him for his service or worke done, is a great iniquitie, and one of those
five sinnes which in holy writ be said to cal for vengeance at God's hand, as we see here.
They be called in the Catechisme, *Sinnes crying to heauen*. The other foure be, murder, Gen.
9. v. 10. Vsurie, Exod. 22. v. 27. The sinne against nature, Gen. 19. v. 10. The oppression
and vexation of widowes, pupilles, strangers and such like. *ib. & Exod. 22. v. 9.*

What othes are
lawful, what
are not.

12. *Swear not*) He forbiddeth not al othes, as the Anabaptists falsely say. For in ius-
tice and iudgement we may be by our lawful Magistrate put to sweare, and may lawfully
take an othe, as also for the aduantage of any necessarie truth when time and place re-
quire. But the custome of swearing, and al vaine, light, & vnnecessary othes in our daily
speech doe displease God highly, and are here forbidden by the Apostle, as also by our
Saviour. *Mat. 5.*

Heretical trans-
lation against
Priesthood.

14. *Let him bring in the Priests*) The Protestants for their special hatred of the holy order
of Priesthood, as els where often, so here they corrupt the text evidently, translating
Presbyteros, Elders. As though the Apostle had meant men of age, and not such as were by
holy office, Priests. S. Chrysostom who knew the sense and signification of the Greeke
word according to the Ecclesiastical vse and the whole Churches iudgement, better then
any Protestant aline, taketh it plainly for *Sacerdotes*, that is, Priests *li. 3. de sacerdotio
prope initium*. And if they confesse that it is a word of office with them also, though they
cal them Elders, and not Priests, then we demand whether the Apostle meane here men of
that function which they in their new Churches cal Elders. If they say no, as they must
needs (for Elders with them are not deputed specially to publike praying or administra-
tion of the Sacraments, such as the Apostle here requirerh to be sent for, then they must
needs grant, that their Elders answer not to the function of those which in the new Te-
stament are called *Presbyteros* in Greeke and Latin, and therefore both their translation to be
false and fraudulent, and also their naming of their new degrees or orders to be fond
and incongruous.

Neither their
Elders (to cal-
led nor their
Ministers, can
be those whom
the Apostle
here calleth,
Presbyteros.

If the y

If they say their Ministers be correspondent to such as were called *Presbyteri* in holy writ & in the Primitive Church, & that they are the men whom the Apostle willeth to be called for to anoint the sicke & to pray for him, why doe they not the translate *Priests* into Ministers? which they might doe with as good reason, as cal such as they have taken instead of our Catholike Priests, Ministers. Which word being in large acceptation common to all that haue to doe about the celebration of diuine things, was neuer appropriated by vse either of Scripture or of the holy Church, to that higher function of publike administration of the Sacraments and Seruice, which is Priesthood but to the order next vnder it, which is Deaconship. And therefore if any should be called Ministers, these Deacons properly should be so termed. And the Protestants haue no more reason to keep the ancient Greek word of Deacons, appropriated to that office by the vse of antiquity, then to keep the word Priest, being made no lesse peculiar to the state of such only as Minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellows follow neither Gods word, nor Ecclesiasticall vse, nor any reason, but mere phantasie, nonelue, and haerred of Gods Church. And how litle they follow any good rule or reason in these things may appeare by this, that here they auoid to translate *Priests*, and yet in their Communion booke, in their order of visiting the sicke, they commonly name the Minister, *Priest*.

They haue no reason to call their Ministers by that name.

The Deacons should rather be called Ministers.

They should keepe the name Priest, as well as Deacon.

14. *Anointing with oile* Here is the Sacrament of extreme Vnction so plainly promulgated for it was instituted, as all other Sacraments of the new Testament, by our Saviour Christ himself, and, as Venerable Bede thinketh, and other ancient Writers, the anointing of the sicke with oile *Mat. 6* pertaineth thereto; that some Heretikes, for the euidence of this place also (as of the other for good workes) deny the Epistle. Other (as the Calumnists) through their confidence of cunning shifts and glosses, confessing that S. James is the Authour, yet condemn the Church of God for vling and taking it for a Sacrament. But what dishonour to God is it (we pray them) that a Sacrament should be instituted in the matter of oile, more then in the element of water? Why may not grace and remission of sinnes be annexed to the one as well as to the other, without derogation to God?

The Sacrament of EXTREME VNCTION.

But they say, Sacraments endure for ever in the Church, this but for a season in the Primitive Church. What Scripture telleth them that this general and absolute prescription of the Apostle in this case should endure but for a season? When was it taken away, abrogated, or altered? They see the Church of God hath alwaies vsed it vpon this warrant of the Apostle, who knew Christs meaning and institution of it better then these decciued men, who make more of their owne fond guesses & coniectures, grounded neither on Scripture nor vpon any circumstance of the text, nor any one authentical Authour that euer wrote, then of the expresse word of God. It was (say they) a miraculous practise of healing the sicke, during only in the Apostles time, and not long after. We aske them whether Christ appointed any certaine creature or external element vnto the Apostles generally to worke miracles by. Himself vsed sometimes clay & spittle, sometimes he sent the that were diseased, to wash themselves in waters. But that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and deuotion, Christ would haue miracles to be wrought by sundry of the Sacraments also. Which miraculous workes ceasing, yet the Sacraments remaine still vnto the worldes end.

The Heretikes objections against the said Sacrament, answered: and vnto that it is proued to be a Sacrament.

Again we demand, whether euer they read or heard that men were generally commanded to seeke for their health by miraculous meanes? Thirdly, whether all Priests, or (as they cal them) Elders, had the gift of miracles in the primitive Church? No, it cannot be. For though some had, yet all these indifferently of whom the Apostle speaketh, had not the gift: and many that were not Priests had it, both men and women, which yet could not be called for as Priests were in this case. And though the Apostle and others could both cure men and reuue them againe, yet there was no such general precept for sicke or dead men, as this, to cal for the Apostles to heale or restore them to life againe. Lastly had any external element or miraculous practise, vnles it were a Sacrament, the promise of remission of all kind of actual sinnes ioyned vnto it? Or could S. James vnto such a ceremonie himself, that could save both, body and soule by

giving

Remission of sinnes annexed to ceremonies.

Holy water.

giving health to the one, and grace and remission to the other? At other times these contentious wranglers, rail at God's Church, for annexing only the remission of venial sinnes to the element of water, made holy by the Priests blessing thereof in the name of Christ, and his word: and loe here they are druen to hold that S. James prescribed a miraculous oile or creature which had much more power & efficacy. Into these straits are such ancreants brought that wil not beleue the expresse word of God, interpreted by the practise of God's vniuersal Church.

Holy oile blessed by the Bishop.

Venerable Bede in 9. L. c. saith thus. *It is cleere that this custome was deliuered to the holy Church by the Apostles themselves, that the sick should be anointed with oile consecrated by the Bishop's blessing* See for this & for the assertion & vse of this Sacrament, S. Innocentius ep. 1 ad Decretum Eugubinum c. 8. 12. 1. Conc. & l. 2. de visitatione infirmorum in S. Augustine. 4. Concl. Cabitanensi 1. cap. 48. Concil. Wormatiense cap. 72. 10. 1. Conc. Aquisgran. 1. 1. Florentinum, and other later Councils. S. Bernard in the life of Malachie in fine. This holy oile because the faithful saw to haue such vertue in the primitive Church, diuers carried it home and occupied it in their infirmities, not vRING it in the Sacramental sort which the Apostle prescribeth, as the Aduersaries vnlearnedly object vnto vs but as Christians now doe (and then also did) concerning the water of Baptisme, which they vsed to take home with them after it was hallowed, & to give it their diseased to drinke.

The peoples devotion to-ward such hallowed creatures.

The Sacramental word.

15. *The prayer of faith.*) He meaneth the forme of the Sacrament, that is, the words spoken at the same time when the partie is anointed, which no doubt are most ancient & Apostolike. Not that the word or prayer alone should haue that great effect here intioned, but ioyned with the foresaid vntion, as is plaine.

The three effects of this Sacrament.

19. *Shall save.*) The first effect of this Sacrament is, to save the soule, by giuing grace & comfort to withstand the terrors and temptions of the enemy, going about specially in that extremitie of death) to drine men to desperation or distresse of mind and other damnable inconueniences. The which effect is figured in the matter of this Sacrament specially.

19. *Shall set up him.*) When it shall be good for the saluation of the partie, or agreeable to God's honour, this Sacrament restoreth also a man to bodily health againe, as experience often teacheth vs. Which yet is not done by way of miracle, to make the partie suddenly whole, but by God's ordinarie prouidence & vse of second causes, which otherwise should not haue had that effect, but for the said Sacrament. This is the second effect.

Priests (and not Elders) are the Ministers of this Sacrament.

19. *They shall be remitted him.*) What sinnes soeuer remaine vntemitted, they shall in this Sacrament and by the grace thereof be remitted, if the persons worthily receiue it. This is the third effect. S. Chrysostom of this effect saith thus. *They* (speaking of Priests) *doe not only remitte sinnes in Baptisme, but afterward also, according to the saying of S. James. If any be sicke, let him bring in the Priest &c. l. 1. de Sacrad. propinatum.* Let the Protestants reauke that he calleth *Presbyteros, Sacerdotes*: that is *Priests*, and maketh them the only Ministers of this Sacrament, and not elders or other lay-men. By al which you see this Sacrament of al other to be maruelous plainly set forth by the Apostle. Only sicke men and (as the Greeke word gueth) men very weake must receiue it: only Priests must by the Ministers of it the matter of it is holy oile the forme is prayer, in such sort as we see now vsed the effects be as is aforesaid. Yet this so plaine a matter and so profitable a Sacrament, the enemy by Hereticks would wholly abolish.

Confession.

16. *Confesse they here.*) It is not certaine that he speaketh here of sacramental Confession, yet the circumstance of the letter wel beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it l. 1. in *Lam.* & Venerable Bede writeth thus, *In this sentence, saith he, there must be this discretion, that our daily & little sinnes we cōfesse one to another, vnto our equals, and beseech to be saved by their daily prayer. But the uncleannes of the greater leprosie let vs according to the law open to a Priest, and at his pleasure in what manner and how long time he shal command, let vs be careful to be purified.* But the Protestants flying from the very word *Confession* in despite of the Sacrament translate thus, *Acknowledge your faults one to another.* They doe not wel like to haue in one sentence, Priests, praying over the sicke, anointing them forgiving them their sinnes, confession, and the like.

Truths vnto-ten & known by tradition.

17. *He prayed.*) The Scriptures to which the Apostle alludeth, make no mention of Elias prayer. Therefore he knew it by tradition or reuelation, whereby we see that many things vnto-ten be of equal truth with the things written.

20. *At which*

*cōfession.

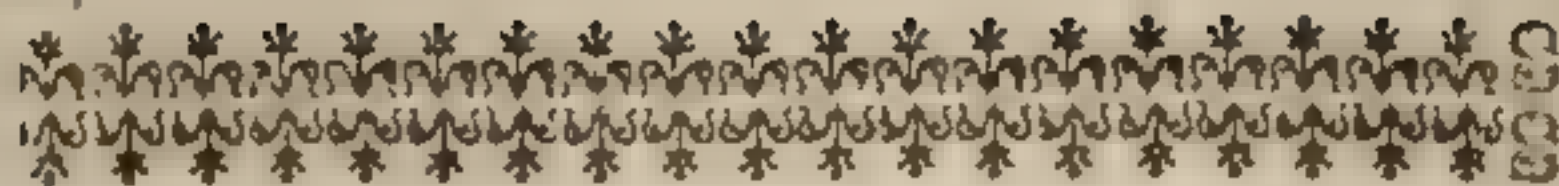
In June la. m.

10. *Maketh to be converted*) Here we see the great reward of such as seeke to convert: Converting of Heretikes or other sinners from errour and wickednes: and how necessarie an office it is to soules, specially for a Priest.

11. *Shal save.*) We see, it derogateth not from God, to attribute our salvation to any Our salvation man or Angel in heauen or earth, as to the workers thereof vnder God, by their prayers attributed to preaching, correction, counsel, or otherwise. Yet the Heretikes are so foolish and enuieous, without trow is in this kind, that they can not beare patiently, that our B L L y or others should be derogation to counted meanes or workers of our salvation.

Chert.





T H E A R G V M E N T O F BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.



OF S. Peter we read at large both in the Gospels, and in the Acts of the Apostles; and namely, that Christ designed him, and also made him his Vicar (as S. Matthew for that cause in the Catalogue of the Apostles c. 10: calleth him Primus, the first, and at antiquitie, Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christs departure, planting the Church first among the Jewes in Hierusalem and in al that countrey and coasts about, as Christ also himself before had preached to the Jewes alone.

BUT preaching at length to the Gentils also, according to Christs commission (Mat. 28. v. 19) and being now come to Rome, the head citie of the Gentils, from thence he writeth this Epistle to his Christian Jewes, having care of them in his absence, no lesse then when he was present and not to the Jewes that were at home, belike because they had S. James, or his Successour S. Simon Cleopha, resident with them) but * to them that were dispersed in Pontus, Galatia, Cappadocia, and Bythynia. 1 Pet. 1:

* See the Annotation 1. Pet. 1. v. 17.

And that he writeth it from Rome, himself signifieth saying: The Church that is in Babylon saluteth you. * Where by Babylon he meaneth Rome, as at antiquitie doth interpret him, not that he s. calleth the Church of Rome, but the Heathen state of the Romane Empire, which then, and 300 years after, vnto the conversion of Constantine the Emperour, did persecute the elect Church of Rome, in so-much that the first 33. Bishops thereof vnto S. Siluester, were al Martyrs. 1 Pet. 5.

* See the Annotation upon S. James epistle c. 1. v. 21.

For the matter whereof he writeth, himself doth signifie it in these words: This loe the second Epistle I write to you, my Dearest, in which (Epistles) I stirre vp by admonition, your sincere mind that you may be mindful of those words &c. So he saith there of both together. And againe of the first to the same purpose, in another place: I haue breefly written, beseeching and testifying that this is the true grace of God, wherein you stand. For there were at that time certaine Seducers (as * S. August. also hath told vs) who went about to teach Only faith, as though good workes were not necessarie, nor meritorious. There were also great persecutions, to compel them with terror to denie Christ & al his religion. He therefore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it though in the first, his exhortation is more principally against persecution and in the second more principally against seduction. The first Epistle is noted to be very like to S. Pauls epistle to the Ephesians, in words also, and so think of Serpentes, as though he spake nothing els. 1 Pet. 3.

The time when the first was written, is vncertaine: the second was written a little before his death, as is gathered by his words in the same c. 1. v. 14. 1 Pet. 5.



THE FIRST EPISTLE OF S. PETER THE APOSTLE.

CHAP. I.

He comforteth them in their persecutions (being now by Baptisme made the children of God) with the hope of their heavenly inheritance: 6. shewing how meritorious it is for them to be so constant in faith, 17. and confirming them therein with the authority of the Prophets and of the Holy Ghost. 15. Exhorting them to be also accordingly in all holines, 15. considering the holines of God, the vprightnes of his iudgement, the price of their redemption by Christ, 21. and the vertue of the seed in them (which is grace regenerative in Baptisme) fore-told by the Prophets &c.



PETER an Apostle of Iesus Christ, to the elect Strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1. according to the prescience of God the Father, into sanctification of the Spirit, vnto the obedience and sprinkling of the blood of Iesus Christ: Grace to you and peace be multiplied.

The Epistle to
Cassiodorus
Rome. Jan. 18.
O. M. 1511
Feb. 21.

3. Blessed be God and the Father of our Lord Iesus Christ, who according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of Iesus Christ from the dead, 4. vnto an inheritance incorruptible, and incontaminate, and that can not fade, conserued in the heauens in you, 5. (whom the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time. 6. Wherin you shal reioyce, a litle now if you must be made heauy in diuers tentations: 7. that the probation of your faith much more pretious then gold (which is proued by the fire) may be found vnto praise and glorie and honour in the reuelation of Iesus Christ. 8. whom hauing not seen, you loue: in whom now also not seeing you beleene and beleuing you reioyce with ioy vnspcakable and glorified, 9. receiuing the end of your faith, the saluation of your soules.

The Epistle for
many martyrs.

10. Of the which saluation the Prophets inquired & searched, which prophesied of the grace to come in you, 11. searching vnto which or what

2. Cor. 1.
3. Eph.
1. 1.

what manner of time the Spirit of Christ in them did signifie fore-telling those pailions that are in Christ, and the glories following: 11. to whom it was reuealed, that not to themselves, but to you they ministred those things which now are told you by them that haue euangelized to you, the Holy Ghost being sent from Heauen, on whom the Angels desire to looke,

" Chastitie not only of body but also of mind, is required. 5 side upon this place. e God will iudge men according to euery ones workes, & not by faith only.

" He meaneth the errors of Gentility. Or if he write to the Iewes dispersed, he meaneth the yoke of the Law with the fond and heauy additions of their later Masters called Democritus. The Heretikes, to make it sound to the simple against the traditions of the Church, corrupt the text thus, which you haue received by reuelation of the Fathers.

13. For the which cause hauing the loynes of your mind girded, sober, trust perfectly in that grace which is offered you, in the reuelation of Iesus Christ, 14. as children of obedience, not configured to the former desires of your ignorance: 15. but according to him that hath called you, the Holy one, be you also in al conuersation holy: 16. because it is written: *You shall be holy, because I am holy.* 17. And if you inuocate the Father, him which without acception of persons iudgeth according to euery ones worke; in feare conuerse ye the time of your sojourning. 18. Knowing that not with corruptible things, gold or siluer, you are redeemed from your vaine conuersation of your Fathers tradition. 19. but with the precious blood as it were of an immaculate and vnspotted Lamb, Christ, 20. fore-knownen indeed before the constitution of the world, but manifested in the last times for you, 21. which by him are faithful in God who raised him from the dead, & hath giue him glorie, that your faith and hope might be in God. 22. Making your soules chaste in obedience of charitie, in the sincere loue of the Fraternitie from the hart loue ye one another earnestly. 23. borne againe not of corruptible seed, but incorruptible by the word of God who liueth & remaineth for euer. 24. For al flesh is as grasse & al the glorie thereof as the floure of grasse. The grasse is withered, and the floure thereof is fallen away. 25. But the word of our Lord remaineth for euer, and this is the word that is euangelized among you.

Leu. 11;
19. 20, 27
Deu. 10.
Ro 12.
Gal. 2.
1 Cor. 6;
10. 7, 13

Ro 16,
25. Col.
1, 26.
Th. 1, 2.

Esa 40,
4.

CHAP. II.

Now after their Baptisme, what must be their meat. 4. and being come to Christ, how happie they be above their incredulous brethren. according to the scriptures also. 11. Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conversion. 13. to be obedient subiects to higher Powers (howsoever some misconsler Christian libertie) 14. and seruantes to obey their Masters. 19. And so, doing wel, though they suffer for it, it is very meritorious. 21. where as Christ also not only gaue them example, 24. but also by his death hath made them able to liue iustly.

The Epistle
upon Saturday
in Easter
week.



SA Y I N G away therefore al malice, and al guile, and simulations, and enuies, and al detractions, 1. as infants euen now borne, reasonable milke without guile desire ye, that in it you may grow vnto saluation. 3. If yet you haue tasted that our Lord is sweet. 4. Vnto whom approaching, a liuing stone, of men indeed reprobated, but of God elect and made honorable: 5. be ye also your selues superedified

as it

as it were living stones, 'spiritual houses' a holy priesthood to offer
 // spiritual hosts, acceptable to God by ihsus Christ. 6. For the which
 cause the Scripture conceiveth, Behold I put in you a principal corner-stone
 elect, precious. And he that shall beleue in him, shall not be confounded. 7. To you
 therefore that beleue, honour: but to them that beleue not, the stone
 which the builders reiect^d, the same is made into the head of the corner: 8. and a
 stone of offense, & a rock of scandal, to them that stumble at the word,
 neither doe beleue, ^(a) wherein also they are put' 9. But you are an^e elect
 Generation, a b kingly Priesthood, a holy Nation, a people of pur-
 chase: that you may declare his vertues, which from darkenesse hath
 called you into his marvelous light. 10. Which sometime not a people: but
 now the people of God. Which not having obtained mercie: but now having obtained
 mercie.

11. My Dearest I beseech you as strangers & pilgrimes, * to refraine
 your selues from carnal desires which warre against the soule. 12. ha-
 ving your conversation good among the Gentils: that in that wherein
 they misreport of you as of malefactours, by the good workes consi-
 dering you, * they may glorifie God in the day of visitation. 13. * "Be
 subiect therefore to euery humane creature for God: whether it be
 " to King, as excellig: 14. or to Rulers as sent by him to the reuenge
 of malefactours, but to the praise of the good: 15. for so is the wil of
 God, that doing wel you may make the ignorance of vnwise men to be
 dumme: 16. as free, and " not as having the freedom for a cloke of ma-
 lice, but as the seruants of God. 17. Honour al men. c Lone the fraterni-
 tie. Feare God. Honour the King.

18. Seruants be subiect in al feare to your Maisters, not only to the
 good & modest, " but also to the wayward. 19. For this is thanks, if for
 conscience of God a man sustaine sorrowes, suffering vnustly. 20. For
 what glorie is it, if sinning, and buffeted you suffer? But if doing wel
 you sustaine patiently, this is thanke before God. 21. For vnto this are
 you called, because Christ also suffred for ' vs' leauing ' you' an example
 that you may follow his steps. 22. Who did no sinne, neither was guile found in
 his mouth. 23. Who when he was reuiled, c did not reuile: when he suffred
 he threatned not, but deliuered himself to him that iudged him vnustly.
 24. Who himself^e bare our sinnes in his body vpon the tree: that dead
 to sinnes, we may liue to iustice. By whose stripes you are healed. 25. For
 you were as sheep straying but you be converted now to the Pastour &
 Bishop of your soules. †

(a) wherein also
 they are ordained.
 b The Prote-
 stants can no
 more gather of
 this, that al
 Christians be
 Priests, then
 that al be Kings
 as in, no place
 ne Apoc. 1, 6 &
 5, 10. Thou hast
 made vs a Kingd^m
 (or Kings) &
 Priests.

The Epistle vpon
 the 3. Sunday
 after Easter.

So is the
 Greek, but the
 Protest. in fa-
 uour of tempo-
 ral lawes made
 against the
 Cat. religion,
 translate it very
 falsely thus, to
 al man's ordina-
 ce of men: them-
 selues boldly
 reiecting Ec-
 clestiasical de-
 crees as mens
 ordinances.
 c In this spee-
 ch is often
 commended the
 vntie of al
 Christians a-
 mong them-
 selues.

The Epistle
 vpon the 2.
 Sunday after
 Easter.

ANNOTATIONS

CHAP. II.

(Spiritual hosts.) Here were see, that as he speaketh of spiritual hosts, which every
 Christian man offereth, so he speaketh not properly of priesthood, when he mentioneth al
 Priests, but of a spiritual priesthood. Which spiritual priesthood was also in al the le- et:
 but

but the priesthood (properly so called) was only in the sonnes of Aaron, and they offered the Sacrifices (properly so called) which none besides might offer.

Obedience to
temporal Prin-
ces.

11. *Be subject.*) Not only our Master Christ, but the Apostles and al Christians were ever charged by such as thought to bring them in hatred with Princes, with disobedience to Kings and temporal Magistrates. Therefore both * S. Paul and this Apostle doe specially warne the faithful, that they give no occasion by their ill demeanour to secular Princes, that the Heathen should count them disobedient or seditious workers against the States of the world.

Ro. 13.

God instituted
the Spiritual
gouvernement
in more excel-
lent manner
then the tem-
poral.

12. *To every humane creature.*) So he calleth the temporal Magistrate elected by the people, or holding their Soueraignty by birth & carnal propagation, ordained for the worldly wealth, peace, and prosperitie of the subiects to put a difference betwixt that humane Superiority, and the spiritual Rulers and regiment, guiding & governing the people to an higher end, and institute it by God himself immediately. For Christ did expressly constitute the forme of regiment used ever since in the Church. He made one the cheefe, placing Peter in the Supremacie he called the Apostles and Disciples, giving them their severall authorities. Afterward * God guided the lot for choice of S. Matthias in Judas place and the Holy Ghost expressly and manifestly severed & chose Paul and Barnabas unto their Apostolical function and generally the Apostle saith of al spiritual Rulers, *The holy Ghost hath placed you to rule the church of God.*

Act. 1.

And although al power be of God, and Kings rule by him, yet that is no otherwise, but by his ordinarie concurrence, and providence, whereby he procureth the earthly commonwealth or wealth of men, by maintaining of due superiority and subjection one towards another, and by giving power to the people and Common-wealth to choose to themselves some kind or forme of Regiment, vnder which they be content to live for their preservation in peace and tranquillity. But spiritual superiority is farre more excellent, as is more excellent sort depending, not of man's ordinance, election, or as this Apostle speaketh, creation, but of the Holy Ghost, who is alwayes resident in the Church (which is Christ's body mystical, and therefore another manner of Common-wealth then the earthly, concurring in singular sort to the creation of al necessarie Officers in the said Church, even to the worlds end, as S. Paul writeth to the Ephesians.

Act. 10.

Let therefore the people, being then in so precise sort alwayes warned of the excellencie of their Spiritual Gouvernours * and of their obedience toward them, might neglect their duties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other were then: therefore S. Peter here warneth them to be subject, for their bodies and goods and other temporal things, even to the worldly Princes both infidels and Christians, whom he calleth humane creatures.

Eph. 4.

Hebr. 4.
13.

Heret. transla-
tion.

The Kings ex-
cellencie of
power is in re-
spect of the
nobilitie and
lay Magistra-
tes vnder him.

13. *To the King as exceeding.*) Some simple heretikes, & others also not vnclearned, at the beginning, for lacke of better places, would haue proued by this, that the King was Head of the Church, and aboue al Spiritual Rulers: and to make it sound better that way, they falsely translated it, *To the King as to the cheefe Head.* In the Bible of the yeare 1561. But it is euident that he calleth the King the precellent or more excellent, in respect of his Vicergerents which he calleth Dukes or Gouvernours that be at his appointment, and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: who could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of, no more then the Kings or Emperours then, could be Heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. and Smyrneses, where he exhorteth them first to honour God, next the Bishop, & then the King.

Christi Prin-
ces haue no
more right to
be supreme
Heads in spiri-
tual causes
then the Hea-
then.

This is an inuincible demonstration, that this text maketh not for any spiritual claime of earthly Kings, because it giueth no more to any Prince then may and ought to be done & granted to a Heathen Magistrate. Neither is there any thing in al the new Testament that proueth the Prince to be Head or cheefe Gouvernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been. For they were bound in temporal things to obey the Heathen being lawful Kings, to be subject to them, even for conscience, to keep their temporal lawes, to pay them tribute, to pray for them, and to doe al other natural duties: and more no Scriptures bind vs to doe to Christian Kings.

Libertines.

16. *Now having.*) There were some Libertines in those daies, as there be now, that

vnder

under pretence of libertie of the Gospell, sought to be free from subiection and lawes of men, as now under the like wicked pretence, Heretikes refuse to obey their spiritual Rulers and to observe their lawes.

18. But also the wayward,) The Wickedes and their followers in these daies, sometimes to moue the people vnto sedition, hold and teach that Masters, and Magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, & that the people in that case need not in conscience obey them. Which is a pernicious and false doctrine, as is plaine by this place, where we be expressly commanded to obey euen the ill conditioned. Which must be alwaies vnderstood, if they command nothing against God. For then this rule is euer to be followed: We must obey God rather then men. *Wickedes hold,* Act. 5, 29.

Deadly sinne of Princes or Superiours exempt not the subiects from obedience, as Wickedes hold.

CHAP. III.

The dutie of wines & husbands to each other. 9. None to doe or speake euill by their persecutors, 15. but to answer them alwaies with modestie, and specially with innocencie, after the example of Christ most innocent: whose body though they killed, yet his soule liued and preached after ward to the soules in Hel (namely to those in the time of Noes flood being a figure of our Baptisme) rose againe, and ascended.



H like manner also * let the women be subiect to their husbands that if any beleue not the word, by the conuersation of the women without the word they may be wonne, 2. considering your chaste conuersation in feare. 3. Whose trimming let it not be outwardly the plaiting of haire, or laying on gold round about, or of putting on vestures: 4. but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modest spirit, which is rich in the sight of God. 5. For so sometime the holy women also that trusted in God, adorned themselves, subiect to their owne husbands. 6. As * Sara obeyed Abraham, calling him Lord. & whose daughters you are, doing wel, and not fearing any perturbation. 7. Husbands likewise, dwelling with them according to knowledge, as vnto the weaker feminine vessel imparting honour, as it were to the coheires also of the grace of life: that your praiers be not hindered.

How wines should behaue themselves toward their husbands.

Against the proud, curious and costly attire of women, wherein this is a time of ours exceedeth

How husbands should behaue themselves toward their wives.

The Epistle vpon the 5. Sunday after Pentecost.

8. And in fine al of one mind, hauing compassion, louers of the Fraternitie, merciful, modest, humble. 9. * not rendring euill for euill, nor curse for curse: but contrariwise, blessing for vnto this are you called, that you may by inheritance possesse a benediction. 10. For he that wil loue life, and see good daies, let him restraime his tongue from euill, & his lippes that they speake not guile. 11. Let him decline from euill, and doe good: let him enquire peace, & follow it: 12. because the eyes of our Lord are vpon the iust, and his eares vnto their praiers. but the countenance of our Lord vpon them that doe euill things. 13. And who is he that can hurt you, if you be emulatours of good? 14. But * & if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, & be not troubled. 15. But sanctifie our Lord Christ in your harts, & ready alwaies to satisfie euery one that asketh you a reason of that hope which is in you. 16. but with modestie and feare, hauing a good conscience that in that which they speake il of you, they may be confounded which caluminate

Qq = your

your good conversation in Christ. 17. For it is better to suffer as doing well (if the wil of God wil haue it so) then doing ill.

The Epistle
vpon Friday in
Easter weeke.

18. Because Christ also died once for our sinnes, the iust for the vniust: that he might offer vs to God, mortified certes in flesh, but quickned in spirit. 19. In the which spirit comming he preached" to them" also that were in prison. 20. which had been" incredulous sometime," when they expected the patience of God in the daies of Noe, when the arke was a building: in the which, few, that is, * eight soules were saued by water. 21. Whereunto Baptisme being" of the like forme now saueth *you" also not the laying away of the filth of the flesh, but" the examination of a good conscience toward God by the resurrection of Iesus Christ. 22. Who is on the right hand of God, ¶ swallowing death, that we might be made heires of life euerlasting being goue into Heauen, Angels and Potentates and Powers subiected to him.

these
spirits
Gen. 6.
Act. 1.
Gen. 7.
7
28

ANNOTATIONS.

CHAP. III.

Christ in soule
descended vnto
hel, whiles his
body lay in
the graue.

The Calvinists
denying the
same, are by S.
Augustin's iud-
gement, infi-
dels.

Certaine diffi-
culties where-
of S. Augustin
doubteth.

Purgatorie.

What were the
incredulous
persons of who
the Apostle
here speaketh.

19. *To them that were in prison.*) Augustin in his 99. Epistle in principio, confesseth this place to be exceeding hard to vnderstand, & to haue many difficulties which he could neuer explicate to his owne satisfaction. Yet vnto Heretikes this and al other texts be easie, not doubting but that is the sense which themselves imagin, what soeuer other men deeme thereof. S. Augustin only trusteth himself sure of this, that Christ's descending into Hel in soule after his death, is plainly proued hereby. Which thing he declareth there, to be conformable to diuers other expresse words of holy Writ, and namely to this same Apostles sermon *Act. 1.* And at length he concludeth that, *Quis ergo nō si infidelis negauerit suiste apud inferos Christum?* that is, *Therefore who will an infidel, will deny that Christ was in hel?* Calvin then (you see) with al his followers are infidels, who instead of this descending of Christ in soule after his death, haue imagined another desperate kind of Christ's being in Hel, when he was yet aliue on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius *hpr. 77. in principio*, and in his booke *de incarnatione Verbi proprius initio*. S. Cyril *de velle fidei Theodosium*, Oecumenius, and diuers others vpon this place, proue Christ's descending to Hel. As they likewise declare vpon the words following, that he preached to the Spirits or soules of men detained in Hel or in prison.

But whether this word *Prison* or *Hel* be meant of the inferiour place of the damned, or of *Limbus patrum* called Abraham's bosome, or some other place of temporal chastisement; and, to whom he preached there, and who by his preaching or presence there were deliuered, and who they were that are called *Incredulous in the daies of Noe*. al these things S. Augustin calleth great profundities, confesing himself to be vnable to reach vnto it: only holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lowest Hel, and yet not doubting but that he released diuers out of places of paines there Which cā not be out of any other place the Purgatorie See the said Epistle, where also he insinuateth other expositions for explication of the manifold difficulties of this hard text, which were too long to rehearse, our special purpose being only to note briefly the things that touch the controuersies of this time.

20. *Incredulous sometime.*) They that take the former words, of Christ's descending to Hel, and deliuering certaine there detained, doe expound this, not of such as died in that infidelitie or without al faith in God, for such were not deliuered but either of some that once were incredulous, and afterward repented before their death or rather & specially of such as otherwise were faithful, but yet trusted not Noes preaching by his worke and word, that God would destroy the world by water. Who yet being other-

wise good men, when the matter came to passe, were saved for their errour, and died by the flood corporally, but yet in state of saluation, & being chastised for their fault in the next life, were delivered by Christ's descending thither. And not they only, but all others in the like condition For the Apostle giueth these of Noes time but for an example.

21. *Of the like forme.* The water bearing vp the Arke from sinking, and the persons in it Noes Arke & from drowning, was a figure of baptisme, that likewise saue the worthy receivers and the water, a figure from everlasting perishing. *As Noe* (saith S. Augustin) *with his wife, was delivered by the water gate of Christ's the word, so the faulthe of Christ by Baptisme signed with Christ's Passion in the Crosse.* *Li. 12. Com. Crosse & Baptisme.* *Sanctum. 14.* Again he saith, that as the water saued none out of the Arke, but was rather their destruction, so the Sacrament of Baptisme receiued out of the Catholike Church at Baptisme receiued of Heretikes or Schismatikes hands, though it be the same water & Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather worketh their perdition. *1. 1. or* Which yet is not meant in case of extreme necessitie, when the partie should die without Schismatikes, the said Sacrament, except he took it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to whom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and friends that offer them vnto such to be baptized, be in no small fault. S. Hierom to Damasus Pope of Rome compareth that See to the Arke, & them that communicate with it, to them that were saued in the Arke: all other Schismatikes and Heretikes, to the rest that were drowned.

22. *The examination of a good conscience.* The Apostle seemeth to allude here to the very forme of Catholike Baptisme, containing certaine interrogatories and solenne promises made of the articles of the Christian faith, and of good life, and of renouncing Satan & all his pomps and workes Which (no doubt) how soeuer the Calvinists esteeme of them, are the very Apostolicall ceremonies vsed in the ministration of this Sacrament. *See 3. Denys in fine Ecclie hierarchie S. Cyrill. li. 12. in lo. c. 64. S. Augustin ep. 23. S. Basil de Sp. sancto. c. 22. and 19. S. Ambrose de quinquaginta mysterijs in uiam c. 2. 3. 4.* The ceremonies of Baptisme, namely *Abrenuntio. &c.*

CHAP. IIII.

That they arme themselves, to fight no more after Baptisme, against the tentations of the Heathen, considering that the general end now approacheth: 8. specially toward their euen-Christians to shew their charitie, hospitalitie, and grace, doing all to the glorie of God. 12. And as for being persecuted because they are Christians, to reioyce, considering the reward that they shall haue with Christ, and damnation that they avoid hereby.

CH R I S T therefore hauing suffered in the flesh, be you also armed with the same cogitation because he that hath suffered in the flesh, hath ceased from sinnes: 2. that now not after the desires of men, but according to the wil of God he liue the rest of his time in the flesh. 3. For the time past he liueth (to accomplish the wil of the Gentils) them that haue walked in riotousnes, desires, excesse of wine, banquetings, porations, and vnlawful seruices of Idols. 4. Wherein they murmured blaspheming, you not concurring into the same confusion of riotousnes. 5. Who shall render account to him, which is ready to iudge the liuing and the dead. 6. For, for this cause also was it euangelized to the dead that they may be iudged indeed according to men, in the flesh but may liue according to God in the Spirit. 7. And the end of all shall approach.

It hath the same difficulty and sense that the other like words haue before, chap 3. See the annotation there c. 19. and S. Aug. ep. 20. & Decretum c. 27 in 16 place.

The Epistle
upon Sunday
next after the
Ascension.

Be wise therefore, and watch in prayers. 8. But before all things, having mutual charitie continual among your selues: because "charitie couereth the multitude of sinnes. 9. * Vsing hospitalitie one toward another without murmuring. 10. * Euery one as he hath receiued grace, ministring the same one toward another: as good dispensers of the manifold grace of God. 11. If any man speake, as the words of God. If any man minister, as of the power, which God administreth. That in all things God may be honoured by Iesus Christ: **¶** to whom is glorie & empire for euer and euer. Amen.

Prov. 10.
Ro. 12.
Hib. 13.
Ro. 11, 6.

The Epistle for
some Martyrs.

12. My dearest, thinke it not strange in the seruour which is to you for a tentation, as though some new thing hapned to you: 13. But communicating with the passions of Christ, be glad, that in the reuelation also of his glorie you may be glad reioycing. 14. * If you be reuiled in the name of Christ, you shal be blessed. because that which is of the honour, glorie, and vertue of God, and the Spirit which is his, shal rest vpon you. 15. But let none of you suffer as a murderer, or a theefe, or a railer, or a coueter of other mens things. 16. But if as a Christian, let him not be ashamed, but let him glorie God in this name. 17. For "the time is "that iudgement begin of the house of God. And if first of vs, what shal be the end of them that beleeue not the Gospel of God? 18. And "if the iust man shal scarce be saued, where shal the impious &unner appear? 19. Therefore they also that suffer according to the wil of God, let them commend their soules to the faithful Creatour, in good deeds. **¶**

Mat. 5, 11

Hier. 29.
19.
Prov. 11.
31.

ANNOTATIONS

CHAP. IV.

Not only faith
workes of,
merits.

¶ *Charitie couereth.*) Faith only cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable workes toward our neighbours, vnto which workes of merite the Scriptures doe specially attribute the force to extinguish all sinnes. See S. Augustin c. 69. *Enchiridion*, and tract. 1. in ep. 1. to c. 2. & Venerable Bede *upon this place*. And in the like sense the holy Scriptures commonly commend vnto vs almes and deeds of merite for redemption of our sinnes. *Prouerbs*. c. 10. *Ecclesiastes* 12. v. 1. *Daniel* c. 4. v. 24.

The better me
most afflicted
in this life.

¶ *That iudgement begin*) In this time of the new Testament, the faithful and all those that meane to liue godly (specially of the Clergie, multiest and principally be subiect to God's chastisement and temporal afflictions, which are here called iudgement. Which the Apostle recordeth for the comfort and confirmation of the Catholike Christians, who were at the time of the writing hereof, exceedingly persecuted by the heathen Princes and people.

The iust man
himself is hard-
ly saued.

18. *If the iust*) Not that a man dying iust & in the fauour of God, can afterwards be in doubt of his salvation, or may be reiectd of God: but that the iust being both in this life subiect to assaults, tentations, troubles, and dangers of falling from God and loosing their state of iustice & also after it, not to make a strait count, and to be temporally chastised in the next life, cannot be saved without great watch, feare, and trembling, and much labouring and chastisement. And this is farre contrarie to the Protestants doctrine, that perfect iustice here in this life, maketh none iust indeed and in truth, teacheth men to be so secure and vaine for their salvation, that he that hath liued wickedly all his life, if he only liue the rest of his death, that is, if he beleeue steadfastly that he is one of the elect, he shal be as sure of his salvation immediately after his departure, as the best liuer in the world.

CHAP.

CHAP. V.

He exhorteth Priests to feed their flocks, only for Gods sake and reward of heaven? with all lordlines. 5. the late to obey: also be humble one towards another. 8. to be constant in the Catho. faith, considering it is not man, but that lion the Diuel that persecuteth them, 9. as he doth the whole Church also, & that God wil after a while make them secure in beauen.



HE "Seniours therefore that are among you, I beseech, myself a fellow-Senior with them & a witnesse of the Passions of Christ, who am also partaker of that glorie which is to be reuealed in time to come: 2. feed the flock of God which is among you providing not by constraint, but willingly according to God neither for filthy lucre sake, but voluntarily: 3. neither as "ouer-ruling" the Clergie, but made examples of the flocke from the hart. 4. And when the Prince of pastours shal appeare, you shal receiue the incorruptible crowne of glorie.

The Epistle for S. Apollinaris, Iul. 21.

"Desire of lucre, or to exercise holy functions for gaine, is a filthy fault in the Clergie, and therefore much to be avoided.

The Epistle vpon the 1. Sunday after Pentecost.

5. In like manner ye yong men be subject to the Seniours. And doe ye al insinuate humilitie one to another, because God resisteth the proud, and to the humble he giveth grace. 6. Be ye humbled therefore vnder the mightie hand of God, that he may exalt you in the time of visitation: 7. casting al your carefulness vpon him, because he hath care of you. 8. Be sober and watch: because your aduersarie the Diuel as a roaring lion goeth about, seeking whom he may deuoure. 9. Whom resist ye, strong in faith: knowing that the self-same affliction is made to that your Fraternitie which is in the world. 10. But the God of al grace, which hath called vs vnto his eternal glorie in Christ I E S V S, he wil perserue you hauing suffered a litle, and confirme, and stablish you. 11. To him be glorie and empire for euer and euer. Amen. ¶

12. By Syluanus, a faithful Brother to you, as I thinke, I haue briefly written, beseeching & testifying that this is the true grace of God, wherein you stand. 13. The Church saluteth you, that is in Babylon, colected: and Marke my sonne. 14. Salute one another in a holy kisse. Grace be to al you which are in Christ I E S V S. Amen.

ANNOTATIONS.

CHAP. V.

1. *Seniours.* Though the Latin, *Senior*, be not appropriated to holy Order by vse of *Senior* in the speech, neither in the Latin nor in our language. yet it is plaine that the Greek word vulgar translated *Presbyter*, which the Apostle here useth, is here also (as commonly in other places of the new Testament, a word of Ecclesiastical office, and not of age, and is as much to say as Priest or Bishop. For the Apostle himself being of that Order, speaketh (as by his own words it is plaine) to such, as had charge of soules, saying, Feed the flock of God which is among you. Because we follow the vulgar translation, we say *Seniours*, and

Saviour; whereas otherwise we might and should say according to the Greek, *The Priests therefore I beseech, my self a fellow Priest with them*. So doth S. Hierom read (*Presbyterus compresbyter*) and expound ep. 81. So translateth Erasmus, and Beza himself.

Not Superior- 3. *Over ruling.*) Not superiority, preeminence, sovereignty, or rule on the one side, rite but tyr- nor abedience, subjection, and inferiority on the other side, be forbidden in the Clergie: nie and lordli- but tyrannic, pride, and ambitious domination be forbidden, and humility, meeknes, mo- nestis forbiddē detraction, are commended in Ecclesiastical Officers. The Greek word here of rule or in the Clergie, ouer-ruling, being the same that our Saviour useth in the Gospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shal not be so among them ac- cording as here the Prince of the Apostles teacheth his Brethren the Ecclesiastical Rulers,

καὶ οὐκ ἐν ὑμῖν ἔσται ὁ βασιλεὺς ὡς οἱ Ἕθνη, ἀλλ' ὅτι ὁ υἱ τοῦ ἀνθρώπου ἐστὶν ὡς υἱ τοῦ ἀνθρώπου.

Here, transla- tion.

The name of Clergie and Clerke.

1. *The Clergie.*) Some of the English new translations turne it corruptely, *Parches* others, *heretages* both to avoid the most known, true, and common word in al Christian languages, to wit, *Clergie*, a word, by use of al antiquity, & agreeably to the holy Scrip- tures, made proper to the Spirituality or Clergie. Though in another more vulgar ac- ception it may agree to al Christ's chosen heritage, as wel of lay people as Priests. Which the Protestants had rather follow, because they wil have no difference between the laity and the Clergie. But the holy Fathers saie otherwise even from the beginning. Whereof see S. Cyprian p. 4. l. 6. &c. And S. Hierom p. 1. to Nepotianus c. 9. where he interpreteth this word. *Therefore* (saith he) *Curios* that is a *Clergie man*, which serveth the Church of Christ, let him first interpret his name, & the signification of the name being declared, let him endeavour to be that which he is called. ἱεραὶς (Clerus) in Greek, be called in Latin, *Sors*, therefore are they called *Clerici*, that is, *Clergymen*, because they are of the lot of our Lord, or be- cause our Lord himself is the lot or portion of Clergie men, &c.

Which calling no doubt was taken out of the holy Scriptures, *Numer. 18* & *Deuter. 18*. where God is called the inheritance, lot, and portion of the Priests and Levites and now when he made of the Clergie, they say, *Dominus pars hereditatis meae*, that is, *Our Lord is the portion of mine inheritance*. but specially out of the new Testament, *Act. 1. 11. 19.* and *2. 14.* Where the lot or office of the Ecclesiastical ministerie is called by this word κληρὸς, Clerus. See in Venerable Bede the causes why this holy state being seuered by name from the Laity, doth weare also a crowne on their head for distinction *Lib. 5. hist. Angl. cap. 12.*

κληρὸς ἡμεῶν ὁ κύριος ὁ θεός ἡμῶν.

Priests crow- nes

The heavenly crowne of Doctors, and Preachers.

4. *Crowne of glorie.*) As life everlasting shal be the reward of al the iust, so the Prea- chers and Pastours that doe wel, for their doing shal have that reward in a more excel- lent degree, expressed here by these words, *Crowne of glorie*, according to the saying of Daniel c. 12. *They that sleep in the dust of the earth, shal awake, one for to life everlasting, others in everlasting rebuke. But as he learned shal shine as the brightness of the firmaments and such as instruct many to iustice, shal be as stars, during aeternitie.*

S. Peter writ- teth from Ba- bylon, that is Rome.

31. *That is in Babylon.*) The Protestants shew themselves here (as in al places wher they controuertie it, or in it maketh against them, to be most dishonest and partial handlers of God's word. The ancient Fathers, namely S. Hierom in *Catalogo de Scripturis Ecclesia- sticis*, verbo *Marcus* Eusebius l. 2. c. 11. *hist. Occidentum* upon this place, and many more agree, that Rome is meant by the word Babylon here also, as in the 16. and 17. of the Apo- calypse saying plainly, that S. Peter wrote this Epistle at Rome, which is called Baby- lon for the resemblance it had to Babylon that great citie in Chaldea: (where the Iewes were captiues) for magnificence; Monarchie, resort and confusion of al peoples and tongues, and for that it was before Christ and long after, the seat of al Extreme Supersti- tion & Idolatrie, & the slaughter-house of the Apostles & other Christian men, the Hea- then Emperours then keeping their cheefe residence there. See S. Leo Ser. 1 in m. *Petri & Pauli*.

Why Rome was called Babylon.

The Protestants wil haue Baby- lon to signifie Rome in other places but not here.

This being most plaine, and consonant to that which followeth of S. Marke, whom al the Ecclesiastical histories agree to haue been Peters scholer at Rome, and that he there wrote the Gospel: yet our Adversaries fearing hereby the sequel of Peters or the Popes supremacy at Rome, deny that euer he was there, or that this Epistle was written there, or that Babylon doth here signifie Rome but they say that Peter wrote his Epistle at Ba- bylon in Chaldea, though they neuer read either in Scriptures or other holy or profane historie, that this Apostle was euer in that towne. But see their shameles partiality. Here Babylon (they say) is not take for Rome, because it would follow that Peter was at Rome &c. but in the Apocalypse where al ead is spoke of Babylon, there they wil haue it sig- nifie

nise nothing els but Rome, & the Romane Church also, not (as the Fathers interpret it) the temporal state of the Heathen Empire there. So doe they follow, in euery word no other thing but the aduantage of their owne heresie. See the Annotation vpon the last of the Romanes v. 16. and vpon the 17. of the Apocalypse v. 1.

And as for their wrangling vpon the supputation of the time of his going thither, and The Protestants the number of yeares that he was there, & the diuersitie that seemeth to be in the Ecclesi- wrangle about astical Writers concerning the same, read B. Fisher & others that substantially answer all the time of Pe- such exalts. And if such contentious reasoning might take place, we should hardly be- ters being as leue the principal things recorded either in Ecclesiastical histories, or in the Scriptures Rome, themselves. Concerning the time of Christs flying into A Egypt, of the coming of the Sages to adore him, yea of the yeares of his age, & time of his death, al ancient W'riters doe not agree. And concerning the day of his last supper and institution of the Holy Sa- crament, there is diuersitie of opinions. Shal we therefore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord al the histories that seeme Many things euen in holy Scripture to haue contradiction? Can they tel vs certainly, when David most true (euen best came to Saul and the like? Doubt they whether the world was euer created, because in the Scriptu- the count of the yeares is diuers? Doe they not beleene that Paradise euer was, because tures) are not no man knoweth where it is and such other things without to rehearse? Which when they agreed vpon were done, were plaine and known things in the world and now for vs to cal them to concerning an account after so many yeares, Ages, and worlds, is but soph'lication and plaine in- the time. fidelitie. And this Sect of the Protestants standing only vpon destruction, and negatives, & dealing with our religion euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestow their time in picking of quarels.

THE





THE SECOND

EPISTLE OF S. PETER

THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: 5. and that they again, must doe their part, not having only faith, but al other vertues also and good workes, that so they may haue the more assurance to enter into the Kingdom of Heauen. 13. And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ by the witness of the Father himself, as also by the Prophets. Concerning whom he warneth them that they follow not private spirits, but the Holy Ghost (speaking now in the Church.)



SIMON PETER servant and Apostle of IESVS Christ, to them that haue obtained equal faith with vs in the iustice of our God and Saviour IESVS Christ. 1. Grace to you & peace be accomplished in the knowledge of God & Christ IESVS our Lord:

2. As al things of his diuine power which pertain to life & godlines, are given vs by the knowledge of him which hath called vs by his owne proper glorie and vertue, 4. by whom he hath given vs most great precious promises: that by these you may be made partakers of the diuine nature, flying the corruption of that concupiscence which is in the world. 5. And you employing al care minister ye in your faith, vertue: and in vertue, knowledge: 6. and in knowledge, abstinence: and in abstinence, patience: and in patience, pietie: 7. and in pietie, loue of the Fraternitie: and in the loue of the Fraternitie, charitie 8. For if these things be present with you, and abound, they shal make you not vacante nor without fruit in the knowledge of our Lord IESVS Christ. 9. For, he that hath not these things ready, is blind, and groping with his hand, hauing forgotten the purging of his old finnes.

10. Wherefore, Brethren, labour the more that by good workes you may make sure your vocation and election. For doing these things, you

you shall not sinne at any time. 11. For so there shall be ministered to you abundantly an entrance into the euertlasting Kingdom of our Lord and Saviour Iesus Christ. 12. For the which cause I wil begin to admonish you alwaies of these things: and you indeed knowing and being confirmed in the present truth. 13. But I thinke it meet as long as I am in this tabernacle, to stirre you vp by admonition: 14. being certaine that the laying away of my tabernacle is at hand, according as our Lord Iesus Christ also signified to me. 15. And I wil doe my diligence, you to haue often after my decease also, that you may keep a memorie of these things.

The Epistle in the Transfiguration of our Lord

Aug. 6. By this it is plain, that either John, Iames or Peter must be the Author of this epistle. For these three only were present at the Transfiguration. Mat. 17. 1.

You see that places are made holy by Christ's presence, & that all places be not alike holy. See Annot. Act. 7. 31.

16. For, not having followed vnlarned fables, haue we made the power and 'presence' of our Lord Iesus Christ knowen to you: but e made beholders of his greatnesse. 17. For, * he receiuing from God his Father honour and glorie, this manner of voice coming downe to him from the magnificall glorie, *I bin my beloved Sonne in whom I haue pleased my self, I care him.* 18. And this voice we heard brought from heauen, when he were with him in the holy mount. 19. And we haue the Prophetical word more sure which you doe wel attending vnto, as to a candel shining in a darke place, vntill the day dawne, & the day-starre arise in your hearts: 20. vnderstanding this first, that no prophecie of Scripture is made by 'private interpretation. 21. For, * not by man's wil was prophecie brought at any time. but the holy men of God spake, inspired with the Holy Ghost.

ANNOTATIONS

CHAP. I.

10. *By good workes*) Here we see, that Gods eternal predestination and election consisteth with good workes. yea that the certainty and effect thereof is procured by man's free will and good workes, and that our wel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euertlasting. And therefore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe what I wil, to the effect I shall be saued. Nay, the Apostle saith, if thou hope to be one of the predestinate (for thereof, know it thou canst not) doe wel, that thou maist be the more assured to attaine to that thou hopest or, make it sure by good workes. The Protestants in such cases not much liking these words, *by good workes*, though the latin haue it vniuersally, and some Greek copies also, as Beza confesse h, leave them out in their translations, by their wonted pollicie.

11. *After my decease also*) These words though they may be easily altered by construction into diuers senses not vntue, yet the correspondence of the parts of the sentence (according to going before and following, giue most plaine this meaning, that as during his life he taught them) would not omit to put them in memorie of the things he taught them, so after his death (which he knew should be shortly) he would not faile to endeavour that they might be set forth also around of the same. Signifying that his care over them should not cease by death, & that either by merit by his intercession before God after his departure, he would doe the same thing for them as he did before in his life by teaching and preaching. This is the sense that the * Greek Scholies speake of, and this is most proper to the text and consonant to the old use of this Apostle and other Apostolike Saints & Fathers of the primitive Church.

S. Clement in his Epistle to S. Iames our Lords Brother, witnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, S. Peter promised to leave and

protection of
the Church af-
ter his death.

that after his departure he would not cease to pray for him & his flock, thereby to ease him of his Pastoral burden. To. 1. Con. 1. p. 1. S. Clem in intus. And S. Leo the Great, one of his Successors in the said See, often attributeth the good administration and government thereof to S. Peters prayers & assistance namely in these goodly words *Ser. 3 in Annivers. de assumpt. ad Petrus. We are much bound (saith he) to give thanks to our Lord and Redeemer Iesus Christ, that hath given so great power to him whom he made the Prince of the whole Church, that if in our time also any thing be done well & be rightely ordered by us, it is to be imputed to his workes and his government, to whom it was said, And thou being converted confirme thy Brethren: to whom our Lord after his resurrection said I will feed my sheep. Which now also without doubt the goodly Pasture doth execute, confirming us with his exhortations, and not ceasing to pray for us, that we be overcome with no temptation. &c.*

Lu. 22.
Jo. 21.

The Saints in
heaven pray
for the living.

Yea it was a common thing in the Primitive Church among the ancient Christians, and alwaies since among the faithful to make conuenance in their life time, that whether of them went to heaven before the other, he should pray for his friend & fellow yet alive. See the Ecclesiastical historie of the holy Virgin & Martyr Potamiana, promising at the houre of her Martyrdom, that after her death she would procure mercie of God to Basilides one of theouldiers that led her to execution, and so she did *Enfr lib 6. c. 4.* Also S. Cyprian *ep. 37 in fine.* Let us saith he pray mutually one for another, and whether of us two shall by Gods clemencie be first called for, let his love continue, and his prayer not cease for his Brethren and Sisters in the world. So said this holy Martyr at that time when Christians were so farre from Caluarnisme (which abhorreth the prayers of Saints & praying to them) that to be sure, they bargained before-hand to haue the Martyrs & other Saints to pray for them. The same S. Cyprian also in his booke *De disciplina & habitu virginum* in fine, after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: *Tantum tunc memineris nostri cum interea in vobis virginitas honoratur*, that is, *Only then haue us in remembrance, when your virginity shall begin to be honoured: that is, after their departure* Where he insinuateth the vse of the Catholike Church in keeping the festiual daies and other daies toward the holy Virgins in heaven. S. Hierom also in the same manner speaketh to Heliodorus, saying, that when he is once in heaven, then he wil pray for him that exhorted and incited him to the blessed state of the Monastical life, *Ep. 1. c. 1.*

Fests of holy
Virgins.

Invocation of
Saints.

And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, assuring that she shall the more easily obtaine, the nearer she is now ioyned to Christ in heaven *in Epaph. Paula in fine.* It were too long to report, how S. Augustin desireth to be holpen by S. Cyprians prayers (then, and long before a Saint in heaven) to the vnderstanding of the truth concerning the peace and regiment of the Church, *de Bapt. cont. Donatistas c. 17.* And in another place the same holy Doctor alleageth the said Cyprian saying, that great numbers of our parents, brethren, children, friends, & other, expect vs in great solicitude and carefulnes of our salvation, being sure of their owne *lib. 1 de pred. Sancti c. 14.* S. Gregorie Nazianzen in his orations of the praise of S. Cyprian in fine, and of S. Basil also in fine, declarcth how they pray for the people. Which two Saints he there invocareth, as all the ancient Fathers did, both generally al Saints, and as occasion serued, particularly their special Patrones. Among the rest see how holy Ephrem (*in orat. de laud. S. Disperis*) prayed to our B. Ladie with the same termes of *Advocate, Hope, Reconciliatrix*, that the faithful yet vse, and the Protestants cannot abide. S. Basil *ho. de 40 Martyribus in fine.* S. Athanasius *Ser. in Euang. de S. Disperis in fine.* S. Hilarie in *Psal. 124.* S. Chrysostom *ho. 64. ad pop. Antiochenum in fine.* Theodoret *de curat. Græcorum afflictuum lib. 8. in fine.* Finally al the Fathers are full of these things who better knew the meaning of the Scripture and the sense of the Holy Ghost, then these new interpreters doe.

Private phan-
tastical inter-
pretations.

20. Private.) The Scriptures cannot be rightly expounded of euery private spirit or phantasie of the vulgar reader but by the same spirit wherewith they were writtē, which is resident in the Church.

CHAP.

CHAP. II.

As not only Prophets, but also False-prophets were in the old Testamēt. so now likewise there shall be Masters of Heresie, to the damnation of themselves, and of their followers. 4 And of their damnation he pronounceth by examples (as he comforteth the veracious Catholikes or true believers with the example of Lot) because of their railing at their Superiours and Prelates, their blaspheming of Catholike doctrine, their voluptuous living, their lecherie, their concupiscences, their manner of swearing, and the persons seduced, so for whom it had been lesse damnable, if they had never been Christians.



BV T there were also False-prophets in the people, as also in you there * that be lying masters which shall bring in Sects of perdition, and denie him that hath bought them, & the Lord bringing vpon themselves speedie perdition. 2. And many shall follow their riotousnesses, by whom the way of truth shall be blasphemed. 3. And in auarice shall they & with fained words make merchandise of you. Vnto whom the iudgement now long

" Heretikes (of whom he prophesieth) here doe gaine scholars, by preaching libertie, and by their owne licentious life, which is specially ioyned to the heresie of these daies.

& All the sweet words of heretikes, speaking much of the word of the Lord, the Gospel, IESVS CHRIST &c. are but termes of art to buie and sel poore mens soules.

The special properties of Heretikes,

So heretikes blaspheme the highest mysteries of our faith through ignorance.

since ceaseth not: and their perdition slumbereth not. 4. For if God spared not Angels sinning. but with the ropes of Hel being drawn downe into Hel deliuered them to be tormented, that they should be reserved vnto iudgement: 5. and he spared not the original world, but * kept the eighth. Noe, the Preacher of iustice, bringing in the deluge vpon the world of the impious. 6. And * bringing the cities of the Sodomites & of the Gomorrhites into ashes, he damned them with subuersion, putting an example of them that shall doe impiously: 7. and * deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the abominable men. 8. For in sight and * hearing he was iust dwelling with them who from day to day vexed the iust soule with vniust workes.

9. Our Lord knoweth to deliuer the godly from temptation, but to reserve the vniust vnto the day of iudgement to be tormented. 10. and especially them which walke after the flesh in concupiscence of uncleanness, and contemne dominion, bold, self-pleasers they leave not to bring in Sects, blaspheming. 11. Whereas Angels being greater in strength and power, beare not the execrable iudgement against them. 12. But these men as vntreasonable beasts, naturally tending to the snare and into destruction, in those things which they know not, blaspheming, shall perish in their corruption. 13. receiuing the reward of iniustice, esteeming for a pleasure the delights of a day by conuivialities and spots, flowing in delicacies, in their feasting rioting with you, 14. hauing eyes full of adulterie and incessant sinne. alluring vniust soules, hauing their hart exercised with auarice, the children of malediction:

15 162.

1 Tim.
4.
Inde.
& deus
7.8.

Gm. 7.

Gm. 19.

Gm. 19,
16.

b con-
quations
not o
ma. 14.

15. leauing the right way they haue erred, hauing followed the way of Balaam of Bosor, which loued the reward of iniquitie, 16. but * had a check of his madnesse, the dumme beast vnder the yoke, speaking with man's voice, prohibited the foolishnes of the Prophet.

17. These are fountaines without water, and clouds, tossed with while-winds, to whom the mist of darkenesse is reserved. 18. For speaking the proud things of vanitie, they allure in the desires of fleshly riotousnes, those that escape a litle, which conuerse in error, 19. * promising them libertie, whereas themselves are the slaves of corruption. For * wherewith a man is overcome, of that he is the slave also. 20. For if flying from the conuinctions of the world in the knowledge of our Lord and Saviour Iesus Christ, they againe intrangled with the same be overcome. * the later things are become vnto them worse then the former. 21. For it was better for them not to know the way of iustice, then after the knowledge, to turne backe from that holy commandment which was deliuered to them. 22. For, that of the true prouerb is chanced to them, * The dogge returned to his vomit: and, The sow washed e into her wallowing in the mire.

* Who ever promised more libertie to their followers then Luther, Caluin, and the like, taking as a penance, fasting, continence or chastitie, keeping of vowes, necessitie of good workes because al obedience to Ecclesiastical Pastours and Councels, and such like?

CHAP. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scornors that shal come, and denie Domes day. 5. Whose vaine argument he answereth, and giueth the reason of Gods so long patience, 10. exhorting to al holines of life in respect of that terrible day 16 Finally giuing warning of such as misinterpret S. Pauls Epistles & the other Scriptures, and that we must not for any thing fall from the true faith.



HIS loe the second epistle I write to you, my Dearest, e in which I stirre vp by admonition your sincere mind: 2. that you may be mindful of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Saviour. 3. Knowing this first, that * in the last daies shal come mockers in deceit, walking according to their owne concupiscences, 4. saying, Where is his promise or his coming? For since the time that the Fathers slept, al things doe so perseuere from the beginning of creature. 5. For they are wilfully ignorant of this, that the Heauens were before, and the earth, out of water, and through water, consisting by the word of God: 6. by the which, that world then, being overflowed with water perished. 7. But the Heauens which now are, and the earth, are by the same word kept in store, reserved to fire vnto the day of iudgement and of the perdition of the impious men. 8. But this one thing be not ignorant of, my Dearest, that * one day with our Lord is as a thousand yeares, & a thousand yeares as one day. 9. Our Lord slacketh not his promise, as some doe esteeme it: but he doth patiently for you, * not willing that any perish, but that al returne to penance.

Nu 22,
23.

Is 8, 14.
Ro. 6, 16.

Mt. 12,
45.

Pro. 26,
11.
e 45 nu-
mer.

e in quib-
bus.

1. Tim.
3,
1. 1u1e,
18.

Ps 89.

Exe.
11.

penance, to. And * the day of our Lord shall come as a thief, in the which the Heavens shall passe with great violence, but the elements shall be resolved with heat, and the earth and the workes which are in it, shall be burnt.

11. Therefore whereas all these things are to be dissolved, what manner of men ought you to be in holy conversations and godlinesses, i. expecting and halting vnto the coming of the day of our Lord, by which the Heavens burning shall be resolved, and the elements shall melt with the heat of fire? 12. But we expect * new Heavens and a new earth according to his promises, in which justice inhabiteth.

13. For the which cause, my Dearest, expecting these things, labour earnestly to be found immaculate and vnspotted to him in peace. 15. and * the longanimity of our Lord, doe ye account saluation, as also our most deare Brother Paul according to the wisdom giuen him hath written to you: 16. as also in all epistles speaking in them of these things; in the which are certaine things hard to be vnderstood, which the vnlarned and vnstable deprave, as also the rest of the Scriptures, to their owne perdition. 17. You therefore, Brethren, fore-knowing, take heed lest led aside by the error of the vnwise you fall away from your owne steadfastnes. 18. But grow in grace and in knowledge of our Lord and Saviour IESVS CHRIST. To him be glorie both now and vnto the day of eternitie. Amen.

ANNOTATIONS.

CHAP. III.

16. *Certaine things hard.*) This is a plaine text to conuince the Protestants, who (as al The heretical
heretikes lightly doe and did from the beginning) say the Scriptures be easie to vnder- proud spirit of
stand, and therefore may be not only read safely, but also expounded boldly of all the private inter-
people, as wel vnlarned as learned and consequently every one by himself and his pri- pretation of
uate spirit, without respect of the expositions of the learned Fathers, or expectation of Scriptures.
the Churches, their Pastours and Prelates iudgement, may determine and make choice
of such sense as himself liketh or thinketh agreeable For this is partly their saying, partly
the necessarie sequelle of their foolish opinion, which admitteth nothing but the bare
Scriptures. And Luther said that the Scriptures were more plaine then all the Fathers
commentaries and so al to be superfluous but the Bible. *Peperat, avert, are damnat.*

Against all which Diuinish and seditious arrogancie, tending to make the people esteeme The Scriptures
themselves learned or sufficient without their Pastours and spiritual Rulers help, to guide be hard, na-
themselves in all matters of doctrine and doubts in religion the holy Apostle here teache mely S. Paules
and fore-warneth the faithful, that the Scriptures be full of difficultie, and specially S epistles, spe-
Paules epistles of all other parts of holy writ, and that ignorant men and vnstable or phan- cially & here
tasticall fellows puffed to and fro with every blast of doctrine and heretic, abuse, per- he speaketh of
uert, and misconster them to their owne damnation. And * S. Augustin saith, that the iustification by
speeial difficultie in S. Paules epistles, which ignorant and euil men doe so peruerse, and faith.
which S. Peter meaneth, is his hard speech and much commendation of that faith which
he saith doth iustifie. Which the ignorant euen from the Apostles time, and much more
now, haue and doe so misconster, as though he had meant that only faith without good
workes could iustifie or save a man. Against which wicked collection and abuse of S.
Paules words, the said Father saith all these Canonicall or Catholike epistles were written.

But the Heretikes here to shift of the matter, and to creep out after their fashion, The Protestants
answer,

The Protestants
make distinction
between diffi-
culty in the
Epistles and
difficulty in
the things.

The Greek co-
pies have both,
some word, in
which things
some word, in
which places.

Not only the
matter, but the
style of the
Scriptures is
hard.

answer, that S. Peter saith not, S. Pauls epistles be hard, but that many things in them are hard. Which may be to the Catholics an example of their sophistical evasions from the evidence of God's word. As though it were not alone to say, *Such an Author or Writer is hard, and, There be many things in that Writer hard to be understood.* For, whether it be that the argument and matter be high and past vulgar capacity, as that of predestination, reprobation, vocation of the Gentils, & justifying faith: or whether his manner of stile and writing be obscure: al prove that his epistles be hard and other Scriptures also. because S. Peter here affirmeth that by reason of the difficulties in them, whether in the stile, or in the depth of the matter, the ignorant and volatile (such as Hereticks be) doe pervert his writings, as also other Scriptures, to theyr owne damnation. Whereby it is plain that it is a very dangerous thing for such as be ignorant, or for wild wretches, to read the Scriptures. For such conditioned men be they that become Hereticks, and through ignorance, pride, & private phantasie, meeting with hard places of S. Pauls epistles or other Scriptures, breed Heresies.

And that not only the things treated of in the holy Scriptures, but also that the very manner of writing and expressing thereof, is high and hard, and purposely by God's providence appointed to be written in such sort, see S. Augustin li. 1. de Doct. Christ. c. 8. & ep. 119. S. Ambrose ep. 14. in principio. S. Hieron to Paulinus ep. 103. c. 1. 6. 7. who also (ep. 65. c. 1) saith that in his old age, when he should rather have taught then be taught, he went as farre as Alexandria, only to heare Didymus, and to haue his help for the understanding of the Scriptures, & confesseth with great thanks to the said Didymus, that he learned of him that which before he knew not. David saith, *Give me understanding and I will search thy law.* The Eunuch in the Actes saith, *How can I understand without an interpreter?* The Apostles, til Christ opened the sense to understand the Scriptures, could not understand them. The holy Doctors by continual studie, watching, and praying, had much a-do to understand them: that great Clerke S. Augustin confessing in the foresaid epistle 119. c. 11. that there were many more things that he understood not, then that he understood. The Hereticks say the Fathers did commonly erre, and how could such great wise learned men be deceived in reading and expounding the Scriptures, if they were not hard? And if they were hard to the, how are they easie to these new Masters the Hereticks? Finally, why doe they write so many new books, schooles, commentaries, as a cart cannot carrie? Why doe I rather Zanchinus, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? Whereat stumbled all the old hereticks & the new, Arius, Macedonius, Vigilantius, Nestorius, Berengarius, Wicleffe, Protestants, Puritanes, Anabaptists, and the rest, but at the hardness of the Scriptures? They be hard men to understand, and Hereticks pervert them to theyr owne damnation.

Ps. 119.
Al. 8.
Luc. 24.
v. 45.



THE
ARGUMENT OF
S. IOHNS THREE EPISTLES.



IF S. Iohn was said in the Argument before his Gospel. Now here follow his three Epistles one to al Catholikes (though some ancient doe call it, Ad Parthos:) the other two being very short, vnto a certaine Ladie, & to one Gaius. The effect of all is, to witnes vnto them the certaintie of the Catholike faith, & to exhort them to continue still in it. also to loue the Catholike Church, and so, neuer to become heretikes, nor Schismatikes but rather to auoid all such, as the fore-runners of Antichrist, and to remember, that Catholikes need not to goe to schoole to any such Masters, hauing at home in the Catholike Church, the doctrine of the holy Ghost himself, who was giuen to the Church visibly in the beginning, to lead her into al truth, and to continue with her for euer. Therefore he saith That which you haue heard from the beginning, let it abide in you. Likewise a little after, v. 27. and ep. 2 v. 6. This is the commandement, that as you haue heard from the beginning, you walke in the same, because many seducers are gone out into the world. and v. 8. & 9.

* Higinus ep:
1 to 1 Corin.
August li 2.
Euang quæst.
q. 39.

1. Iohn. 1. v. 41:

And not only thus in general, but also in particular he expresseth the points which the heretikes did then call in question. Some were about Christ himself. For they denied that IESVS is Christ, that he is the very Sonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Gospel also, as he there signifieth Iohn. 20. v. 31. Other points are about our iustification, against only faith, and for good workes, as also S. Aug. noted, whose words were cited before. Hereupon he saith: If we say we haue societie with God, and walke in darkenes, we lie Ep. 1. c. 1. Againe, He that saith he knoweth God, and keepeth not his commandements, is a lier. Againe, This is the charitie of God, that we keep his commandements, and his commandements are not heauie. Finally, Children let no man seduce you. He that doth iustice, is iust, euen as he is iust, Ep. 1. c. 3. v. 7. 8. 9. likewise c. 2. v. 29. and indeed in al the three Epistles throughout, he doth inculcate good workes & keeping the commandements, against the heresie of only faith.

1. Iohn. 1. & 3:



THE
FIRST EPISTLE
OF S. IOHN
THE APOSTLE.

CHAP. I.

Good cause there is to beleue the Apostles preaching. 5. And this is one point of their preaching, that to haue participation with God, we must not only beleue, but also abstaine from al mortal sinne, 8. though we al sinne venially.

THAT which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled, of the Word of life: (2. and the life was manifested: and we haue seen, and doe testifie, and declare vnto you the life eternal which was with the Father, and hath appeared to vs) 3. that which we haue seen and haue heard, we declare vnto you, that "you also may haue societie with vs, " and our societie may be with the Father and with his Sonne Iesvs Christ. 4. And these things we write to you, that you may reioyce, and your ioy may be ful.

5. And this is the annuntiation which we haue heard of him, and declare vnto you, That * God is light, and in him there is no darkenesse: 6. If we shal say that we haue societie with him, and walke in darkenesse, we lie, and doe not the truth. 7. But if we walke in the light, as he also is in the light: we haue societie one toward another, and * " the bloud of Iesvs Christ his Sonne cleanseth vs " from al sinne. 8. * If we shal say " that we haue no sinne, we seduce our selues, and the truth is not in vs. 9. If we confesse our sinnes, he is faithful & iust, for to forgive vs our sinnes, and to cleanse vs from al iniquitie. 10. If we shal say that we haue not sinned, we make him a lier, and his world is not in vs.

1o. 8. 13.

Heb. 9.

1 Pet. 1.

1. 1.

1. Reg. 1.

8. 46.

2. Pet. 6.

16.

ANNOTATIONS.

CHAP. I.

1. *You may I am sure.*) S Iohn sheweth manifestly, that whosoever desire to be partakers with God, must first be united to the Churches societie, learne that faith, and receive those Sacraments, which the Disciples received of the Truth it-self, conuersant with them in flesh. So saith Venerable Bede vpon this place. Whereby we see there is no Societie with God in Sectes or schismes, nor any-where but in the vnitie, fellowship, & communion of that Church which can proue it self to descend from the Apostles.

No salvation but in the Societie of the Church.

2. *The blood of Iesus.*) Whether sinnes be remitted by prayers, by fasting, by almes, by faith, by charity, by Sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures doe plainly attribute remission to euery of these) yet none of al these doe otherwise remit, but in the force, by the merit & vertue of Christs blood: these being but the appointed meanes & instruments by which Christ wil haue his holy blood to worke effectually in vs. Which meanes whosoever contemneth, depriveth himself of the commoditie of Christ's owne blood & continueth still in sinne and vncleannesse, vaunt he himself neuer so much of Christ's death. Which point let the Protestants marke wel, and cease to beguile their poore deceived followers, persuading them, that the Catholikes derogate from Christ's blood, or seeke remission otherwise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefit of his holy blood vnto them.

Many meanes & instruments of remitting sinne, but al by the force & merits of Christ's blood applied by them.

3. *From al sinne.*) From original and actual, venial and mortal, *a culpa & pena*, that is from the fault and the paine due for the same. V. Bede saith, that Christ's Passion doth not only remit in Baptisme the sinnes before committed, but al other afterward also done by frailtie: yet so, if we vse for the remission of them, such meanes as be requisite and as Christ hath appointed, whereof he receiveth lome. Beate vpon this place. See S. Augustin also vpon this place 10. y. and S. Hieronim. li. 3. cap. Pelag. 1. 4.

Al remission of sinnes is by the Passion of Christ though by secundarie causes also.

4. *That we haue no sinne.*) We gather by these wordes and the former, that there be two sorts of sinnes: one mortal, excluding vs from light & the societie of God another venial, which is founden even in those that walke in the light, and are in the societie of God. Also we note against the Pelagians, that we be truly called the sonnes of God, and so iust indeed, though we be not without al sinnes, euery one of vs, as wel iust as vniust, being taught and bound to confesse our offenses, and to aske pardon daily of God, by this petition of the *Paternoster*, *Forgiue vs our delits*. Therefore S. Augustin li. de ciuitate de 36. reckoneth vp al the holy Patriarches, Prophets, and renowned iust persons, to haue been sinners, euen when they were in grace, and iustice: excepting alwaies our B. Ladie, *de qua propter honorem Domini, nullam praesumimus, cum de peccatis agitur, habere volo quasi omnem, & whom*, saith he, for the honour of our Lord, when we talke of sinners, I wil haue no quibbles. And Pelagius a king what sinne. Abel and such iust men did commit, S. Augustin answereth, that they might laugh somewhat immoderately, or scet too much, or coveit some-what intemperately, or plucke fruit ouer greedily, or in eating take some-what more then afterward was wel digested, or haue their intention in time of prayer some what distracted, and such like. Thus in sense S. Augustin. Whereby we may learne which be venial sinnes, that consist with true iustice & can not alwaies be avoided euen of holy men in this life. In the booke *de fide ad Petrum* c. 41. are excepted from this common rule of sinners, the children which be newly baptized and haue not yett use of reason to sinne either mortally or venially.

Some sinnes A man may be truly iust, notwithstanding venial sinnes.

S. Augustin excepteth our B. Ladie from sinners

Examples of venial sinnes.

c. 38.

* de dam
presene-
vantijs
c. 2.

C H A P. II.

If any sinne mortally, he must not despise. 3. To know God rightly, is not to beleue on, but to keep his commandments: 7. and that this is no new doctrine, but the very primitive, though a new life it is 9. Therefore he that beleueth must also love his Brethren: 13. and that men must not love the world but doe that which God willeth. 18. Many are gone out of the Church and become seducers, at the Ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, & that they need not goe to schole to any Heretike, the Holy Ghost himself being the Schole-master of the Church. 29. He doth earnestly inculcate iustice and good workes.



Y litle children, these things I write to you, " that you sinne not. But and if any man shal sinne, we haue " an Advocate with the Father, Iesus Christ the iust: 2. and he is the propitiation for our sinnes: and not for ours only, but also " for the whole worldes. 3. And in this we know we haue knowen him, if we obserue his commandments. 4. " He that saith he knoweth him, and keepeth not his commandments, is a lier, and the truth is not in him: 5. But he that keepeth his word, in him is very deed the charitie of God is perfected: in this we know that we be in him. 6. He that saith he abideth in him, ought euen as he walked, himself also to walke.

7. My Dearest, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you haue heard. 8. Againe " a new commandment write I to you, which thing is true both in him and in you: because the darkenesse is passed, and the true light now shineth. 9. He that saith he is in the light, and hateth his brother, is in the darkenesse euen vntil now. 10. " He that loueth his brother, abideth in the light, and scandal is not in him. 11. But he that hateth his brother, is in the darkenesse, and walketh in the darkenesse, and knoweth not whither he goeth, because the darkenes hath blinded his eyes.

12. I write vnto you litle children, because your finnes are forgiven you for his name. 13. I write vnto you fathers, because you haue knowen him which is from the beginning. I write vnto you yong men, because you haue overcome the wicked one. 14. I write to you infants, because you haue knowen the Father. I write vnto you yong men, because you are strong, and the word of God abideth in you, and you haue overcome the wicked one. 15. Loue not the world, nor those things which are in the world. If any man loue the world, the charitie of the Father is not in him. 16. because " al that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. 17. And the world passeth and the concupiscence thereof. But he that doeth the wil of God, abideth for euer.

* How all sinne & temptation proceed of these three, see S. Iohnes 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

18. Little children, it is the last houre, & as you haue heard, that e Antichrist commeth. now there are become " many Antichrists, whereby we know, that it is the last houre. 19. " They went out from vs; but " they " were not of vs. For if they had been of vs, they would surely haue remained with vs but " that they may be manifest that they are not a of vs. 20. But you haue e the vnction from the Holy one, and " know al things. 21. I haue not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. 22. Who is a lier, but he which denieth that I a vs is Christ? This is Antichrist which denieth the Father and the Sonne. 23. Euey one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. 24. You, that which you haue " heard from the beginning, let it abide in you. if that abide in you which you haue heard from the beginning, you also shal abide in the Sonne & the Father. 25. And this is the promise which he promised vs, life euerlasting.

They were of vs for the time, that is, of and in the Church; otherwise they could not haue gone out. But they were not of the constant sort, or of the elect & predestinate for then they had tarried within, or returned before their death.

Keep that firmly & constantly which you haue heard euen from the beginning, by the mouth of the Apostles, & not that only which you haue received by writing.

We see it is Apostolical doctrine, that men may doe or worke iustice, and that so doing they be iust by their workes proceeding of God's grace, & not by faith or imputation only.

How Christ is our only Advocate.

How Angels, Saints, & men

A N N O T A T I O N S.

C H A P. II.

1. *That you sinne not.*) S. Iohn (saith V. Bede vpon this place) is not contrarie to himself, in that he seeketh here to make them without sinne, whom he said in the last chapter could not be without al sinnes but in the former place he warned vs only of our frailty, that we should not arrogate to our selues perfect innocencie, here he prouoketh vs to watchfulnes and diligence in resisting and avoiding sinnes, specially the greater, which by God's grace may more easily be repelled.

1. *An aduocate*) The calling and office of an Aduocate, is in many things proper to Christ, and in euery condition more singularly and excellently agreeing to him then to any Angel, Saint, or creature liuing though these also be rightly and truly so called, and that not only without al derogation, but much to the honour of Christ's aduocation. To him sely and only it agreeth to procure vs mercede before God's face, by the general ransom, price, & payment of his blood for our delinence, as is said in the sentence following, *And he is the propitiator for our sinnes, and not for ours only, but for the whole world.* In which sort he is our only Aduocate, because he is our only Redemptor. And hereupon he alone immediately, by and through himself, and without the aid or assistance of any other, man or Angel, in his owne name, right, and merits, confidently dealeth in our causes before God our iudge, & so procureth our pardon, which is the highest degree of aduocation that can be.

Al which notwithstanding, yet the Angels, and Saints, & our fellowes alone, may and doe pray for vs, and in that they deale with God by intercession to procure mercede for

alike are our
Advocates.

Saints in
heaven pray
for vs.

The B. virgin
is our Advoca-
cate.

Angels are our
Protectours.

The Catholike
Church is the
only true
Church.

Not only faith.

All Heretikes
are Antichrists,
the fore-run-
ners of the
great Anti-
christ.

The marke of
all heretikes is,
their going out
of the Catholi-
ke societie.

vs, may iustly be called our Advocates: not so as Christ is, who demandeth all things immediately by his owne merits, but as secondary Intercessours, who neuer aske nor obtaine any thing for vs, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how S. Augustin (*tract 1 in ep 1a* upon these very words) presented the Heretikes euillartions, *Sed dicit aliqui, &c. Put some man will say, Doe not the Saints then pray for vs? doe not Bishops then or Prelates and Pastours pray for the people?* he saith he *Mark the Scriptures, and you shall find that the Apostles prayed for the people, & againe desired the people to pray for them, and so the head prayeth for all, and the members one for another.* And likewise (lest the Heretikes should say, there is a difference betwixt the living and the dead in this case) thus the same holy Father writeth upon the 85. Psalm in *hac*. Our Lord Iesus Christ doth yet make intercession for vs, at the Martyrs that be with him, pray for vs rather wth their intercession cease, till we cease our groanings.

In this sense therefore whosoever prayeth for vs, either alive or dead, is our Advocate as S. Augustin (*ep 44 to Paulinus circumed.*) calleth Bishops, the peoples Advocates, when they give them their benediction or blessing. So doth the holy Church call our B. Lady our Advocate, by the very words of S. Irenaeus, that you may see such speeches be no new inventions of the later Ages, but Apostolical. The obedient Virgin MARIE saith he) is made the Advocate of the disaffected virgin Eve. And to confound the Protestants plainly, in that they thinke or pretend that the aduocation or patronage of Saints should be imputed to Christ, remember that "our Saviour acknowledged Angels to be deputed for the protection (which is nothing els but aduocation) of infants before the face of God, besides the plaine examples in the old Testament Gen. 48 & 18. Job. 1. 31. & 11. v. 12. Dan. 10. And thus not only the Catholike Church, but the very English Protestants themselves in their service booke and in the Collect of Michaelmas day, profess, and pray for the same protection or aduocation of Angels, and defend the same against their younger brethren the Puritanes.

3. For the whole world, S. Augustin gathereth hereof against the Donatists, and all other Heretikes, that would divide the Church into corners or some certaine countries, from the universallitie of all Nations whereof it was named by the Apostles, (Catholike) that the true religion, and Church, and consequently the effects of Christs propitiation, death, and aduocation, pertaineth not to one Age, nation, or people, but to the whole world. S. Augustin upon this place is. 2. *tract 1 in ep 1a*

4. He that saith he knoweth) To know God here, signifieth (as it doth often in the Scriptures) to love, that is, as in the last chapter, to be in societie with him, and to have familiar and experimental knowledge of his graces. If any want himselfe thus to know God, and yet keepeth not his commandments, he is a liar, as all Calvinistes and Lutherans, that professe themselves to be in the favour of God by only faith affirming, that they neither keep, nor possibly can keep his commandments.

18. Many Antichrists) The holy Apostle S. Iohn saith S. Cyprian) did not put a difference betwixt one heresie or schisme and another, nor mean any sort that specially separated themselves, but generally called all without exception, Antichrists, that were adversaries to the Church, or were gone out from the same. And a litle after, It is evident that all be here called Antichrists, that have severed themselves from the charity and union of the Catholike Church. So writeth he *ep 76. nu 1. ad Magnum* Whereby we may learne, that all Heretikes, or rather Antichristes, be properly the precursors of that one and special Antichrist, which is to come at the last end of the world, & which is called here immediately before, *art. 1. cap. 10*, that peculiar and singular Antichrist.

19. They went out from vs.) An evident note and marke, whereby to confound all Heretikes and false Teachers, to wit, that being once of the common Catholike Christian fellowship, they forsooke it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymenaeus, Alexander, Philetus, Arrius, Macedonius, Pelagius, Nestorius, Euryces, Lather, Calum, and the like, were of the common societie of all vs that be Christian Catholikes, they went out from vs whom they saw to live in unity of faith & religion together, & made themselves new Conventicles, therefore they were (as the Apostle here sheweth) Antichristes, and we and all that abide in the ancient fellowship of Christ in religion, that went not out of this fellowship, in which we never were, nor out of any other societie of true Christians, cannot be Schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our Adversaries tel vs, out

Item, li. 2.
c. 31. &
li. 3. post
med. D.
Hiero.
in Mat.
1. 12.

of what Church we ever departed, when, and where, and vnder what persons it was that we revolted, as we can tel them the yeare, the places, the Ringleaders of their revolt. **The Catho-
likes can not be**
19. They were not of vs.) He meaneth not, that Hereticks were not, or could not be in or of the Church, before they went out or fel into their heretic or schisme: but partly gone out, that many of them which atere and fel out, though they were before with the rest, and partakers of al the Sacraments with other that follows, yet indeed were of naughty life & conscience when they were within, and so being rather as il humours and superfluities excrement, then true and liuely parts of the body, after a sort may be said not to have been of the body at al. So S. Augustin expoundeth these words in his commentarie vpon this place. *tract. 1. but els-where, more agreeably as it seemeth, that the Apostle meaneth, that such as wil not tate in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the smal benefit they shal haue by their temporal soial abode there, be not of or in the Church, though according to this present state, they are truly members thereof.* *Li. de corrupt. & gr. 2. & de dono perseru. c. 1.*

19. That they may be manifest.) God permittech heretic to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, only known to God before, may now also be made manifest to the world, by their constant remaining in the CHVRCH, when the wind and blast of euery heretic or temptation driueth out the knowen, other light & vntable persons.

20. Know al things.) They that abide in the vnitie of Christes Church, haue the vntion, Every good that is, the Holy Ghost, who teacheth al truth. Not that euery member or man thereof hath al knowledge in himself personally, but that euery one which is of that happie society to which Christ promised and gaue the Holy Ghost, is partaker of al other things and graces in the same Holy Spirit, to his saluation. Neither need any to seeke truth at Heretikes hands or others that be gone out, when it is within themselves, and only within themselves in God's Church. *If thou loue vntion, saith S. Augustin, for this also hast thou, who neuer hath any thing in it. Take away enue, it is done which I haue, it is mine which thou hast.* *Tract. 12. in Euang. Ioan.*

CHAP. III.

It is not for the sonnes of God, to sinne mortally, but for the sonnes of the Diuel, whereby they are knowne one from another, & not by only faith. 11. True faith is, that we also loue our Brethren, giuing both our life and substance for them. 19. Such vnfeined loue may haue great confidence before God 25. Because the keeping of his commandments doth much please him, which consist in faith and charitie.

Not by nature, as Christ is: but by grace and adoption.

How we shal see God & be like vnto him in the next life, see S. Augustin *ep. 117. 112. & b. 11. de ciuit. Dei c. 19.*

This teacheth vs that man sanctified himself by his free-will working together with Gods grace, S. Augustin expoundeth this place.



See what manner of charitie the Father hath giuen vs, that we should be named and be the sonnes of God. For this cause the world doth not know vs, because it hath not knowen him. 2 My Dearest, now we are the sonnes of God, & it hath not yet appeared what we shal be. We know that when he shal appeare, we shal be like to him: because we shal see him as he is. 3. And euery one that hath this hope in him, sanctifieth himself, as he also is holy. 4. Euery one that committech sinne, committech also iniquitie: and sinne is iniquitie. 5. And you know that he appeared to take away our sinnes: and sinne in him there is none. 6. Euery one that abideth in him, sinne not: and euery one that sinneth, hath not seen him, nor knowen him. 7. Lile children, let no man serue you. He that doeth iustice, is iust: even as he also is iust. 8. He that committech sinne, is of the diuel:

Rr 4

because

because the diuel " sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolue the workes of the diuel. 9. Every one that is borne of God, committeth not sinne: because his seed abideth in him, and he can not sinne because he is borne of God. 10. In this are the children of God manifest, and the children of the diuel. Euery one that is not iust, is not of God, and he that loneth not his brother,

The Epistle for 11. Because this is the annuntiation, which you have heard from the S. Polycarpus, beginning, * That you loue one another. 12. Not as * Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his workes were wicked but his brothers, iust.

Jo. 15. 17
Gen. 4. 8

The Epistle upon the 2. Sunday after Pentecost.

13. Maue not, Brethren, if the world hate you. 14. We know that we are translated from death to life, because we loue the Brethren. He that loneth not, abideth in death. 15. Whosoever hateth his brother, is a murderer. And you know that no murderer hath life everlasting abiding in himself. 16. * In this we haue knowen the charitie of God, because he hath yealded his life for vs and we ought to yeald our liues for the Brethren. ¶ 17. * He that shal haue the substance of the world, and shal see his brother haue need, and shal shut his bowels from him, how doth the charitie of God abide him?

Jo. 15. 19

Jo. 15. 15.

* Every man is bound to giue almes according to his ability, when he seeth his brother in great need.

18. My little children, let vs not loue in word, nor in tongue but in deed and in truth. ¶ 19. In this we know that we are of the truth and in his sight we shal persuaue our hearts. 20. For if our hart doe reprehend vs, God is greater then our hart, and knoweth all things. 21. My Dearest, if our hart doe not reprehend vs, we haue confidence toward God. 22. And * whatsoeuer we shal aske, we shal receiue of him: because we keep his commandements, and doe those things which are pleasing before him. 23. And * this is his commandement, that we beleue in the name of his Sonne Iesvs Christ and loue one another, as he hath giuen commandement vnto vs. 24. And * he that keepeth his commandements, abideth in him, and he in him. And in this we know that he abideth in vs, by the Spirit which he hath giuen vs.

1Jo. 2. 19,
1Jo. 2. 4.
1Jo. 2. 5.
1Jo. 2. 7, 8.
1Jo. 2. 14.
1Jo. 2. 14,
23.

* Let any man should thinke by the words next before, only faith in Christ to be commanded or to please God, he addeth to faith, the commandement of charitie or loue of our neighbour.

ANNOTATIONS.

CHAP. III.

Concupiscence remaining after Baptisme is no sinne, without consent.

4. *Iniquitas*) Iniquitie is not taken here for wickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greek word *anomia*, signifying nothing els but a swaying or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that every sinne is an obliquitie or defect from the rule of the law but not contrarie, that every such swaying from the law, should be properly a sinne, as the Heretikes doe vntreuly gather, to prove that concupiscence remaining after Baptisme is a very sinne, though we neuer giue our consent vnto it. And though in the 3. chapter following vers. 17. the Apostle turne the speech, affirming every iniquitie to be a sinne, yet there the Greek word is not the same as before, *anomia*, but *adikia*. By which it is plaine that there he meaneth by *iniquitas*, mans actual and proper transgression which must needs be a sinne See S. Augustin *enim Latin.* li. 3. c. 3. S. Ambros. *li. de Apologia David.* 11.

6. Sinners

6. *Spanish m.*) Iovinian & Pelagius falsely (as Heretikes vse to doe) argue upon these words and those that follow vers. 9 the one, that the baptized could sin no more, the other, that no man being or remaining iust could sine. But among many good senses of this place, this seemeth most agreeable, that the Apostle should say, that mortal line doth not consist together with the grace of God; & therefore can not be committed by any continuing the sonne of God. And so is the like speech in the 7 verse following to be taken. See S. Hieron li. 2. con. Iovin. anume. 1.

Heretical exposition of Scriptures. No man in grace sine is mortally,

7. *We thus doth iustice*) He doth not cleare this often, that man's true iustice or righteousness consisteth in doing or working iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point.

True iustice,

8. *Sinned from the beginning*) The Diuel was created holy and in grace, and not in sinne: but he fel of his owne free wil from God. Therefore these words *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle wil say, The Diuel committed the first sinne. So S. Augustin li. 11. de civ. Dei. 15. expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but it reacheth upon the beginning, as it must needs also be taken in S. Iohn's Gospel c. 8, 44.

How the Diel sinned from the beginning.

11. *We that receive, because*) Let the Protestants be ashamed to say, that we obtaine al of God by only faith, the Apostle here attributing it to the keeping of God's commandments. Note here also that God's commandments are not impossible to be kept, but were then, and are now observed of good men.

Not only faith

CHAP. IV.

We may not beleue al that boast of the spirit, but trie them, whether they teach Catholike articles of the faith (namely the incarnation of Christ) whether their doctrine be not worldly, and themselves disobedient hearers of the Apostles. 7. We must love one another, considering the exceeding love of God in sending his sonne to save vs. 17. An argument of perfect charitie is, if we haue nothing in our conscience to feare in the day of iudgement. 19. And an argument that we love God is, if we love our Brethren.



MY Dearest, "beleue not euery spirit, but" proue the spirits if they be of God: because many false Prophets are gone out into the world. 2. In this is the spirit of God knowen. "Euery spirit that confesseth IESVS Christ to haue come in flesh, is of God: 3. and euery spirit" that dissolueth IESVS, is not of God. and this

is e Antichrist, of whom you haue heard that he cometh, and now he is in the world. 4. You are of God, litle children, and haue overcome him. Because greater is he that is in you, then he that is in the world. 5. They are of the world: therefore of the world they speake, and the world heareth them. 6. We are of God. * He that knoweth God, heareth vs. He that is not of God, heareth vs not." In this we know the spirit of truth, and the spirit of errour.

7. My Dearest, let vs love one another: because charitie is of God. And euery one that loveth is borne of God, & knoweth God. 8. He that loveth not, knoweth not God: because God is charitie. 9. * In this hath the charitie of God appeared in vs, because God hath sent his only-begotten Sonne into the world that we may liue by him. 10. In this is char-

The Epistle upon the first Sunday after Pentecost.

itie;

ritie: not as though we haue loued him, but because he hath loued vs; and sent his Sonne a propitiation for our sinnes.

11. My Dearest, if God hath so loued vs, we also ought to loue one another. 12. * God: no man hath seen at any time. If we loue one another, God abideth in vs, and his charitie in vs is perfected. 13. In this we know that we abide in him, and he in vs: because he of his Spirit hath giuen to vs. 14. And we haue seen, and doe testifie, that the Father hath sent his Sonne the Saviour of the world. 15. Whosoever shal confesse that Iesus is the Sonne of God, God abideth in him, and he in God. 16. And we haue knowen and haue beleued the charitie, which God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. 17. In this is charitie perfected with vs, that we may haue confidence in the day of iudgement: because as he is, we also are in the world. 18. Feare is not in charitie, but perfect charitie casteth out feare, because feare hath painfulnes. And he that feareth, is not perfect in charitie. 19. Let vs therefore loue God, because God first hath loued vs. 20. If any man shal say, that I loue God, and hateth his brother, he is a liar. For he that loueth not his brother whom he seeth, God whom he seeth not, how can he loue? 21. * And this commandement we haue from God: that he which loueth God, loue also his brother.

1o. 1, 16;
1. 1. 1m.
6, 16.

1o. 13;
34. 15;
11.

ANNOTATIONS

CHAP. IV.

Heretical boasting of the spirit.

1. *Belieue not every spirit.*) That is, Receive not euery doctrine of such as boast themselves to haue the spirit. For there be many false Prophets, that is to say, Heretikes, which shal goe out of the Church, and challenge the spirit, and vante of God's word, Scripture, and Gospel, which indeed be seducers.

The Church only, not euery private man, hath to proue & discern spirits.

2. *Proue the spirit.*) It is not meant by this place, as the Protestants would haue it, that euery particular person should of himself examine, trie, or iudge who is a true or false Doctour, and which is true or false doctrine. But the Apostle here would euery one to discern these diuersities of spirits, by taking knowledge of them to whom God hath giuen the gift of discerning spirits and doctrines (which S. Paul expressly saith is giuen but to some, and not to euery one, 1. Cor 12.) & by obeying the Church of God, to whom Christ hath giuen the Spirit of truth. And this is only the sure way to proue the spirits and doctrines of these daies. And al they that would bring vs from our Pastours and the Churches iudgement, to our owne private trial seeke nothing els but to drine vs to miserable vncertainty in al our beleefe. A. Caluin doth, who vpon this place saith, that private men may examine the general Councils doctrines.

1o. 14, 16

Caluin.

To confesse or deny any article which the Cath. Church teacheth, is at all times a certain marke of their necessitie more. As if a good Catholike Writer, Pastour, or parents would wane their children, now in these daies, to giue care only to such Teachers as acknowledge Christ

3. *Every spirit that confesseth.*) The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, & maintained against certaine wicked Heretikes, Carionists, Ebion, & the like, that taught wickedly against the Person and both natures of Christ IESVS. The Apostle therefore giueth the faithful people this take to know the true Teachers of those daies from the false. Not that this marke would serue for al times, or in case of al other false doctrines, but that it was a certain marke of their necessitie more. As if a good Catholike Writer, Pastour, or parents would wane their children, now in these daies, to giue care only to such Teachers as acknowledge Christ

our

Our Saviour to be really present, and sacrificed in the B. Masse, & that all such are true Preachers and of God, the rest to be of the Devil, or to be counted the Spirit of Antichrist. Which Spirit of Antichrist (he saith) was come even then, and is no doubt much more now in all Heretikes, all being precursors of that great Antichrist which shall come towards the latter end.

1. *That dissolved*) To dissolve, loose, or separate IESVS a-sunder, was proper to all those old Heretikes that taught either against his Divinitie, or Humanity, or the Unity of his Person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichaeus, Cerdon, Apelles, Apollinaris and the like. And this is one place by which we may see that the common Greek copies be not ever authenticall, & that our old approved translation may not alwaies be examined by the Greek that now is, which the Protestants only follow - but that it is to be presupposed, when our old Latin text differeth plainly from the Greek, that in old time either al or the more approved Greek reading was otherwise, & that often the said Greek was corrupted then or since by Heretikes or otherwise. For of the Greeks, S. Irenaeus li. 1. c. 18. among the Latin Fathers, S. Augustine tra. 9. 6. in fine, S. Leo ep. 10 c. 1, and Venerable Bede did read as we doe. And this reading maketh more against the said Heretikes, then that which the common Greek now hath, to wit, *Every spirit that confesseth not Christ to have come in flesh, is not of God.* Which is also in effect said before vers. 2. And that therefore it was corrupted and altered by Heretikes, see the words of Socrates also a Greek Writer, very agreeable to this purpose. *Nestorius* (saith he) *being eloquent by nature, which is often in Heretikes, accounted himself therefore learned, & desirous to study the old Interpreters, counting himself better than them at being ignorant that in S. Iohn's Gospel is written the said Greek copy.* EVERY ONE THAT DISSOLVETH IESVS, IS NOT OF GOD. So saith he, adding moreover that such as would separate the divinitie from the dispensation of Christ's humanity, took out of the old copies this teste. For which the old Exposition is noted that these which would loose IESVS, has corrupted this Epistle. See also the Tripartite li. 1. c. 4.

Many old heresies that dissolved Christ.

The Greek text corrupted by old heretikes.

6. *In this we know.*) This is the most sure & general marke to know the true spirits and Prophets from the false - that those which be of God, will heare and obey their Apostles & lawfull Pastours succeeding the Apostles, & submit themselves to the Church of God the other, that be not of God, will not heare either Apostle, Pastour, or Church, but be their owne Iudges.

A sure marke of true or false Teachers.

17. *That we may have confidence.*) Confidence called in Latin *Fiducia*, is neither al one with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of his salvation, then of the things that we are bound to beleue, as the Protestants falsely teach - but it is only a hope well corroborated, confirmed, and strengthened upon the promises and grace of God, and the parties merits. And the words both following and going before, proue also evidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not only upon our apprehension of Christ's merits by faith, or upon his grace and merite, but also upon our conformitie to Christ in this life, in charitie and good workes. And that is the doctrine of S. Peter when he said, *Labour, that by good workes you may make sure your vacation and election;* and S. Paul's meaning, when he said, *I have fought a good fight, there is laid up for me a crowne of iustice, which our Lord will render to me in that day at iust iudge.*

Against the Protestants special faith and presumptuous security of salvation.

18. *Fear is not in Charitie*) The Heretikes very falsely understand this place so, that Christian godly men ought to have no doubt, mistrust, or feare of hel and damnation. Which is most evidently against the Scriptures, commending every where unto vs the awe and feare of God and his iudgements. *Fear him* (saith our Saviour Mat. 10) *that can with chastitie, cast body and soul into hel.* And Psal. 118. *Fearse my flesh with thy feare.* Which feare of God's iudgements caused S. Paul and al good men to chastise their bodies, lest they should be reprobate and damned. And the wise man for this cause affirmeth it to be happy, *that is ever fearful.* And holy Iob saith, *I feared at my wickednes.* And the Apostle, *When feare and trembling worke your salvation.* Which kind of feare is true in the iust men and most full of charitie, consisting well with the same vertue, and is called *Fraus timor*, because it is such as the good child ought to have toward his Father.

The feare of God in iust men, consisteth with charitie.

But there is a kind of feare which standeth not with charitie, and is cleane against hope also, that which bringeth such perplexitie and anxiety of conscience, that it induceth a man to mistrust or despaire of God's mercies. That feare is also which maketh a man often to cease sinning & to doe the external workes of iustice, not for any love or delight

What feare agreeth not with charitie.

delight he hath in God or his lawes, but only for feare of damnation, though it be not if
 in it self, but very profitable as that which helpeth toward the loue of God, yet it standeth
 not with charitie neither, but is daily more & more lessened, & at length quite driuen out
 by charitie. Of these kind of feares then the Apostle speaketh, and (as some expound) of
 the feare of men also, of which our Sauour saith, *Fear not them that kill the body.*

See if feare is
 not it.

Mat 10

CHAP. V.

They that loe God, must loue his natural Sonne IESVS, and his sonnes by adoption,
 & keep his commandements, which to the regenerate are light. 4 But not, vnles
 they continue in the Catholike faith, namely of this article, that IESVS is the Sonne
 of God, and therefore able to giue vs life euertlasting, 14. and al our petitions 16. and
 our prayers for al our Brethren that sinne not vnto death, dying in their mortal finnes
 by impenitence Last of al, he warneth them not to communicate with idols.



WHOEVER beleeueth that IESVS is Christ, is
 borne of God. And euery one that loneth him which
 begat, loueth him also which was borne of him. 1. In
 this we know that we loue the children of God.
 when as we loue God, and keep his commandements.
 3. For this is the charitie of God, that we keep his
 commandements: * and his commandements are not
 heauy. 4. Because al that is borne of God, overcommeth the world:
 And this is the victorie which overcommeth the world, our faith
 5. Who is he * that overcommeth the world, but he that beleeueth that
 IESVS is the Sonne of God? 6. This is he that came by water & bloud
 IESVS Christ: not in water only, but in water and bloud. And it is
 the Spirit which testifieth, that Christ is the truth.

7. For there be " three which giue testimonie in heauen, the Father,
 the Word, and the Holy Ghost. And these three be one. 8. And there be
 three which giue testimonie in earth: the spirit, water, and bloud and
 these three be one. 9. If we receiue the testimonie of men, the testimo-
 nie of God is greater. Because this is the testimonie of God which is
 greater, that he hath testified of his Sonne 10. * He that beleeueth in
 the Sonne of God, hath the testimonie of God in himself. He that be-
 leeueth not the Sonne, maketh him a lier. because he beleeueth not in
 the testimonie which God hath testified of his Sonne. 11. And this is
 the testimonie, that God hath giuen vs life euertlasting. And this life is
 in his Sonne. 12. He that hath the Sonne, hath life. He that hath not the
 Sonne of God, hath not life.

13. These things I write to you, that you may know that you haue
 eternal life which beleeue in the name of the Sonne of God. 14. And
 this is the confidence which we haue toward him, that, * whatsoever
 we shal aske according to his wil, he heareth vs. 15. And we know
 that he heareth vs whatsoever we shal aske we know that we haue the
 petitions which we request of him.

16. He that knoweth his brother to sinne a sinne not to death, let
 him

The Epistle
 upon Communion
 in alle or Low
 Sunday.

e or, if we
 know.

Mat 11,
 30.

1 Cor.
 13, 57.

10, 3, 16

Mat 7, 7
 11, 11
 1, 10, 3
 22

him aske, and life shal be giuen him, sinning not to death. There is " a sinne to death: " for that I say not that any man aske. 17 Al ^{iniquitie,} is sinne. And there is a sinne " to death". 18. We know that every one which is borne of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not. 19. We know that we are of God, and the whole world is set in wickednesse. 20. And we know that the Sonne of God cometh and he " hath giuen vs understanding, that we may know the true God, & may be in his true Sonne, This is the true God, & life euerlasting. 21. My litle children, keep your selves " from Idols. Amen.

ANNOTATIONS.

CHAP. V.

3. *His commandments are not heauie*) How can the Protestants say that Gods ⁱⁿ commandments can not possibly be fulfilled or kept in this life, seeing the Apostle saith, they are not heauie and Christ saith, his yoke is facile, and his burden light? See for the full understanding of this place S. Aug. *de persiflione iusticie* c. 10. The heretikes in fauour of their foresaid error, rather translate, His commandments are not " grievous", then, are not heauie.

7. *These which we testifie*) An expresse place for the distinction of three Persons, and the vnitie of nature and essence in the R. Trinitie, against the Arians and other like Heretikes, who haue in many Ages found themselves so prede with these plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greek and Latin many waies even as the Protestants handle those textes that make against them. But because we are not now troubled with Arianeisme so much as with Caluistine, we need not stand upon the variety of reading or exposition of this passage. See S. Hierom. in his epistle put before the 7. Canonical or Catholike Epistles.

16. *A sinne to death*) A sinne to death is another thing then a mortal sinne. For it is that mortal sinne only, whereof a man is neuer penitent before his death, or in which he continueth til death, and dieth in it. I asseme (saith S. Augustin de correptione & gratia c. 18.) that a sinne to death is so leane faith working by charmes even til death. So likewise in the words before, a sinne not to death, is not that which we call a venial sinne, but any that a man committeth and continueth not therein til death.

16. *For that I say not*) If the sinne to death whereof he speaketh, be the sinne wherein a man dieth without repentance, according to S. Augustines wordes before rehearsed: then the prayer which he speaketh of, must needs be prayer for the dead. Because he speaketh of praying, or not praying, for them that die in deadly sinne, exhorting vs to pray, and encouraging vs to doe it with confidence to be heard, if we pray for them that departed this life not in deadly sinne, and contrariwise in a manner dissuading & discouraging vs from praying for such as continued in wickednesse even til their liues end. And S. Augustin setteth downe the Churches practise agreeable to the Apostles meaning, li. ii. c. 14. de Ciuit. Dei. If there be any (saith he) that persist til death in impenitencie of heart, the Church now prayes for them, that is, for the soules of them that so are departed. So such be And this is the cause, that Concilium Bracharense primum cap 34. forbiddeth to pray for such as die in desperation, or kill themselves: and the reason, why the Church forbeareth to pray for Heretikes that die in their heresie, or in any heresie unto death and by their death.

And that the place is most properly or only meant of praying for the departed, this is proved conueniently, that neither the Church nor any man is schorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life: al sinnes (of what sort soeuer, being pardonable, so long as the committers of them be in this life and state to repent as they live: so long as they be in this world. And we see that the Church prayeth, and is often heard, for Heretikes, Iewes, Turkes, Apostates, and what other in such or like

locuer,

The Calvinists focuser, during their lives. And it is great blasphemie that the Calvinistes vree? upon this place: to wit, that Apostolic & certaine other finnes of the reprobate, blasphemie, to can not be forgiven at al in this life. Which they hold, only to avoid the sequel of praying for the dead upon these words of S. Iohn. Besides that they must of our Apostle, take upon them presumptuously, to know and discern of God's secrets, who be reprobate, and who be not, and according to that, pray for some, and not for other some: al which is most wicked and absurd presumption.

As for their allegation, that S. Ieremie the Prophet was forbidden to pray for the Jewes, & warned that he should not be heard, Chap. 7. 11. 14. there is great difference. First he had a revelation by the words of God, that they would continue in their wickednes, as we have not of any certaine person, whereof S. Iohn here speaketh. Secondly, Ieremie was not forbidden to pray for the remission of their finnes, nor had denial to be heard therein for any man's particular case, whereof the Apostle here speaketh but he was told that they should not escape the temporal punishment & affliction which he had designed for them, and that he would not heare him therein.

Heret. translation against sacred images.

21. *From idols*) It is so known a treacherie of Heretikes to translate idols images (as here and in a number of places, specially of the English Bible printed the yeare 1562) that we need not much to stand upon it. As this also is seen to al the world, that they doe it of purpose to seduce the poore ignorant people, and to make them thinke, that whatsoever in the Scriptures is spoken against the idols of the Gentils (which the Prophet calleth *Simulacra Gentium*) is meant of pictures, sacred images, & holy memories of Christ and his Saines. Against such seducers the second sacred Council of Nice, called the second Synod, decreeth thus Act. 4. p. 22. 122. *Quicunque sententias sacre scripture de Idolis, contra venerandas imagines addiderint, anathema. Qui venerandas imagines Idola appellavit, anathema. Qui dicunt quod in istis adorant imagines et Deos, anathema*, that is, *Anathema is al them that bring in sentences of holy Scripture, touching Idols, against the venerable images. Anathema is to them that call the venerable images, Idols. Anathema is to them that say, Christians adore images as Gods.*

Psal. 115.

Edis. Colon: an. 1562.

The 2. Council of Nice pronounceth anathema, that is, a curse against the Calvinists.

The great difference of idol & image.

Now in their later translations the Heretikes perceiving that the world seeth their dishonest dealing, corrected themselves in some places, and in this place have put, *idols*, in the text but to give the people a watch word that the Churches images are to be comprised in the word, *idols*, they have put, *images*, in the margent. But concerning this matter, it is most evident that neither every Idol is an image, nor every image an idol and that, howsoever the origine or etymologie of the word, *idol*, may be taken in the Greek, yet both the words & the things be in truth and by the vie of al tongues farre differing. The great dragon that the Babylonians adored (Dan. 14.) was an idol, but not an image. the Cherubins in Salomons Temple were images, but not idols: and the face of the Queene in her corne or eke-where, as Cesar's face upon the corne that Christ called for, is an image, but not an idol: and the Heretikes dare not translate that text of Scripture thus, *Worship not the superfluous* nor call the Queenes image, the idol of the Queene nor Christ, the idol of his Father nor woman, the idol of the man: nor man, the idol of God. At which in Scripture be named images for al that, and be so indeed, and not idols. Which convinceth, that the Heretikes be false and corrupt translators in this place and other the like, confounding these two words as if they were al one.

** The Bible of the yeare 1577.*

Sacred images in Churches, by God's owne warrant.

But as for the having of images or portraites of holy things, not only in private houses, but also in Churches, God himself doth warrant vs, who commanded even the Jewes themselves (a people most prone to idolatrie, and that after he had given them a special precept of not having, making, or worshipping of idols) to make the images of Angels (the Cherubims) and that in the sovereign holiest place of adoration that was in the Temple, and about the Arke. Yea and in respect of which sacred images partly, they did (as S. Hierom saith ep. 17. c. 3.) so great reverence to the holy place called *Sancta sanctorum*. If they then were warranted & commanded to make and have in so great reverence the images of mere spirits or Angels, whose natural shape could not be expressed how much more may we Christians have and reverence the images of Christ, his B. mother, the Apostles and other Saints, being men, whose shape may be expressed. So doth the said Nicee Council argue against the Heretikes which at that time were the Adversaries of images.

Exod. 1

The 2. Council of Nice was answered

And note here, that eight hundred yeares agoe, they were straight counted Heretikes,

ikes, that began to speake against images, & that Councel was called purposely for them, and condemned them for Heretikes, & confirmed the former ancient reverence and vse of sacred images. Which began even in our Saviours time or litle after, when good religious folke for loue and reuerence made his image, namely the woman that he healed of the bloody fluxe. Which image was also approved by miracles, as the Ecclesiastical historie telleth, and namely Eusebius Eccl. Hist. li. 7. c. 14. * who also witnesseth that the images of Peter and Paul were in his daies. As you may see also in S. Aug (li. de consens. Euangel. l. c. 10.) that these pictures commonly stood together in Rome, even as at this day. Of our Ladies image see S. Gregorie li. 7. ep. 5. indist. 1. ad Iannar. & ep. 51. in whom also (li. 7. ep. 109) you may see the true vse of images, and that they are the books of the vnlearned, and that the people ought to be instructed and taught the right vse of them, even as at this day good Catholike folke doe vse them to help and increase their deuotion in al Catholike Churches yea the Lutherans themselves receive them still. S. Damascene wrote three books in defense of sacred images against the foresaid Heretikes.

against Image-breakers.

The antiquitie of holy images.

The vse and fruite of holy images.





T H E S E C O N D E P I S T L E O F S. I O H N T H E A P O S T L E.

He commendeth the Lady and her sonnes for continuing in the old faith, bidding them so to doe hereafter also, lest they lose the reward of their workes in the day of iudgement and to loue the true believers, but with Hereticks to haue no societie: expressing also the points then in controuersie.



THE Seniour to the Lady Elect and her children, whom I loue in truth, and not I only, but also al that haue knowen the truth, 2. for the truth which abideth in vs, and shal be with vs for euer, 3. Grace be with you, mercie, peace from God the Father, and from Christ Iesus the Sonne of the Father in truth, and charitie.

4. I was exceeding glad, because I haue found of thy children walking in truth, as we haue receiued commandement of the Father. 5 And now I beseech thee Lady, not as writing a new commandement to thee, but that which we haue had from the beginning, that we loue one another. 6. And this is charitie, that we walke according to his commandements. For this is the commandement, that as you haue heard from the beginning, you walke in the same: 7. because many seducers are gone out into the world, which doe not confesse Iesus Christ to haue come into flesh. this is a seducer and an Antichrist.

8. Looke to your selues, that you lose not the things which you haue wrought: but that you may receiue a full reward. 9. Euery one that reuolteeth, and persisteth not in the doctrine of Christ, hath not God. He that persisteth in the doctrine, the same hath both the Father, and the Sonne. 10. If any man come to you, and bring not this doctrine, receiue him not into the house, nor say, God saue you, vnto him. 11. For he that saith vnto him, God saue you, communicateth with his wicked workes.

12. Having more things to write vnto you: I would not by paper and inke: for I hope that I shal be with you, and speake mouth to mouth that your ioy may be full. 13. The children of thy siller elect salute thee.

ANNO.

“ Reward for
keeping fast
the Catholike
faith.

“ To goe backe
or reuolt from
the receiued
truth and do-
ctrine Apo-
stle. adun-
nable.

Jo. 14.
12.
1. Jo 3.
11.

Ro. 16.
17.

ANNO T.

6. *From the beginning.*) This is the Rule of a Christian Catholike man, to walke in that faith and worship of God which he hath received from the beginning. Which is that which we now call according to the Scriptures, *the tradition of the Apostles*: that which is come to vs from man to man, from Bishop to Bishop, and so from the Apostles. So shall a faithful man avoid seducers that rise vp in euery Age, teaching new doctrine.

10. *This doctrine.*) The Apostles, and true Pastours their lawful Successours, and the Church of God in holy Council, use to set downe the true doctrine in those points which Heretikes cal into controuersie. Which being once done and declared to the faithful, they need no other marke or description to know an Heretike or false Teacher by, but that he commeth with an other doctrine then that which is set downe to them. Neither can the Heretikes shift themselves, as now a daies they would doe, saying, o let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles Rule. Many a good honest shepheard knoweth a wolfe, that can not define him. But the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the E. Sacrament, vnder forme of bread and wine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike and we must avoid him, whether in his owne denitions and censures he seeme to himself an Heretike or no.

10. *Receive him not.*) Though in such times and places where the communie or most part be infected, necessity often forceth the faithful to conuerse with such in worldly affaires, to salute them, to eate and speake with them, & the Church by decree of Council, for the more quietnes of timorous consciences prouideth, that they incurr not excommunication or other censures for communicating in worldly affaires with any in this kind, except they be by name excommunicated or declared to be Heretikes yet euen in worldly conuersation and secular actes of our life, we must avoid them as much as we may, because their familiaritie is many waies contagious and noisome to good men, namely to the simple but in matter of religion, in praying, reading their bookes, hearing their sermons, presence at their seruice, partaking of their Sacraments, and al other communicating with them in spiritual things, it is a great damnable sinne to deale with them.

10. *Not say, God saue you.*) S. Irenæus (li 2 c. 3) reporteth a notable storie of this S. Iohn would Holy Apostle touching this point, out of S. Polycarpus, which is this. There be some not be in one (saith he) that haue heard Polycarpe say, that when Iohn our Disciple of our Lord was going to bath with Cephusus, into a bath, to wash himself, and saw Cerinthus the Heretike within the same, he sodainly rictus the ship out, saying that he feared lest the bath should fall, because Cerinthus the enemy of truth was within. So saith he of S. Iohn, and addeth also a like worthe example of S. Polycarpe The like zeale himself. who on a time meeting Marcion the Heretike, and the said Marcion calling of S. Polycarpe vpon him and asking him whether he knew him not. Yea, quoth Polycarpe, I know thee carpe, and for Satans sonne and herre. So great feare (saith S. Irenæus, had the Apostles & their disciples other Apostles to communicate in word only, with such as were adulterers or corruptors of the truth: as S. Paul also like men in warned, when he said, A man that is an Heretike, after the first and second admonition avoid. So not communicating Irenæus. If then to speake with them or salute them, is so earnestly to be avoided euing with according to this Apostles example & doctrine, what a sinne is it to flatter them, to serue Heretikes, them, to marrie with them, and so forth ?

Tit. 3.



T H E T H I R D E P I S T L E O F S. I O H N T H E A P O S T L E.

He commendeth Gaius, for continuing in the truth, & for sustaining or succouring true Preachers, & rebuking Diotrephes for the contrary, and praising Demetrius.



I HE Sejour to Gaius the Dearest, whom I loue in truth.

2 My Dearest, concerning all things I make my prayer that thou proceed prosperously, and fare wel; as thy soule doth prosperously. 3. I was exceeding glad when the Brethren came, and gaue testimonie to thy truth, even as thou walkest in truth. 4. Greater 'thāke' haue I not of thē, that then I may heare my childrē doe walke in truth. 5. My Dearest, thou doest faithfully

*plea-
sure.
χαρη,
χαρις*

*A great gra-
ce to be bene-
ficial to stran-
gers, specially
to them that be
of our Catho-
like faith and
suffer for the
same.
b It seemeth
(saith S. Bede)
he was an
Arch-heretike
or proud Sect-
maister.
c That is, I wil
rebuke them, and
make them kno-
wen to be wro-
nged. Bede.*

whatsoever thou workest on the Brethren. & that vpon strangers. 6. They haue rendred testimonie to thy charitie in the sight of the Church: whom, thou shalt doe wel, bringing on their way in manner worthie of God. 7. For, for his name did they depart, taking nothing of the Gentils. 8. We therefore ought to receiue such, that we may be coadiutors of the truth.

9. I had written perhaps to the Church: but he that loueth to beare b primacie among them Diotrephes, doth not receiue vs. 10. For this cause, if I come, I wil aduertise his workes which he doeth: with malicious words chatting against vs. And as though these things suffice him not, neither himself doth receiue the Brethren, and them that doe receiue, he prohibite them, and casteth out of the Church. 11. My Dearest, doe not imitate euil, but that which is good. He that doeth wel, is of God: he that doeth ill hath not seen God. 12. To Demetrius testimonie is giuen of all, and of the truth it self, yea and we giue testimonie: and thou knowest that our testimonie is true.

*condem-
natione,
iniqui-
tate.*

13. I ha I many things to write vnto thee, but I would not by inke and penne write to thee. 14. But I hope forth-with to see thee, and we wil speake mouth to mouth. Peace be to thee. The freinds salute thee. Sa- lute the freinds by name.

THE



T H E A R G V M E N T O F T H E E P I S T L E O F S. I V D E.

Jsa. 13.

Mr. 10.
Plu. 13.

Joh. 19.



IN the Gospell these are called Fratres Iesu, the Brethren of Iesus. Iames, and Ioseph, and Simon, and Iude. Their father is called Alphaus, where Iames is termed, Iames of Alphaus: and their mother, Maria Iacobi minoris, Marie the mother of Iames the yonger & of Ioseph. Whith Marie in another place being called Maria Cleophae, we perceiue their father was named both Alphaus and also Cleophas. And that this Cleophas was brother to Ioseph our Ladies husband. * H. g. fippus telleth vs. Therefore because Ioseph was called the father of Christ, his brothers children were called the Brethren, that is (according to the custom of the scripture also) the kinsmen of our Lord; & not because they were the children of Ioseph himself by another wife, much lesse (as Helvidius the Heretick did blaspheme) by our D. Ladie the perpetual Virgin M A R I E. Howbeit some good Authours say, that their mother Marie was the natural sister of our Ladie, and that therefore they are called, Fratres Domini, the Brethren of our Lord.

Euseb. hist. li. 3. c. 10.

Eze. 6.

Jsa. 10.

Howsoever that be, three of them are reckoned among the 12. Apostles, Iames, and Simon Cananans, and Iude Isa and that they were some-what more then Apostles, though lesse then Peter, S. Paul signifieth, where he saith speaking of himself and Barnabas: As also the other Apostles, and the Brethren of our Lord, and Cephas. 1. Cor. 9.

Mr. 10.

Plu. 3.

And as S. Luke calleth this Iude, Iude of Iames, so he calleth himself in this Epistle of his, Iude the seruant of Iesus Christ, and the brother of Iames: S. Matthew and S. Marke doe call him Thaddaeus, as Lebbaeus also in the Greeke. His feast and his brother Simons together, the Church keepeth Octob. 28. called Simon and Iudes day.

His Epistle is an Inuestiue against al heretikes (as it were a Commentarie of 2. Pet. pag. 141, 156. 2.) and namely (as * S. Aug hath told vs) against those, which misconstrued S. Pauls Epistles and held Only faith, whom he calleth therefore, Men that transference or peruert the grace of God into riotousnes, v. 4. exhorting Catholikes to be constant and immoueable from their old faith, and so contend for the keeping thereof, v. 3. and v. 20. For heretikes (saith he) segregate themselves from the Church and from her faith v. 19.



THE
CATHOLIKE
EPISTLE OF S. IUDE
THE APOSTLE.

He exhorteth them to stand to their old faith, shewing them ly examples, that it is damnable not to continue and be constant 8. warning against the lecherie, blasphemy, apostasie, blanketing of the heretikes, &c. and that their damnation was long foretold. 12. Catholikes therefore to be vnmoueable, to reprove the obstinate, to reconer al not desperate, to comfort the weak, and to live themselves verthougly and without mortal sinne, which by God's grace they may doe.

* A Diuine Heretikes abuse the libertie of Christes grace and Gospell, to the fulfilling of their carnal lusts and concupiscences. & This is our Saviour, not Ioseph, as S. Hierom noteh ep. 17. see Abac. c. 1 v. 18. * Such be heretikes, that wil not be subject to any superior, or that refuse to obey the lawes either of Spiritual or Temporal Rulers In which kind (specially in blaspheming the supreme Spiritual Magistrate) the Iudean heretikes were.



IUDE the servant of Iesus Christ, and brother of Iames: to them that are in God the Father beloved, and in Iesus Christ preserved, and called. 1. Mercie to you, and peace and charitie be accomplished. 3. My Dearest taking al care to write vnto you of your common saluation, I thought it necessarie to write vnto you: beseeching you to contend for the faith once deliuered to the Saints. 4. For there are certaine men secretly entred in (which were long agoe prescribed vnto this iudgement) impious, transferring the grace of our God's into riotousnes, and denying the only Dominatour, & our Lord Iesus Christ. 5. * But I wil admonish you, that once know al things, that Iesus, saving the people out of the land of AEgypt, * secondly destroyed them which beleued not. 6. But the Angels which kept not their principallitie, but forsooke their owne habitation, he hath reserved vnder darkenesse in eternal bonds vnto the iudgement of the great day. 7. As * Sodom and Gomorthe, and the cities adioyning in like manner hauing fornicated, and going after other flesh, were made an example, sustaining the paine of eternal fire. 8. In like manner these also defile the flesh, and despise dominion, & blaspheme maiestie. 9. When Michael the Archangel, disputing with the Diuel, made altercation for the body of Moyse, he durst not inferre iudgement of blasphemie, but said, Our Lord command thee. 10. But these, what things soeuer certes they are ignorant of, they blaspheme. and what things soeuer naturally, as dumme beasts, they know, as those they are corrupted.

1. Pet. 5.

Rom. 14, 37.

Gen 10. c. 12. v. 1. 11. 12. 13.

1. Pet. 2. 12.

at. Who

11. Woe vnto them, which haue gone in the way of * Cain: and with the errour of * Balaam, haue for reward powred out themselves, and haue perished in the contradiction of Core. 12. These are in their bakers, spots, feasting together without feare, feeding themselves, clouds without water which are carried about of winds, trees of autumnne, vnfruitful, twise dead, plucked vp by the roots, 13. raging waues of the sea, foming out their owne confusions, wandering starres: to whom the storme of darknesse is reserved for euer. 14. And of these prophesied Enoch, the seuenth from Adam, saying. Behold our Lord is come in his holy thousands, 15. to doe iudgement against al, and to reprove al the impious, of al the workes of their impietie whereby they haue done impiously, and of al the hard things which impious sinners haue spoken against him. 16. These are murmurers, ful of complaints, walking according to their owne desires, and their mouth speaketh pride, admiring persons for game sake.

17. But you, my Dearest, be minful of the words which haue been spoken before by the Apostles of our Lord Iesus Christ, 18. who told you, * that in the last time shal come mockers, according to their owne desires walking in impieties. 19. " These are they which segregate themselves, sensual, hauing not the Spirit. 20. But you, my Dearest, building your selues vpon our most holy faith, in the Holy Ghost, praying, 21. keep your selues in the loue of God, expecting the mercie of our Lord Iesus Christ vnto life euermore. ¶ 22. And these certes reprove being iudged: 23. but them saue, pulling out of the fire. And on other haue mercie in feare: hating also that which is carnal, the spotted cote.

24. And to him that is able to preserve you without sinne, and to see you immaculate before the sight of his glorie in exultation in the coming of our Lord Iesus Christ, 25. to the only God our Saviour by Iesus Christ our Lord be glorie and magnificence, empire and power before al worlds, and now and for al worlds euermore. Amen.

The Epist.
vpon S. Siluest-
rius day.
Iuall 103

ANNO T.

9. *For the body of Moyses.* When, why, or how this alteration or combat was between S. Michael and the Diuel about Moyses body, no man can deuise. Only thus we see that many truthe and stories were kept in the mouthes and hearts of the faithful, that were not written in Scriptures canonical, as this was among the Iewes.

10. *They blaspheme.* He speaketh of Heretikes, who being ignorant in God's mysteries and the diuine doctrine of his Church, when they can not reprove the things, then they make them to execrations, iustitions, and blasphemies against the Trinity, Church, and Sacraments, and whatsoever is godly.

11. *Cain Balaam, Core.* The Apostle would haue Heretikes specially to be known, by the resemblance they haue, first to Cain, in that for enuy that his brothers service and sacrifice was accepted and increased, slew his first brother, and was a fugitive from the face and curse of God, which is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse God's people, as couetousnes is commonly the cause that he maketh Heretikes & false Prophecie. Whereupon S. Aug. saith Heretikes

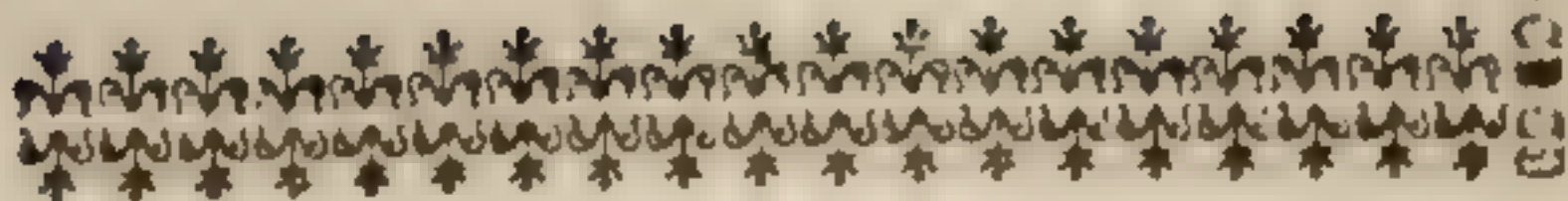
is for temporal commodities sake they contrary to followeth new opinions, S. August li de uil. erid. cap. 1. And lastly by the resemblance they haue with the ancient and notorious Schismaticke Core, and his companions, who forsooke the ordinarie Priesthood appointed by God, and would needs doe Sacrifice themselves without lawfull calling.

Such indeed be al Heretikes, and such be al their sacraments, seruice, and offices in their Church, as Cores were in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moyse and Aaron his Priests and true Governours, so is intolerable pride the cause of al Heretikes forsaking their lawfull Pastours and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De consil. li. 2 cap. 3* To al such forsakers the Apostle here giueth the curse and Vx due to the said three, Cain, Baalam, and Core, and telleth them that the storme of darkenes and eternal damnation is prouided for them most liuely describing al Heretikes as in some we to our woe haue experience by their inuents in our daies, in al this passage euen to the end of the Epistle.

Al Heretikes
segregate
themselves.

10. *These are they which segregate themselves.* The conditions of Heretikes in the later daies, that is, euer since Christ's time, not of these only of our Age for there were many that forsooke Gods Church and *segregated themselves* from the fellowship of the faithful euen in the primitive Church that we may the lesse marvel at these men segregating themselves, and going out from the rest, into seuerall Sects, which S. Augustin therefore calleth *Segregationes*.





THE ARGUMENT OF THE APOCALYPSE OF S. IOHN

IN AT which the old Testament foretold of Christ himself, the Apostles could report the fulfilling thereof in the new Testament, by way of an historie, even from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but begin, being to continue long after them, even to the end of the world, and then at length to be glorified, as Christ her Spouse at ready is. Hereupon God would have S. Luke to report in the Actes of the Apostles the storie of the Churches beginning, and for the rest of it to the end, (that we might receive this benefit also by the Apostles bands) he would S. Iohn to tell us of it in this booke by way of a prophesie.

Of which booke S. Hierome saith: The Apocalypse of S. Iohn hath as many Hier. ad Paul. sacraments or mysteries, as words. Yea more then that, In euery word here there are hid manifold and sundrie senses. Therefore it is very little that can here be noted, in respect. Yet to giue the good Carbooke (whose comfort is here) some little help, the booke may be deuised into five partes.

1. part. The first (after the Proem) containeth seven Epistles from Christ now in glorie, to Ca. 1. 2. 3. seven Churches of Asia, or (for, these he maketh al one) to the seven Bishops of those Churches meaning not to those only, but to al his Churches and Bishops through-out the world: saying therefore in euery one of them, to al in general: He that hath an eare, let him heare what the Spirit saith to the Churches. As also in euery one he exhorteth vs to fight manfully (in this spiritual warfare of ours against sinne) for the victorie, and in euery one accordingly promisseth vs a reward in Heauen. But before this, in the beginning of euery one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted and feared, that among so many, he reproveth some-what in al, saue only in two, which are the second & the sixth. In the beginning also of euery one, he taketh some peece out of the apparition going before, to frame thereof his style agreeably to the matter of each Epistle.

2. After this ad monition to Pastours and their flocks, the second part followeth, wherein Ca. 4. to the 7. the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in God's hand, and the seven seales thereof, by Christ. For the which, he seeth praise sung now in Heauen, and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the last seale, signifying Doomes day, he leaeth that matter alone for a while, and to speake more fully yet of the said course of the Church, he Ca. 8. to the 12. bringeth in another pageant (as it were) of seven Angels with seven Trumpets. The effect of both the Seales and Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pifilent breshes. and at

length after al heresies, a certaine most blasphemous Apostasie, being the next preparatiue to the coming of Antichrist: After al which, Antichrist himself in person shal appeare in the time of the sixt seale, and sixt trumpet, persecuting and seducing (for the short time of his reigne) more then al before him. The Church not rest standing shal still continue, and wade through al, because Christ her Spouse is stronger then al these aduersaries. Who also straight after the sayd sixt time, shal in the seuench come in maiestie and iudge al.

C. 11. 13. 14.

3. Of the which iudgement, differing yet a while to speake at large, he doth first in the third part treat more fully of the Diuels working by Antichrist and his companie against the Church, that the iustice of Christ afterward in iudging may be more manifest.

C. 15. to the 21.

4. At length therefore in the fourth part he cometh to the seuen last plagues, the seuench of them containing the final damnation of the whole multitude, societie or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Gospel and first Epistle of this same S. Iohn (as also in the other scriptures commonly) is often called *Mundus*, the world. And here he calleth it partly, *Meretricem*, a whore or harlot, because with her concupiscence she enticech the carnal and earthly men away from God partly, *Ciuitatem Babylon*, the Citie of Babylon, because it maketh warre against Hierusalem the Citie of God, and labourerh to hold God's people captiue in sinne, as it was shadowed in Nabuchodonosor and his Babylonians, leading and holding the Iewes with their Hierusalem, in captiuitie, vntil Cyrus (in figure of Christ) deliuered them. but whether al these seuen plagues should be vnderstood (as the seuench) of Domes-day it-self, it is hard to define. More like it is, that the first sixe are to goe before Domes-day: but whether corporally and literally, (so as Moyses plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easie, to vnderstand them corporally, as also the plagues where with Elias and his fellow shal in the time of Antichrist plague the wicked (which peraduanture shal be the same last plagues) whereof we read in this booke c. 11. v. 6. But not content to haue described thus the damnation of the whole adulterous and bloudy societie, he doth also expressly report of their three grād Captaines damnation, which are the first, Antichrist, and his False prophet, and the Diuel himself the Authour of al this mischief.

2 To 1.

Apoc. 17.

C. 21. 26.

5. Finally, on the other side, in the fiftth part he reporteth the vnspeakable and euerglasting glorie, that the Church after al this suffering shal by Christ her glorious Spouse be assumed vnto. And so concludeth the booke.



Ecce puer meus electus, quem elegi, posui
super eum spiritum sanctum meum



THE
A P O C A L Y P S E O F
S. IOHN THE APOSTLE.

C H A P. I.

The Church
readeth this,
broke at Mar-
tin, the 1
week after
the octaves of
Easter.

The 1. part. Se-
uen Epistles to
the Churches.
The epistle sp^d
Michmas day
Septemb 29, &
on the Appari-
tion of S. Mi-
chlas May 8.

There be ma-
ny (specially
now a daies)
that be great
readers, hear-
ers & talers
of Scriptures.
But that is not
enough to ma-
ke them good
or better be-
fore God, ex-
cept they keep
the things pre-
scribed and
taught therein
according to
our Samons
saying Luc 11.
Blessed are
they that heare
the word of
God & keep it.
Blessed tho-
ther for rel gⁿ
by Nero, or la-
ther by Domi-
tⁿ, almost 60.
yeares after
in Christs Ascⁿ

9. S. Iohn being banished in the Ile Patmos, is commanded to write to the seven Churches of Asia (signified by the seven, and eslikes) that which he saw upon a Sunday, round about the Sonne of man: &c. whose manner of apparition is described.



THE " Apocalypse of I E S V S Christ which God gaue him, to make manifest to his seruants the things which must be done quickly: and signified, sending by his Angel to his seruant Iohn, 1. who hath giuen testimonie to the word of God, and the testimonie of I E S V S Christ, what things soeuer he hath seen. 3. Blessed is he that readeth and heareth the words of this proph-
cie: and " keepeth those things which be written in it. For the time is nigh.

4. Iohn " to the seven Churches which are in Asia Grace to you and peace from " him that is, and that was, and that shal come, and " from the seven Spirits which are in the sight of his throne, 5. and from I E S V S Christ who is the faithful witnes, the " First-borne of the dead, and the Prince of the Kings of the earth, who hath loued vs, and " washed vs from our sinnes in his blood, & 6. and hath made vs " a Kingdom and Priests to God and his Father, to him be glorie and empire for ever and euer. Amen. 7. Behold he commeth with the clouds, and every eye shal see him, and " they that pricked him And al the Tribes of the earth shal bewaile themselves vpon him. Yea, Amen. 8. " I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shal come, the Omnipotent.

9. I Iohn your brother and partaker in tribulation, and the Kingdom, and patience in Christ I E S V S, was " in the Island, which is called Pat-
mos, for the word of God and the testimonie of I E S V S. 10. I was

Exo. 3,
14.
Col 1,
Hib. 1,
1. Pet 1.
2. Pet 2.
2. Th. 1.11.
Eph. 44.
Apoc 21
21, 13,

c I had a visio,
& not with my
corporal eyes,
but in spirit I
beheld the
similitudes of
the things fol-
lowing.
b The 1. Gene-
ral Visio of the
7. according to
S. Ambrose,
"It seemeth
not to be Christ
himself, but an
Angel bearing
Christs perso,
& saying diuers
speeches pro-
per to Christ.
" S. Irenaeus
alluding to
this faith, The
Church every-
where preacheth
the truth, & this
is the seven fold
candlestick, bear-
ing the light of
Christ &c. Li. 5.
aduers. har.

c in spirit" on the Dominical day, and heard behind me a great voice as
it were of a trumpet 11. saying: That which thou seest, write in a booke:
and send to the seven Churches which are in Asia, to Ephesus, and
Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and
Laodicia. 11. b And I turned, to see the voice that spake with me. And
being turned I saw seven candlesticks of gold: 13. and in the middes
of the seven candelsticks of gold, one " like to the Sonne
of man," vested in a priestly garment to the foot, & girded about neer
to the paps with a girdlent gold. 14. And his head & haire were white,
as white wool, and as snow, and his eyes as the flame of fire. 15. And
his feet like to latten, as in a burning tornace. And his voice as the
voice of many waters: 16. and he had in his right hand seven starres.
And from his mouth proceeded a sharpe two-edged sword: and his face,
as the sunne shineth in his vertue. 17. And when I had seen him, I fel at
his feet as dead And he put his right hand vpon me, saying: Feare not.
* I am the First and the Last, 18. and alieue, and was dead, and behold I
am liuing for euer and euer, and haue the keies of death and of hel.
19 Write therefore the things which thou hast seen, and that are, and that
must be done after these: 20. The Sacrament of the seven starres, which
thou hast seen in my right had, and the seven candlesticks of Gold." The
seven starres, are " the Angels of the seven Churches. And the seven
candlesticks, are the seven Churches.

c p d i v i
Sep. 18

24.

1/a. 43
4. 44
6.

ANNOTATIONS.

CHAP. I.

An admonitio
to the Reader
concerning the
difficultie of
this book.

1. APOCALYPSE) Of the Apocalypse thus writeth the Ancient Father
Denys, Buhop of Corinth, as Eusebius alleageth him Li. 7. c. 10. hist. Eccl. Of this booke
(saith he) this is my opinion, that the matter thereof is farre more profound then my wit can reach
vnto and I doubt not but almost in every sentence of it there lieth hidden a certaine sense exceeding my-
stical and maruolous, which though I vnderstand not yet I conceiue that vnder the words there is a
deep meaning and I measure not the matter by reason but auerunt of 12 faith, taking it to be more high
and diuine, then I can by cogitation comprise not receiuing that which I vnderstand not, but therefore
I admire with reuerence, because my wit can not attaine to it. Againe S. Augustin saith, that in the
Apocalypse many things are obscurely spoken, to exercise the mind of the Reader: and yet some few
things left vnderstand that through them a man may with laboure search out the rest. Spectably for this the
Auctour so repeateth the same things in diuers sorts, that seeming to speake of sundry matters, indeed
is found but to utter the same things in diuers words. Li. 20. de Cit. Dei c. 17

Which we set downe here in the beginning, to warne the good Christian Reader, to be
humble and wise in the reading both of al other holy Scriptures, & name y of this diuine
and deep propheticke giuing him further to vnderstand, that we wil in our Annotations,
according to our former trade and purpose, only or chiefly note vnto the studious, such
places as may be used by Catholikes, or abused by Heretikes, in the controuersies of this
time, and some other also that haue special matter of edification, and that as breefely as
may be, for that the volume groweth great.

Number my-
stical.

4. To the 7 Churches.) That certaine numbers may be obserued as significative and
mystical, is plaine by many places of holy Scripture, and by the ancient Doctours spe-
cial noting of the same to many purposes. Whereby we see the rashnes of our Adver-
saries, in couening generally al religious respect of certaine numbers in prayers,
fasts, or actions. Namely the number of Seven, is mystical, and propheticall, perfect, and
which " as S. Augustin saith the Church knoweth by the Scriptures, to be eternally de-
dicated to the Holy Ghost and to appertaine to spiritual mundation, as in the Prophets
ap. ouing

appointing of Nazarin to wash seven times in Iordan, and the sprinkling of the blood The number of seven times against the tabernacle is a *quest. in num. 9. 33. See it. 5. c. 1. de Gen. ad lit. c. 1. Sent. mysticall: 5. quest. in Diuinit. 9. 42.* At these visions stand vpon Seuen Seuen Churches, seuen Angels, seuen starres, seuen spirits, seuen candlesticks, seuen lamps, seuen trumpets, seuen this booke, vials, seuen hornes of the Lamb, seuen hills, seuen thunders, seuen heads of the Dragon, signifying the Diuel, seuen of the beast, that is Antichrist seuen of the beast that the harlot rid vpon. finally the number also of the visions is specially marked to be seuen, in this booke And every time that this number is used in this prophetic, it hath a myserie & a more large meaning then the nature of that number is precisely and vulgarly taken for. As when he writeth of seuen Churches, it is to be understood of al the Churches in the world as the seuen Angels for al the Angels or Governours of the whole Catholike Church, and so forth in the rest, because the number of Seuen, hath the perfection of vniuersalitie in it, as S. Augustin saith in *5. quest. in Deuter 9. 42.*

4. *From the 7. spirits*) The Holy Ghost may be here meant, and so called for his sevenfold gifts and graces, as some Expositours thinke. But it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 3. Chapter following where he speaketh to call them, the seven Spirits sent into al the world, as S. Paul to the Hebrewes (c. 1. 14) speaketh of Angels. And so the Protestants take it in their commentaries. Which we now, because thereupon they must needs confesse that the Apostle here giveth or wisheth grace & peace not from God only, but also from his Angels, though that benedicti on cometh one way of God, and another way of his Angels or Saints, being but his creatures. And so they may learne, that the faithful often saying in one speech, *God and our Lady, our Lord & any of his Saints, to help vs or blesse vs,* is not superstitions, but an Apostolical speech And so the Patristich said (Gen. 48. 15.) *The Angel that delivereth me from all trouble, blisseth these children.* See the Annot. *Act 15. 21.*

Grace & peace from God and the holy Angels.

God and our Ladie say vs, and the like.

6. *A Kingdom and Priests.*) As al that truly serueth God, and have the dominion and superiourtie over their consciences and whatsoever would induce them to sinne, be Kings, so al that employ their workes and themselves to serue God, & offer al their actions as an acceptable Sacrifice to him, be Priests. Nevertheless, as if any man would thereupon affirme that there ought to be no other earthly Powers or Kings to gouerne in worldly affaires ouer Christians, he were a tedious Heretike. euen so are they that vpon this or the like places where al Christians be called Priests in a spiritual sort, would therefore inferre, that every one is in proper signification a Priest, or that al be Priests alike, or that there ought to be none but such spiritual Priests. For it is the seditious voice of Core, saying to Moyses and Aaron, *Let it suffice you, that al the multitude is of holy ones, and the Lord is with them. Why are you extolled over the people of the Lord? Num. 16.*

How al Christians be both Kings & Priests.

10. *On the Dominical day*) Many notable points may be marked here. First, that when in the Apostles time there were daies deputed to the seruice of God, and so made holy and orderlie, though not by nature, yet by use and benediction, from other profane or (as we call them) worke-daies.

Difference of holy daies and worke daies.

Secondly, that the Apostles and faithful abrogated the Sabbath which was the seventh day, and made holy-day for it the next day following, being the eight day in count from the creation and that without al Scriptures, or commandment of Christ that we read of, yea (which is more) not only otherwise then was by the Law obserued, but plainly otherwise then was prescribed by God himself in the second commandment, yea and otherwise then he ordained in the first creation, when he sanctified precisely the Sabbath day, & not the day following. Such great power did Christ leave to his Church, and for such causes gave he the Holy Ghost to be resident in it, to guide it into al truths, euen such as in the Scriptures are not expressed. And if the Church had authoritie & inspiration from God, to make Sunday (being a worke-day before) an euertlasting holy-day, and the Saturday, that before was holy-day now a common worke-day, why may not the same Church prescribe & appoint the other holy feasts of Easter, Whitsuntide, Christmas, and the rest For, the same warrant she hath for the one, that she hath for the other.

Sunday made holy-day by the Apostle, & the Church, authoritie.

Other feasts ordained by the Church.

Thirdly, it is to be noted that the cause of this change was, for that now we Christians esteeming more our redemption, then our first creation, haue the holy-day which was before for the remembrance of Gods accomplishment of the creation of things, now for the remembrance of the accomplishment of our redemption. Which therefore is kept vpon that day on which our Lord rose from death to life, which was the day after the Sabbath, being called by the Iewes, *una* or *prima Sabbath*, the first of or after the Sabbath, that is, the

As Sunday was in the memory of the creation for many of Christ's Resurrection.

The Church
vseth not the
Heathenish
names of daies,
but, *Ois Domini-
ca, feria, Sab-
batum*

God giveth
greater grace
at holy times
of prayer and
fasting.

Priestly gar-
ments.

The true reli-
gion manifest
as the light on
a candlesticke,
Angels Prote-
ctors.

Bishops and
Priests are cal-
led Angels.

28. *Act 20* & *Cor 16*. Fourthly, it is to be marked that this holy-day by the Apostles tradition also, was named *Dominica die*, our *Lords day*, or, the *Dominike*. Which is also an old Ecclesiastical word in our language. For the name Sunday is a heathenish calling, as al other of the week daies be in our language. Some imposed after the names of planets, as in the Romans time some by the name of certaine Idols that the Saxons did worship, and to which they dedicated theyr daies before they were Christians. Which names the Church vseth not, but hath appointed to cal the first day, the *Dominike*, after the Apostle here; the other by the name of *Feria*, until the last of the weeke, which she calleth by the old name, *Sabbath*, because that was of God, and not by imposition of the Heathen. See the marginal Annotation *Lue. 24. 1.*

Lastly observe, that God revealeth such great things to Prophets, rather vpon holy-daies, & in times of contemplation, Sacrifice, and prayer, then on other profane daies. And therefore as S. Peter (*Act 10.*) had a revelation at the first house of prayer, and Zacharie (*Lue. 1.*) at the house of incense, & Cornelius (*Act 10.*) when he was at his prayers the ninth house, so here, S. Iohn noteth that he had al the marvellous visions vpon a Sunday.

3. *He stood in a Priestly garment*. He appeared in a long garment or vestement proper vnto Priests for so the word, *poetes*, doth signifie, as *Sap 18. 24.* and that was most agreeable for him that represented the Person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and who is specially noted in the Ecclesiastical historie for his Priestly garment called *prætorium* or *luna*. *Euseb 4. 3. Hist. Eccl. cap 21. c. 1. 2. 3.*

4. *The seven staires*. The bishops are the staires of the Church, as the Churches themselves are the golden candlesticks of the world no doubt to signifie that Christ preserveth the truth only in and by the lawful Bishops and Catholic Church, and that Christs truth is not to be sought for in corners or conventicles of Heretikes, but at the Bishops hands, and vpon the candlesticke which shineth to al in the house.

10. *The Angels of the seven churches*. The whole Church of Christ hath S. Michael for her Keeper and Protector, and therefore keepeth his holy day only by name, among al Angels. And as earthly Kingdoms have their special Angels Protectors, as we see in the 10 Chapter of Daniel, so much more the particular Churches of Christendom. See S. Hieronim 34. *Eccl. 8.* But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signifie the Priests or Bishops specially of the Churches here, & in them al the Gouvernours of the whole & of every particular Church of Christendom. They are called Angels, for that they are God's messengers to vs, interpreters of his wil, our keepers and directors in religion, our intercessours, the carriers and offerers of our prayers to him, and mediators into him vnder Christ. And for these causes and for their great dignitie they are here and in other places of Scripture called Angels.

Mat. 18. 10.

Mal. 2. 7.

CHAP. II.

That which
before he wil-
led him to write
to the church
he now willet
to be written
to the Angels
or Bishops of
the same only.
Where we see,
it is as one, to
the Church, &
to the Head or
Governer of
the same.

He is commanded to write diuers things to the Churches of Ephesus, Smyrna, Pergamum, and Thyatira. praising them that had not admitted the doctrine of the Heretikes called *Nicotana*, 22. and calling others by threats vnto penance: 26. and promising reward to him that manfully overcometh.



AND to the Angel of the Church of Ephesus write: Thus saith he which holdeth the seven staires in his right hand, which walketh in the middes of the seven Candlesticks of gold: 1. I know thy workes and labour, and thy patience: & that thou canst not beare euil men & hast tried them which say themselves to be Apostles, and are not, and hast found them liars,

liars: 3. and thou hast patience, and hast borne for my name, and hast not fainted. 4. But I have against thee a few things, because thou hast let thy first charitie. 5. Be mindful therefore from whence thou art fallen: and doe penance, and doe the first workes. But if not I come to thee, & wil mouethy candlestick out of his place, vntill thou doe penance. 6. But this thou hast, "because thou hatest the facts" of the Nicolaites, which I also hate. 7. He that hath an care, let him heare what the Spirit saith to the Churches: To him that ouercometh, I wil giue to eate of the tree of life, which is in the Paradise of my God.

By this we see
that some
heretikes hold,
that a man on-
ly can be saved
by grace or
charitie, & not
by the word of
the tree of life.

Apo. 1.
17.

8. And to the Angel of the Church of Smyrna write: Thus saith the First and the Last, who was dead, and liueth: 9. I know thy tribulation and thy poertie, but thou art rich, and thou art blasphemed of them that say themselves to be Iewes and are not, but are the Synagogue of Satan. 10. Feare none of these things which thou shalt suffer. Behold the Diuel wil send some of you into prison that you may be tried: and you shall haue tribulation ten daies. Be thou faithful vntil death: and I wil giue thee the crowne of life. 11. He that hath an care, let him heare what the Spirit saith to the Churches. He that shall ouercome, shall not be hurt of the second death.

This Church
representeth
the state of the
Church that are
spoiled of their
goods, & im-
prisoned, &
waiteth for the
Catho. faith.

Nu. 14.
24.
25.

12. And to the Angel of the Church of Pergamus write: Thus saith he that hath the sharp two edged sword: 13. I know where thou dwellest, where the seate of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithful witnesse, who was slain among you, where Satan dwelleth. 14. But I have against thee a few things: because thou hast there, them that hold the doctrine of Balaam, who taught Balac to cast a scandal before the children of Israel, to eate and commit fornication. 15. So hast thou also them that hold the doctrine of the Nicolaites. 16. In like manner doe penance. If not, I wil come to thee quickly, and wil fight against them with the sword of my mouth. 17. He that hath an care, let him heare what the Spirit saith to the Churches: To him that ouercometh I wil giue the hidden manna, and wil giue him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiveth it.

The singular
reward of Ma-
tydom
The death of
the body is the
first death: the
death of the
soule, the second
which Martyrs
are forced to ef-
fuge of all men.
The special
rewards of Sa-
tan is where
the faithful are
persecuted for
Christes truth.
Where not to
deny the Catho.
faith for feare,
is much here
commended.
None of these
are any thing
worth without
the other.

2 Thess.
1.

18. And to the Angel of the Church of Thyatira write: Thus saith the Sonne of God, which hath eyes as a flame of fire, and his feet like to latten. 19. I know thy workes, and faith, and thy charitie, and mini-sterie, and thy patience and thy last workes more then the former. 20. But I have against thee a few things: because thou permittest the woman Iezabel, who calleth herself a Prophetesse, to teach, and to seduce my seruants to fornicate, and to eate of things sacrificed to idols. 21. And I gaue her a time that she might doe penance & she wil not repēt from her fornication. 22. Behold I wil cast her into a bed, and they that commit aduoutrie with her, shall be in very great tribulation, vntill they doe penance from their workes. 23. and her children I wil kil with death, & all the Churches shall know that I am he that searcheth the reins & hearts & I wil giue

1 Reg.
18.

1. Reg.
18.
7. 18. 177
15. 3. 15.

Which is
not to be
good workes
eternall salu-
tion, as it wor-
kes damnation:
and that it is
not faith alone
that God re-
wardeth, but
that faith
which worketh
by charite.

give to every one of you according to his workes. 24. But I say to you and the rest which are at Thyatira, whosoever have not this doctrine, which have not knowen the depth of Satan, as they say, I wil not cast vpon you another weight. 25. Yet that which you have, hold til I come. 26. And he that shal ouercome and keep my workes vnto the end, "I wil give him power, ouer the Nations, 27. and * he shal rule them with a rod of yron, and as the vessel of a potter shal they be broken, 28. as I also haue receiued of my Father and I wil give him the morning starre. 29. He that hath an eare, let him heare what the Spirit saith to the Churches.

Ps. 9

* This great priuiledge of Saints & of the power and preeminence of Christ, which his father gaue him according to his humanity, and therefore to deny it to Saints, is to deny it to Christ himself.

ANNOTATIONS

CHAP. II.

Christ's care of
his Church.

1. *Holdeth the seven*) Much to be obserued, that Christ hath such care ouer the Church and the Bishops hereof, that he is said here to beare them vp in his right hand, & to walk in the middes of them no doubt to pould and preserve them and to guide them in all truth.

Special vertues
required in a
Bishop.

2. *Thy workes, labours, patience, &c.* Things required in a Bishop. First, good workes, and great patience in tribulation. Next zeale and sharp discipline toward offenders is here commended in them. Thirdly, wisdom and diligence in trial of false Apostles & Preachers coming in sheep-skinnes: where is signified the watchful prouidence that ought to be in them, that Heretikes enter not into their flocks.

Same is the
cause that God
taket the Ca-
non, faith from
countries.

3. *Wil mine.*) Note that the cause why God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the same of the Prelates and people. And that is the cause (no doubt, that Christ hath taken away our golden candlestick, that is, our Church in England. God grant vs to remember our fall, to doe penance and the former workes of charite which our first Bishops and Church were notable and renowned for.

Zeale against
Heretikes.

4. *Because thou hatest.*) We see here that of all things, Christian people (specially Bishops) should haue great zeale against Heretikes and hate them, that is their wicked doctrine & conditions, even as God hateth them. For which only zeale, our Lord saith here that he beareth with some Churches and Prelates, and sauech them from perishing.

Nicolaus the
first Heretikes
so called, as a
patene of Ari-
ans, Lutherans,
and the like pe-
culiar callings.

6. *Of the New Water*) Heretikes haue their callings of certaine persons, as is noted at large *Act. 11. 26.* These had their name of Nicolas, one of the 7. first Deacons that were chosen *Act. 6* Who is thought to haue taught continuance of women or wiaes, & that it was lawful to eate of meates offered to idols. Which latter point is such a thing, as if one should hold it lawful to receiue the bread or wine of the new Communion, which is a kind of *Idolatry*, that is, *idolatrous meates*. For though such creatures be good by crea- tion, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites given here by our Lord himself to those Heretikes, see a very patene & make vnto the faithful for euer, what kind of men they should be that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zwinglians, &c. See S. Hieron. cont. Iulian. lib. 1. in fine.

Balaam ouer-
coming God's
people by per-
suasion of re-
uerie and bel-
liefe, was a
type of Here-
tikes.

16. *To cast a scandal.*) Iosephus writeth that when Balaam could not cause God's peo- ple, nor otherwise annoy them, he taught Balac a way how to overthrow them to wit, by presenting vnto them their Heathen women very beautiful, and delicate dishes of meate offered to Belphegor: that so being tempted they might fall to heathenish man- ners and despise God. To which craftie counsel of Balaam the Apostle resemblith He- retikes

li. 4. An-
t. 9. 6.

Heretikes stand, who by offering of libertie of meate, women, Church goods, breack of
vowes, and such other licentious allowances cause many more to fall, than by their
preaching.

20. *The woman Iezabel.*) He warneth Bishops to be zealous and stout against false Pro- Zeale against
phets and Heretikes of what sort soever, by alluding covertly to the example of holy Heretikes.
Elias, that in zeale killed 450. false prophets of Iezabel, and spared not Ahab nor Iezabel. Ahab and Ie-
themselves, but told them to their faces that they troubled Israel, that is, the faithful zabel.
people of God. And whether there were any such great woman then, a furtherer and
promotour of the Nicolaites, whom the Prophet should here meane, it is hard to say.

21. *She will not repent.*) See free-will here most plainly, and that God is not the proper Free-will.
cause of obduration or impenitence, but man himselfe only. Our Lord giveth sinners so God is not the
long life, specially to expect their amendement but Iezabel (to whom the Apostle here cause of evil.
alludeth) would never repent.

22. *They that commit adultery with her.*) Such as communicate with Heretikes, shall be They that
damned (alas, with them. For not only such as were in their hearts of Iezabels religion, communicate
or inwardly beleaved in Baal, but such as externally for feare worshipped him (which with Here-
the Scriptures call, bowing of their knees to Baal, are culpable. As now many bow their tikes, shall be
knees to the Communion, that bow not their hearts be damned
with them.

23. *I will give him power.*) Obserue that not only Angels have power and regiment with them.
ouer Countries vnder God, but now for the honour of Christs humane nature, and for
his ministerie in the world, the Saints deceased also, being in heauen, haue gouernement
ouer men and Prouinces, and therefore haue to doe with our affaires in the world. Which Saints also are
is against the Heretikes of these daies, that to take away our prayers to Saints, would Patrones, not
spoil them of many soueraigne dignities, wherein the Scriptures make them equal only Angels.
with Angels:

C H A P. III.

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicia: re-
calling them that erre, to penance by threatening, but praising the rest, and promising
reward to him that overcometh. 5. desisting also the cold indifferent Christian 20.
He saith that God knocketh at the doore of mens hearts by offering his grace, for to
enter in to him that wil open vnto him by consent of free-will.



ND to the Angel of the Church of Sardis, write: Thus
saith he that hath the seven Spirits of God, and the seven
starres: I know thy workes, that thou hast the name that
thou liuest, and thou art dead. 2. Be vigilant, and confirme
the rest of the things which were to die. For I find not thy
workes full before my God. 3. Have in mind therefore in what manner
thou hast receiued and heard: and keep, and doe penance. If therefore
thou watch not, * I wil come to thee as a theefe, and thou shalt not
know what houre I wil come to thee. 4. But thou hast a few names in
Sardis, which haue not defiled their garments: and they shall walke
with me in whites, because they are worthy. 5. He that shall overcome,
shall thus be vested in white garments, and I wil not put his name out of
the booke of life, and I wil confesse his name before my Father, and
before his Angels. 6. He that hath an eare, let him heare what the Spirit
saith to the Churches.

7. And to the Angel of the Church of Philadelphia write: Thus saith
the Holy one and the True one, he that hath the * key of David, he that
openeth, and no man shutteth, shutteth, and no man openeth.

T t

8. I know

8. I know thy workes. Behold I haue giuen before thee a doore opene
which no man can shut: because thou hast a litle power, and hast kept
my word, and hast not denied my name. 9. Behold I wil giue of the
Synagogue of Satan, which say they be Iewes, and are not, but doe lie.
Behold I wil make them come and adore before thy feet. And they
shal know that I haue loued thee. 10. Because thou hast kept the word
of my patience, and I wil keep thee from the hoare of temptation, which
shal come vpon the whole world to tempt the inhabitants on the earth.
11. Behold I come quickly. hold that which thou hast, that no man
take thy crowne. 12. He that shal overcome, I wil make him a pillar in
the temple of my God: and he shal goe out no more: and I wil write
vpon him the name of my God, and the name of the citie of my God,
new Hierusalem, which descendeth out of Heauen from my God, and
my new name. 13. He that hath an eare, let him heare what the Spirit
saith to the Churches.

14. And to the Angel of the Church of Laodicia write: Thus saith
e Amen, the faithful and true witness, * which is the beginning of the
creature of God: 15. I know thy workes, that thou art neither cold, nor
hot. I would thou wert cold, or hot. 16. But because thou art " luke-
warne, and neither cold nor hot, I wil begin to vomit thee out of my
mouth. 17. Because thou saiest, That I am rich, and enriched, and lacke
nothing, and knowest not that thou art a miser, and miserable, and
poore, and blind, and naked. 18. I counsel thee to buy of me gold fire-
tried, that thou maiest be made rich: and maiest be clothed in white
garmentes, that the confusion of thy nakednes appeare not: and with
eye-salve anoint thine eyes, that thou maiest see. 19. I, * whom I loue,
doe rebuke and chastise. Be zealous therfore and doe penance. 20. Behold
I stand at the doore and " knock. If any man shal heare my voice, and
open to me the gate, I wil enter in to him, and wil sup with him, and he
with me. 21. He that shal overcome, I wil giue vnto him to sit with
me in my throne: as I also haue overcome, and haue sitten with my Fa-
ther in his throne. 22. He that hath an eare, let him heare what the Spirit
saith to the Churches.

¶ God first cal-
leth vpon man
and knocketh
at the doore of
his hart, that is
to say, offereth
his grace And
ic lieth in man
to giue consent
by free-will
holpen also by
his grace.

Εκκλησιαν
 Πιστι 242
 9. 14.
 Col 13.
 15.

Рим 3,
11. Евр.,
12, 5.

ANNOTATIONS.

СНАР. III.

Doing well in respect of reward.

§ *He that shall overcome*) In all these speeches to divers Bishops and their Churches he continually encourageth them to constancie in faith and good life, by setting before their eyes the reward of the next life. And yet the Calvinists would have no man doe good in respect of such reward.

Adoration of
creatures, cal-
led *Dahya*.

9. *Adversary's first.*) You see this word of adoration is in Scriptures used for worship of creatures also, and that to fall before the feet of holy men or Angels for duty and reverence, is not idolatry, except the proper honour due to God, be given unto them. See the Annotations upon the 19 and 21. Chapter concerning the Apostles prostration before the Angel. And the Adversaries evasion, saying that the adoration was of God only, and that, before the feet of the parties, signifieth nothing else but, in his presence,

is false and against the phrase of Scriptures as 4. Reg. 4. where the Sammite adored Elieus, falling down before his feet, and 4. Reg. 2. the Sonnes of the Prophets adored him in the same sort. And here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promisseth this honour as a reward, and as an effect of his love towards him, saying, *And they shall know that I have loved thee.* And that which he saith in the 13. Chapter, *I set downe to adore before the feet of the Angel*, the very same he expresth thus in the 12. Chapter, *I set before his feet to adore him* making it all one, to adore before his feet, and to adore him.

11. *That no man take the crowne*) That is, his crowne of everlasting life and glorie, if Perseuerance he perseuer not to the end in faith & good workes. otherwise another shall enter into his place, as Matthias did both to the dignitie of the Apostleship, & to the heavenly crowne continuing to doe for the well vsing and executing of the same function, which Iudas might and should the end, haue had, if he had perseuered to the end and as the Gentils came into the grace and place of the Iewes. Other difficulties concerning this kind of speech are resolved in School-men, and are not here to be stood vpon.

12. *Luke-warme*) Zeale and seruour is commendable, specially in Gods cause and Neuters or in the Neuters there be neither hot nor cold, are to Christ and his Church burdenous and different in lothsome, as luke-warme water is to a mans stomacke, prouoking him to vomit: and therefore religion. fore he threatneth to void vp such Neuters out of his mouth

The 3. part.
First, the booke
with 7. scales
secondly, 7.
Angels with
trumpets.

CHAP. IV.

1. *A doore being open in heauen he saw one sitting in a throne, 4. and round about him foure and twentie Seniors sitting, 6. and the foure beasts here described, 9. which with the, 24. Seniors continually glorified him that sat in the throne.*

THE 1. VI-
SION.

In which is re-
presented vnto
vs the glorie
and maiestie
of God in hea-
uen, and the
incessant ho-
nour & praises
of all Angels
and Saints
adoring him.



AFTE R these things I looked, & behold a doore open in heauen, and the first voice which I heard, was as it were of a trompet speaking with me, saying. Come vp hither, and I wil shew thee the things which must be done quickly after these. 2. And immediately I was in spirit: and behold there was a seat set in heauen, and vpon the seat one sitting. 3. And he that sat, was like in sight to the Iasper stone, and the Sardine: and there was a raine-bow round about the seat, like to the sight of an Emerald. 4. And round about the seat, foure and twentie seats. and vpon the thrones, foure and twentie Seniors sitting, clothed about in white garments, and on their heads crownes of gold. 5. And from the throne proceeded lightnings, and voices, and thunders: and seuen lamps burning before the throne, which are the seuen Spirits of God. 6. And in the sight of the seat, as it were a sea of glasse like to chrystal: and in the middes of the seat and round about the seat: foure beasts ful of eyes before and behind. 7. And the first beast, like to a Lion: and the second beast, like to a Calfe. and the third beast, hauing the face as it were of a man: and the fourth beast, like to an Eagle flying. 8. And the foure beasts, euery one of them had six wings round about: and within they are ful of eyes. And they had no rest day and night, saying. Holy, Holy, Holy, Lord God omnipotent, which was, and which is, and which shall come. 9. And when those beasts gaue glorie and honour and benediction to him that sitteth

Which is re-
sembled in the
daily honour
done to him by
all orders and
sorts of holy
men in the
Church mili-
tant also.

These foure
beasts, and the
are described
each, 1. by the
iudgement of
the holy Do-
ctors signifie
the 4. Euange-
lists, and in
them al true
Preache v.

The man Ma-

It 2

vpon them: the

Tion, Marke
the Calfe, & u-
ke: the Eagle,
John See the
causes hercof
in the Summe
of the 4 Evan-
gel. Is. Pag. 1.
S. Grego. in 1.
Ezech.

vpon the throne, that liueth for euer and euer: 10. the foure and twentie
Semours fel downe before him that sitteth in the throne, & adored him
that liueth for euer and euer, and cast their crownes before the throne,
saying 11. Thou art worthie O Lord our God to receiue glorie and ho-
nour and power: because thou hast created al things, and for thy wil
they were and haue been created.

ANNOTATIONS.

CHAP. IV.

B. Holy, holy, holy.) This word is thus repeated here, and *Esa 6* and to the imitation
therof, in the seruice of the holy Church, at Te Deum, and at Masse, specially in the
Preface next before the great mysteries, for the honour of the three Persons in the B.
Trinitie, and that the Church militant may ioyne with the triumphant, & with al the
Orders of Angels, who also are present at the consecration, and doe seruice there to our
common Lord and Master, as S. Chrysostom saith, *li. 6. de Sacerdotio*, and *bo. 1. de verb.*
Esa. 10. 1 The Greeke call it, the hymne *Trois fois*, that is, *Thrice say*.

CHAP. V.

4. S. John weeping, because no man could open the booke sealed with seven scales, 6.
the Lamb that was slaine, opened it. which being done, S. the foure beasts and foure
and twentie Semours, with an innumerable multitude of Angels and al creatures,
did glorifie him exceedingly.



AND I saw in the right hand of him that sate vpon the
throne, a booke written within and without, sealed
with seven scales. 2. And I saw a strong Angel, preaching
with a loud voice. Who is worthie to open the booke,
& to loose the scales thereof? 3. And no man was able
neither in heauen nor in earth, nor vnder the earth, to
open the booke, nor looke on it. 4. And I wept much because no man
was found worthie to open the booke, nor to see it. 5. And one of the
Semours said to me: Weep not, behold the Lion of the Tribe of Iuda,
the root of David, hath won, to open the booke, and to loose the seven
scales thereof.

6. And I saw, and behold in the middes of the throne and of the
foure beasts and in the middes of the Semours, a Lamb standing as it
were slaine, hauing seven hornes & seven eyes: which are the seven
Spirits of God, sent into al the earth. 7. And he came, and receiued the
booke out of the right hand of him that sate in the throne. 8. And when
he had opened the booke, the foure beasts and the foure and twentie
Semours fel before the Lamb, hauing enery one harps, and golden vials
ful of odours, which are the prayers of Saints. 9. and they sang a new
canticle, saying: Thou art worthie O Lord to take the booke, and to
open

The Sanctus
thrice re-
peated.

THE 3. VI-
SION.

S. Gregorie
taketh it to be
the booke of
holy Scripture
li. 4. Dialog. c. 42.
He speaketh
not of the dam-
ned in Hel, of
whom there
could be no
question but
of the faithful
in Abraham's
bosome, & in
Purgatorie.

So did Iacob
(Gen. 49.) cal
Christ, for his
kingly fortitu-
de in subduing
the world vnto
him.

The Epistle
vpon al Hal-
lowes eue.

So Christ is
called for that
he is the immu-
table Host
or sacrifice for
our sinnes.

Gen.
49, 9.

open the scales thereof. " because thou wast slain, and hast redeemed us to God in thy blood out of every tribe and tongue and people and Nation, 10. and " hast made us to our God " a kingdom and Priests, and we shall reign upon the earth.

11. And I looked, and heard the voice of many Angels round about the throne, and of the beasts & of the Seniors: and the number of them was " thousands of thousands, 12. saying with a loud voice: The Lamb that was slain, is worthe to receive power, and divinitie, and wisdom, and strength, and honour, and glorie, and benediction. 13. And " every creature that is in heaven, and upon the earth, and under the earth, and that are in the sea, and that are therein: al did I heare saying: " To him that sitteth in the throne, and to the Lamb, benediction and honour and glorie and power for ever and ever. 14. And the foure beasts said, Amen And the foure and twentie Seniors fel on their faces: and adored him that liveth for ever and ever. ¶

This maketh against the Caluinists who are not content to say that we merite not, but that Christ merited not for himselfe Calu. Pharp. 2. v. 9. The Epistle is a verue Masse of the holy Angels. All the said creatures are bound to give honour, not only to God; but to Christ as man, and our Redeemer & so they here doe.

ANNOTATIONS.

CHAP. V.

2. *The prayer of Saints.*) Hereby it is plaine that the Saints in heaven offer up the prayers of faithful and holy persons in earth called here Saints, and in Scripture often) unto Christ. And among so many diverse & unsearchable mysteries set downe without our prayers to exposition, it pleased God yet, that the Apostle himselfe should open this one point unto God, viz, that these odours be the lauds and prayers of the faithful, ascending and offered up to God as incense, by the Saints in heaven: that so the Protestants may have no excuse of their error, That the Saints have no knowledge of our affaires or desires,

10. *A Kingdome and Priests.*) To serve God and subduerces and sinnes, is to reigne or to be a King spiritually Likewise to offer unto him the Sacrifices of good workes, is to be a Priest after a sort though neither the one nor the other in proper speech. See the Annotation before Chap. 1. v. 6.

11. *Every creature.*) He meaneth the creatures in heaven, as Angels and Saints the *Lumina Patrum* holy persons in earth, & those that were in Limbo, or be in Purgatorie (for of the damned and Purgatory in hel he can not speake in this case) Lastly, of the peoples in Islands here called the sea) torte, which the Prophets vse often to name severally, when they foretel the spreading of Christs glorie through the world, as Isa c. 49. *Hear ye Islands and you people a farre off,*

CHAP. VI.

2. Four scales of the seven being opened, there follow diuerse effects against the earth.
 9. When the fifth scale was opened, the soules of martyrs desire that the iudgement may be hastned: 12. and at the opening of the sixth, there are signes shewed of the iudgement to come.



AND I saw that the Lamb had opened one of the seven scales, and I heard one of the four beasts, saying, as it were the voice of thunder: Come, and see. 2. And I saw: And behold a white horse, and he that sat vpon him had a bow, and there was a crowne given him, and he went forth conquering that he might conquer.

3. And when he had opened the second scale, I heard the second beast, saying: Come, & see. 4. And there went forth an other horse, redde: and he that sat thereon, to him it was given that he should take peace from the earth, and that they should kil one another, and a great sword was given to him.

5. And when he had opened the third scale, I heard the third beast, saying. Come, and see. And behold a black horse, and he that sat vpon him, had a balance in his hand. 6. And I heard as it were a voice in the middes of the four beasts saying Two pounds of wheat for a penie, and thrise two pounds of barley for a penie, and wine and oile hurt thou not.

7. And when he had opened the fourth scale, I heard a voice of the fourth beast, saying Come, & see. 8. And behold a pale horse: and he that sat vpon him, his name was death, and he followed him. And power was given to him ouer the four parts of the earth, to kil with sword, with famine, and with death, and with beasts of the earth.

9. And when he had opened the fifth scale. I saw " vnder the altar the soules of them that were slaine for the word of God, and for the testimony which they had. 10. " And they cried with a loud voice, saying: How long Lord (holy and true) iudgeth thou not and " reuengest thou not our bloud of them that dwell on the earth? 11. And white stoles were given, to euery one of them: one; and it was said to them, that they should rest yet a litle time, " til their fellow-servants be complete, and their Brethren, that are to be slaine euen as they.

12. And I saw, when he had opened the sixth scale, and behold there was made a great earth-quake, and the sunne became black as it were sack-cloth of haire: and the whole moon became as bloud: 13. and the starres from heauen fel vpon the earth, as the figge-tree casteth her green figges when it is shaken of a great wind: 14. and heauen departed as a booke folded together: and euery hil, and Islands were moued out of their places. 15. And the Kings of the earth, and Princes, and Tribunes, and the rich, and the strong, and euery bond-man, and free-

This one stole signifieth the glorie or blisse of the soule only but at the day of iudgement they shall haue it doubled by adding the glorie of their body also.

The tribulation that shall fall in the time of Antichrist.

ofie. 10,
Ln. 23,
30.

free-men^e hid themselves in the denues and the rocks of mountaines. 16. And they say to the mountaines and the rocks: " Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lamb 17. because the great day of their wrath is come, and who shal be able to stand?

ANNOTATIONS.

CHAP. VI.

9. *Under the altar.*) Christ as man (no doubt) is this altar, vnder which the soules of Consecration al Martyrs liue in heauen expecting their bodies, as Christ their Head hath his body of altars with there already. And for correspondence to their place or state in heauen, the Church Saints reliketh laeth commonly their bodies also or relikes vnder or vnder the altars, where our Saviours body is offered in the holy Masse and hath a special promise that no altars be erected or consecrated without some part of a Saints body or relikes. *Croc. African. can. 10. Carthag. 1. can. 14.* See S. Hieron. *cont. Vigilant. c. 3* S. Augustin. *de ciuit. li. 1. c. 27.* S. Gregorie *li. 1. ep. 10. li. 1. ep. 32. li. 2. ep. 18* Whereunto the Prophet seemeth here to allude, making their soules also to haue their being in heauen, as it were vnder the altar. But for this purpose note wel the words of S. Augustin (or what other ancient Writer soeuer was the Authour thereof) *Ser. 33. de Sanctis. Under the altar (saith he) of God I saw the soules of the flame. What is more reuerent or honourable, then to rest vnder that altar on which Sacrifice is done to God, and in which our Lord is the Priest* as it is written, *Thou art a Priest according to the Order of Melchisedech* & Rightly doe the soules of the iust rest vnder the altar, because vpon the altar our Lords body is offered. Neither w^e haue cause doe the iust there call for reuenge of it or blood, where also the blood of Christ is shed for sinners. And many other goodly words to that purpose.

This place also the wicked heretike Vigilantius (as S. Hieron writing against him Saints be present witnesseth c. 2.) abused, to proue that the soules of Martyrs and other Saints were included in some certaine place, that they could not be present at their bodies and monuments (where Christian people vsed in the primitive Church to pray vnto them, as Iude. Catholike men doe yet) nor be where they list, or where men pray vnto them. To which the holy doctour answereth at large, that they be where soeuer Christ is according to his humanitie. for vnder that altar they be Part of his words be these, that you may see The Calvinists how this Blessed Father refuted in that heretike the Calvinistes so long before they were heresie conceived. *Dost thou (saith he) prescribe lawes to God? Dost thou fetter the Apostles, that they may be kept in prison til the day of iudgement, and be kept from their Lord, of whom it is written, confuted by S. They follow the Lamb whithersoever he goeth? If the Lamb be in euery place, then they that be with the Lamb, must be euery-where. And if the good and wicked spirits gadding abroad in the world with passing celeritie, be present euery-where, shall holy Martyrs after the shedding of their blood, be kept close vnder an altar that they can not flurr out from thence? So answereth this learned Doctour.*

Which misliketh our Calvinists so much, that they charge him of great error, in that he saith, Christ according to his humanitie is euery-where, as though he were an Vbi- quetarie Protestant. Where if they had any iudgement, they might perceiue that he meaneth not, that Christ or his Saints should be personally present at once in euery Vbi- quist. place alike, as God is but that their motion, speed, and agilitie to be where they list, is incomparable, and that their power and operation is accordingly. Which they may learne to be the holy Doctours meaning, by the words that follow of the Diuel and his ministers whom he affirmeth to be euery-where no otherwise but by their exceeding celeritie of being and working mischeefe now in one place, now in another, and that in a moment. For though they be spirits, yet are they not euery-where at once according to their essence. And for our new Diuines it w^ere worthie to determine, how long Syran that rold our Lord he had circuted the earth, as in his country, and in the particular consideration of Iob and how many men he assaulted in that his one circuit. No, no, such curious companions know nothing, nor belene nothing, but that they see w^e hie corporal eyes, and teach nothing but the way to infidelitie.

The Saints
pray for vs, S.
Hierom pro-
neth against
the Heretike
Vigilantius.

10. *And they cried.*) S. Hierom also against the said Vigilantius reporteth that he vsed a argument against the prayers of Saints out of this place, for that these Martyrs cried for reuenge & could not obtaine. But we wil report his words, that you may see how like one Heretike is to another, these of our daies to those of old. *Then saith in my beane* (saith S. Hierom c. 3.) *that whines we be aune, one of us may pray for ano her but after we be dead, no more prayer shal be heard for another specially seeing the Martyrs asking vengenge of their bloud, could not obtaine.* So said the Heretike Against which the holy Doctour maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth: and that they shal be much sooner heard of God, then when they were in the world.

But for the Heretikes argument framed out of these words of the Apocalypse that, *These Martyrs did not obtaine, ergo Saints doe not pray for vs,* it was so frivolous, and the antecedent so manifestly false that he vouchsafed not to stand about it. For it is plaine that the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God (whereunto they did and doe alwaies conform e themselves) for it was said vnto them, *That they should rest yet a litle time ul. &c.* And that Martyrs prayers be heard in this case, our Saviour testifieth Luc. 18. saying, *And wil not God reuenge his elect that crye to him day and night? I saye to you, he wil quickly reuenge them.* And if God doe not heare the Saints sometime nor graunt their requests, is it therefore consequent that they doe not or may not pray? Then Christ himself should not haue prayed his Father to remove the bitter cup of death from him, because that petition was not granted.

How Martyrs
crye for reuen-
ge.

10. *Reuengest thou not?*) They doe not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies & the persecutors of his Church and Saints, that wil not repent, may be confounded: and that our Lord would accelerate his general iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: which is to desire the resurrectiō of their bodies, which then shal triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, which shal then appeare glorious, to the enemies confusion.

11. *Til their fellow seruants be complete.*) There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the Head CHRIST our cheefe Martyr. And al that number be accomplished, the general condemnation of the wicked persecutors shal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, & they are commanded to saue them that are signed in their fore-heads: 4. which are described and numbered both of the Iewes and Gentiles, blessing God. 13. Of them that were clothed in white stoles or long robes.

The Epistle
vpon All Hal-
lowes day.

It is an allu-
sion to the signe
of the Croisse
which the faith-
full beare in
their foreheads
to shew they
be not asha-
med of Christ
3. Aug. tract.
4. in 10.

Of al the Tri-
bes put toge-
ther, so many,
240,000.



AFTE R these things I saw foure Angels standing vpon the foure corners of the earth, holding the foure winds of the earth that they should not blow vpon the land, nor vpon the sea, nor on any tree. 2. 6 And I saw another Angel ascending from the rising of the sunne, hauing the signe of the liuing God, & he cried with a loud voice to the foure Angels, to whom it was giuen to hurt the earth and the sea, 3. saying: Hurt not the earth and the sea, nor the trees, til we signe the seruants of our God in their foreheads.

4. And I heard the number of them that were signed, an hundred fourtie foure thousand were signed, & of euery Tribe of the children of

of

of Israel. 5. Of the Tribe of Iuda, twelve thousand signed. Of the Tribe of Ruben, twelve thousand signed. Of the Tribe of Gad, twelve thousand signed. 6. Of the Tribe of Aser, twelve thousand signed. Of the Tribe of Nephtali, twelve thousand signed. Of the Tribe of Manasses, twelve thousand signed. 7. Of the Tribe of Simeon, twelve thousand signed. Of the Tribe of Levi, twelve thousand signed. Of the Tribe of Issachar, twelve thousand signed. 8. Of the Tribe of Zabulon, twelve thousand signed. Of the Tribe of Ioseph, twelve thousand signed. Of the Tribe of Benjamin, twelve thousand signed.

He signifieth by these twelve thousand, all the multitude of the elect, at the elect of the Ierex, to be in a certain number the elect of the Gentils to be innumerable. The elect of the Gentils, branches of the paimetree be tokens of triumph & victorie.

9. After these things I saw a great multitude which no man could number, of all Nations, and Tribes, and peoples, & tongues standing before the throne, and in the sight of the Lamb, clothed in white robes, and palmes in their hands. 10. And they cried with a loud voice, saying, Salvation to our God which sitteth vpon the throne, and to the Lamb. 11. And all the Angels stood in the circuit of the throne, and of the Seniors, and of the foure beasts: and they fel in the sight of the throne vpon their faces, and adored God, 12. saying, Amen. Benediction, and glorie, and wisdom, and thanks giving, honour and power and strength to our God for ever and ever. Amen.

The Epistle for many Martyrs.

13. And one of the Seniors answered, and said to me: These that are clothed in the white robes, who be they and whence came they? 14. And I said to him: My Lord thou knowest. And he said to me: These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15. Therefore they are before the throne of God, and they serue him day and night in his Temple: and he that sitteth in the throne, shall dwell over them. 16. They shall no more hunger nor thirst, neither shall the sunne fall vpon them, nor any heat. 17. Because the Lamb which is in the middes of the throne, shall rule them, and shall conduct them to the liuing fountaines of waters, and God wil wipe away all teares from their eyes. ¶

The glorie of Martyrs.

Isa. 45, 10.

Isa. 29, 3.
Apoc. 11, 2.

CHAP. VIII.

1. The seventh scale being opened, there appeared Angels with trumpets: 6. and when another Angel poured out fire taken from the altar, vpon the earth, there follow diuers tempestes. 7. In like manner, when foure Angels of the seven sound their trumpets, there shall sundrie plagues.

The 4. Vision.

2. The Priest standing at the altar praying & offering for the people in the time of the high mysterie, Christ himself also being present vpon the altar, was a figure of our thyng, & we come into which alleudeth.



AND when he had opened the seventh scale, there was made silence in heauen, as it were halfe an houre. 2. And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets. 3. And another Angel came, and stood before the altar, hauing a golden censur: and there were given to him many incensers that he should giue of the prayers of all Saints vpon the altar of gold,

Michael or any Angel, and not Christ himself, as some take it, Angels offer up the prayers of the faithful, as the 14. Elders did & for this word, *Saints*, is taken here for the holy persons on earth, as often in the Scripture, though it be not against the Scripture, that the inferior Saint or Angel in heaven should offer their prayers to God by their superiours there. But hereby we conclude against the Protestants, that it derogateh not from Christ, that Angels or Saints offer our prayers to God, as also it is plaine of Raphael Tob. 12, 12.

which is before the throne of God. 4. And the smoke of the incenses of the prayers of the Saints ascended from the hand of the Angel before God. 5. And the Angel tooke the censur, & filled it of the fire of the altar, and cast it on the earth, and there were made thunders & voices & lightnings, and a great earth-quake. 6. And the seven Angels which had the seven trumpets, prepared themselves to sound with the trompet.

7. And the first Angel sounded with the trompet, and there was made haile and fire, mingled in bloud, and it was cast on the earth, and the third part of the earth was burnt, & the third part of trees was burnt, and all green grasse was burnt.

8. And the second Angel sounded with the trompet. and as it were a great mountaine burning with fire, was cast into the sea, & the third part of the sea was made bloud 9. and the third part of those creatures died, which had lites in the sea, and the third part of the ships perished.

10. And the third Angel sounded with the trompet, and a great starre fel from heauen, burning as it were a torch, and it fel on the third part of the flouds, and on the fountaines of waters: 11. and the name of the starre is called worme wood. And the third part of the waters was made into worme-wood and many men died of the waters, because they were made bitter.

12. And the fourth Angel sounded with the trompet, and the third part of the sunne was smitten, and the third part of the moon, and the third part of the starres, so that the third part of them was darkned, and of the day there shined not the third part, and of the night in like manner. 13. And I looked, and heard the voice of one eagle flying through the middes of heaue, saying with a loud voice Woe, woe, woe to the inhabitants on the earth: because of the rest of the voices of the three Angels which were to sound with the trompet.

CHAP. IX.

The fifth Angel sounding the trompet, a starre falling. 3. The issuing forth of locusts from the sinage of the deep pitte to vex men, 7. and the description of them. 14. The sixth Angel sounding, foure Angels are let loose, 18. which with a great troupe of horsemen doe murder the third part of men.



AND the fifth Angel sounded with the trompet, & I saw a starre to haue fallen from heauen vpon the earth, and there was ginen to him the key of the pit of bottomles depth. 2. And he openeth the pit of the bottomles depth, and the smoke of the pit ascended, as the smoke of a great fornace, and the sunne was darkned and the aier with the smoke of the pit. 3. And from the smoke of the pit there issued forth locusts into the earth. And power was ginen to them, as the scorpions of the earth haue power: 4. and it was commaunded them that they should not hurt the grasse of the earth nor any green thing, nor any tree but only men which haue not the signe of God in their

Most and most
all kinds of heretics.

The fall of an
Arch-heretike,
an Arminius, Lu-
ther, Calvin,
out of the
Church of God
which haue the
key of the pit
open & bring
forth all the old
condemned he-
reticks burned
before in the
dungeon
& in numberless
places heretics.

in their foreheads. 5. And it was given vnto the that they should not kill them: but that they should be tormented five moneths: and their torments as the torments of a scorpion when he striketh a man. 6. And in those daies men shal seeke for death, and shal not find it: and they shal desire to die, & death shal fly from them.

7. And the similitudes of the locusts, like to horses prepared into battel: and vpon their heads as it were crownes like to gold, and their faces as the faces of men. 8. And they had haire as the haire of women, & their teeth were as of Lions. 9. And they had habbergions as habbergions of yron, and the voice of their wings as the voice of the chariots of many horses running into battel. 10. And they had tailes like to scorpions, and stings were in their tailes: and their power was to hurt men five months. 11. And they had ouer the a King, the Angel of the bottomles depth, whose name in Hebrew is *Abaddon*, and in Greek *Apollyon*: in Latin hauing the name *Exterminatus*. 12. One woe is gone, & behold two woes come yet after these.

13. And the sixt Angel sounded with the trumpet: and I heard one voice from the foure hornes of the golden altar, which is before the eyes of God, 14 saying to the sixt Angel which had the trumpet: Loose the foure Angels which are bound in the great riuier Euphrates. 15. And the foure Angels were loosed, who were prepared for an houre, & a day, and a moneth, and a yeare, that they might kill the third part of men. 16. And the number of the armie of horse-men was twentie thousand times ten thousand. And I heard the number of them. 17. And so I saw the horses in the vision: and they that sate vpon them, had habbergions of fire and of hyacinth and brimstone, and the heads of the horses were as it were the heads of Lions, and from their mouth proceedeth fire, and smoke, and brimstone.

18. And by these three plagues was slaine the third part of men, of the fire and of the smoke and of the brimstone, which proceeded from their mouth. 19. For the power of the horses is in their mouth, and in their tailes. For, their tailes be like to serpents, hauing heads: and in these they hurt.

20. And the rest of men which were not slaine with these plagues, neither haue done penance from the workes of their hands, nor to adore Diuels and Idols of gold and siluer and brasie and stone and wood, which neither can see, nor heare, nor walke, 21. and haue not done penance from their murders, nor from their forceries, nor from their fornication, nor from their thefts.

following
their Master
after the or-
ning & the
stroke of the
bottomlesse

P^r.

The chiefe
Master of he-
renicks.

c Pagans, In-
fideles, and in-
fidel in penitent
Catholicks
must be con-
demned also.
d This phrase
being the like
both in Greek
and Latin,
signifieth such
scandalous & pe-
nal repentance
as causeth a
man to forsake
his former sin-
nes and depart
from them
in penitencie
to his god.
See the same
phrase 1, 21.
21. & 22.
2, 22.

ANNOTATIONS.

CHAP. IX.

4. *Yet any green things*) The Heretikes neuer lust or seduce the green tree, that is, such Who are sedu-
as haue a long faith working by charitie, but commonly they corrupt him with ced by Hereticks
who should otherwise haue perished for it life, and him that is reprobate, that hath lost
neither the signe of the Crosse (which is Gods marke) in the forehead of his body, nor
the note of election in his soule,

7. Prepared

Apoc.
8. 16.

c 16211
of m. 110,
or a. her
etate of
of fence.

אבדון
אפוליון
וה, 10
English
Extermin-
atus.

The manifold
hypocritic of
Heretikes.

7 Prepared into bait.) Heretikes being ever ready to contend, doe pretend victorie, and counterfeit gold in shape as men, as untho and delicate as women, their tongues are as pennes full of gal and venom, their hearts obdurate full of noise and shuffling their doctrine as pestiferous and full of poison, as the taile and sting of a scorpion, but they endure for a little season.

Heret. translation.

20. Idols of gold.) Here againe the new Translatours abuse the people, for idle saying images this place being plainly against the pourtrails of Heathen Gods, which are here and in the Psalmc 95. called, *demonia, Diabls.*

CHAP. X.

Another strong Angel crying out, 3. *seven thunders doe speake.* 6. The Angel sweareth that there shall be time no more, but at the voice of the seventh Angel the mystrie shall be fully accomplished. 9. He giveth Iohn a becke to devoure.

CHRIST the
valiant Angel
is here describ-
ed,



ND I saw another Angel, strong, descending from heaven, clothed with a cloud, and a raine-bow on his head, and his face was as the sunne, and his feet as 'a pillar' of fire.

2. And he had in his hand a little booke opened: and he put his right foot vpon the sea, and his left vpon the land.

3. And he cried with a loud voice, as when a Lion roareth. And when he had cried, the seven thunders spake their voices. 4. And when the seven thunders had spoken their voices, I was about to write: and I heard a voice from heaven saying to me: *Signe the things which the seven thunders haue spoken, and write them not.*

" Many great
mysteries and
truths are to
be preserved
in the Church,
which for cau-
ses knowne to
Gods prou-
dence are not
to be written
in the booke
of holy Scrip-
ture,

5. And * the Angel which I saw standing vpon the sea and vpon the land, lifted vp his hand to heaven, 6. and he swate by him that liveth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it. That there shall be time no more: 7. but in the daies of the voice of the seventh Angel, when the trumpet shall begin to sound, the mystrie of God shall be consummate, as he hath euangelized by his seruants the Prophets.

e Thus was the
manner of ta-
king an oath
by the true
God, as Deut.
32.

e By earnest
 studie and me-
ditation

Sweet in
the reading,
but insatiable
long, some-
what bitter,
because it
commandeth
works of pe-
nence and
suffering of
various.

8. And I heard a voice from heaven againe speaking with me, and saying: *Goe, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon the land.* 9. And I went to the Angel, saying vnto him, that he should giue me the booke. And he said to me. * Take the booke, and deuoure it: and it shall make thy belly to be bitter, but in thy mouth it shall be sweet as it were hony. 10. And I took the booke of the hand of the Angel, and deuoured it: and it was in my mouth as it were hony, sweet. And when I had deuoured it, my belly was made bitter, 11. and he said to me. Thou must againe prophecie to Nations, and peoples, and tongues, and many Kings.

1 pillar

Deut.
12, 13

Exod.
12, 11

CHAP. XI.

5. Iohn measuring the Temple, 3. heareth of two witnesses that shal preach: 7 when the beast coming vp from the sea shal kil. 11. But they rising agune ascend into heauen. 13. and seven thousand persons are slaine with an earthquake: 15. and at the sound of the seventh Angel, the foure and twentie Seniors giue praise and thanks to God.



AND there was giuen me a reed like vnto a rod: and it was said to me: Arise, and measure the Temple of God, and the altar, and them that adore in it. 2. But the court which is without the Temple, cast forth, & measure not that: because it is giuen to the Gentils, and they shal tread vnder-foot the holy citie two & fourtie months: 3. and I wil giue to my two witnesses, and they shal prophecie a thousand two hundred sixtie daies, clothed with sacke-clothes. 4. These are the two olive trees & the two candlesticks that stand in the sight of the Lord of the earth. 5. And if any man wil hurt them, fire shal come forth out of their mouthes, and shal deuoure their enemies. And if any man wil hurt them, so must he be slaine. 6. These haue power to shut heauen, that it raine not in the daies of their prophecie: and they haue power ouer the waters to turne them into bloud, and to strike the earth with al plague as often as they wil.

Three yeares and a halfe which is the time of Antichrist's reigne & persecution.

7 And when they shal haue finished their testimonie, the beast which ascendeth from the depth, shal make warre against them, and shal overcome them, and kil them. 8. And their bodies shal lie in the streets of the great citie, which is called spiritually Sodom and AEgypt, where their Lord also was crucified. 9. And there shal of Tribes, and peoples, and tongues, and Gentils, see their bodies for three daies, and a halfe: and they shal not suffer their bodies to be laid in monuments. 10. And the inhabitants of the earth shal be glad vpon them, and make merie: and shal send gifts one to another, because these two Prophets tormented them that dwelt vpon the earth. 11. And after three daies and a halfe, the spirit of life from God entred into them. And they stood vpon their feet, and great feare fel vpon them that saw them. 12. And they heard a loud voice from heauen saying to them. Come vp hither. And they went vp into heauen in a cloud: and their enemies saw them. 13. And in that houre there was made a great earth-quake: and the tenth part of the citie fel, and there were slaine in the earth-quake names of men seven thousand: and the rest were cast into a feare, and gaue glorie to the God of heauen.

The great Antichrist.

He meaneth Hierusalem, named Sodom & AEgypt for the imitation of them in wickedness. So that we see his cheefe reigne shal be there, though his tyrannie may extend to al places of the world.

The wicked reioyce, when holy men are executed by the tyrants of the world, because their life and doings are burdens vnto them.

14. The second woe is gone: and behold the third woe wil come quickly. 15. And the seventh Angel sounded with a trumpet: and there were made loud voices in heauen saying, The kingdom of this world is made our Lords & his Christes, and he shal reigne for euer and euer. Amen.

16. And

h. The Kings
of this world
vsurped before
by Satan &
Antichrist,
shal afterward
be Christes for
euer.

To repay the
hire or wages
(for so both
the Greeke
word and the
Latin signifie
due to holy

men, prometh

16. And the foure and twentie Seniors which sit on their seats in the sight of God, fel on their faces, and adored God, 17. saying: We thanke thee Lord God omnipotent, which art, and which wast, and which shalt come: because thou hast receiued thy great power, and hast reigned. 18. And the Gentils were angrie, and thy wrath is come, and the time of the dead, to be iudged, and to render reward to thy Seruants the Prophets and Saints, and to them that feare thy name, little and great, and to destroy them that haue corrupted the earth.

19. And the Temple of God was opened in heauen: and the arke of his Testament was seen in his Temple, and there were made lightnings, and voices, and an earth-quake and great hail.

against the Protestants, that they did truly merit the same in this life.

ANNOTATIONS

CHAP. XI:

Enoch & Elias
yet alive, shal
preach in the
time of Anti-
christ.

1. *My two witnesses.* Enoch and Elias, as it is commonly expounded. For, that Elias shall come againe before the later day, is a most notorious known thing to vse S. Augustines words) in the mouths and hearts of faithfull men See la. 20 de Ciuit. Dei c. 29. Tract. 4 in Ioan. and both of Enoch and Elias, Lib. 1 de pec. mort. c. 3. So the rest of the Latin Doctors as, S. Hierom ad Pammach ep. 61 c. 11. O in Psal 10. S. Ambrose in Psal 45. S. Hilarie 20. can. in Mat. Prosper li. ultimo de Præsentibus c. 13. S. Gregorie li. 14 Moral. c. 11. bo. 12. in Ezch. Beda in 9. Alaric. The Greeke Fathers also, as S. Chrysostom ho. 18 in Mat and ho. 4 in 1. Thissal ho. 21 in Genes. ana ho. 22. in ep. ad Hebr. Theophylact and Occumenius in 17. Maucha S. Damascene li. 4. de Orthodora fide 27.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Ecclesiastic 44. 14. where it is plainly said of Enoch, that he is translated into Paradise, as about Latin exemplars doe read. and of Elias, that he was taken vp alive, it is euident 4. Reg. 2. And S. Irenæus saith, it is the tradition of the Apostles, that they be both there. li. 1 in m. Di. Di. Presbyteri (saith he) qui sunt Apostolorum Discipuli, So say the Priests or Ancients that are the scholars of the Apostles, See S. Iustine q. 84. ad Orthodoxos. Finally, that they shal retorne into the companie of men in the end of the world, to preach against Antichrist, and to invite both Iewes and Gentils to penance, and so be martyred, as this place of the Apocalypse seemeth plaine, so we haue in part other testimonies hercof Malac. 4. Ecclesiast. 44. 10. 48. 10. Mal. 17. 1. See also Hypolitus booke of Antichrist and the end of the world. Al which being wel considered, the Heretikes are too contentious and incredulous, to discredit the same, as they commonly doe.

CHAP. XII.

4 The great dragon (the Diuel) watching the woman that brought forth a man child, to deuoure it, God took away the child to himself, and set the woman in the desert. 7. Michael fighting with the dragon overcommeth him. 13 Who being thrown downe to earth, persecuteth the woman and her seed.



AND a great signe appeared in heauen, b a woman clothed with the sunne, and the moone vnder her feet, & on her head a crowne of twelue starres. 2. and being with child, she cried also traueling, and is in anguish to be deliuered. 3. And there was seen another signe in heauen, and behold c a great red dragon hauing seven heads, & ten hornes: and on his heads seven diademes, 4. and his taile drew d the third part of the starres of heauen, and cast them to the earth: and the dragon stood before the woman which was ready to be deliuered, that when she should be deliuered, he might e deuoure her sonne. 5. And she brought forth a man child, who was f to gouerne al Nations in an yron rodde, & her sonne was taken vp to God, and to his throne, 6. & the woman fled into the wilderness where she had a place prepared of God, that there they might feed her a thousand two hundred sixtie daies.

7. And there was made h a great battel in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels. 8. and they preuailed not, neither was their place found any more in heauen. 9. And that great dragon was cast forth, the old serpent, which is called the Diuel and Satan, which seduceth the whole world: and he was cast into the earth, & his Angels were thrown downe with him. 10. And I heard a great voice in heauen saying: Now is there made saluation and force, and the Kingdom of our God, and the power of his Christ. because the accuser of our Brethren is cast forth, who accused them before the sight of our God day and night. 11. And i they overcame him by the bloud of the Lamb, and by the word of their testimony, and they loued not their liues euen vnto death. 12 Therefore reioyce, o heauens, and you that dwell therein. Woe to the earth & to the sea, because the Diuel is descended to you, hauing great wrath, knowing that he hath a litle time.

13. And after the dragon saw that he was thrown into the earth, he persecuted the woman which brought forth the man-child. 14. and there were given to the woman two wings of a great Eagle, that she might flee into the desert vnto her place, where she is nourished for k time & times, & halfe a time, from the face of the serpent. 15. And the serpent cast out of his mouth after the woman, water as it were a flood: that he might make her l to be carried away with the flood. 16. And the earth holpe the woman, and the earth opened her mouth,

THE 3. PART.

The dragons incredible & persecuting multitude, and Antichrist the cheefe head thereof

This is properly and principally spoken of the Church: and by allusion, of our B. Lady also

The spirits that fall from their first state into Apostasie with him and by his meanes.

The Devils endeauour against the Churches children, and specially our B. Ladies only Some the head of the rest

When the Angels or we haue the victorie, we must know it is by the bloud of Christ, and so al is referred alwaies to him.

This often in scripture that Antichrists reue shall be but three yeares

and

and

The great Diuel Lucifer,

Pf 1. 9. Apoc 2. 17.

& a halfe (D. and swallowed up the flood which the dragon cast out of his mouth. 7. & Apoc 11. 17. And the dragon was angrie against the woman: and went to make battel with the rest of her seed, which keep the commandements of God, and haue the testimonie of Iesus Christ. 18. And he stood vpon the sand of the sea. 5.) proueth that the heretikes be exceedingly blinded with malice, that hold the Pope to be Antichrist, who hath ruled so many Ages.

ANNOTATIONS:

CHAP. XII.

The Church 6. *The woman fled.*) This great persecution that the Church shall fly from, is in the time of Antichrist, and shall endure but three yeares and a halfe, as is noted v. 14 in the desert in Antichrists time, but not decay or be vnknown, no not for so short a time. 6. The woman fled.) This great persecution that the Church shall fly from, is in the time of Antichrist, and shall endure but three yeares and a halfe, as is noted v. 14 in the desert in Antichrists time, but not decay or be vnknown, no not for so short a time. Pastours, nor be so secret, but all faithful men shall know and follow her: much lede shall she decay, erre in faith, or degenerate and follow Antichrist, as Heretikes do wickedly seme. As the Church Catholike now in England in this time of persecution, because it hath not publicke state of regiment nor open free exercise of holy functions, may be said to be fled into the desert, yet it is neither vnknown to the faithful that follow it, nor the enemies that persecute it as the lud company that the protestants talke of, was for some world together, neither known to their freinds nor foes, because there was indeed none such for many Ages together. And thus is true, if we take this flight for a very corporal retreating into wilderness. Where indeed it may be, and is of most expounded, to be a spiritual flight, by forsaking the ioyes and solaces of the world, & giuing herself to contemplation and penance, during the time of persecution vnder Antichrist. And by enlarging the sense, it may also very well signifie the desolation and affliction that the Church suffereth and hath suffered from time to time in this wilderness of the world, by all the fore-runners and Ministers of Antichrist, Tyrants and Heretikes.

S. Michael fighting with the dragon. 7. *A great battel.*) In the Church there is a perpetual combat betwixt S. Michael (Protector of the Church militant as he was sometime of the Iewes Synagogue Dan. 10, 11.) and his Angels, and the Diuel and his Ministers. The perfect victorie over whom, shall be at the iudgement. Marke here also the cause why S. Michael is commonly painted fighting with a dragon.

Antichrists attempts to draw from the true faith. 13. *To be carried away.*) By great persecution he would draw her, that is, her children from the true faith but every one of the faithful elect, gladly bearing their part thereof, overcome his tyrannie. At whose constancie he being the more offended, worketh malicious attempts in assaulting the weaker sort, who are here signified by the rest of her seed that keep the commandements, but are not so perfect as the former.

CHAP. XIII.

1. A beast rising vp out of the sea, having seven heads and ten hornes & ten diademes, & blasphemeth God, 7. and name against the Saints and destroyeth them. 11. And another beast rising out of the earth with two hornes, was altogether for the foresaid beast, constraining men to make and adore the image thereof, and to haue the character of his name.



AND I saw a beast comming vp from the sea, having seven heads, and ten hornes, & vpon his hornes ten diademes, and vpon his heads names of blasphemie. 2. And the beast which I saw, was like to a Libard, and his teer as of a Beate, and his mouth, as the mouth of a Lion. And the dragon

They that now follow the simplest & grossest heretikes that ever were without seeing miracles, would then much more follow this great seducer working miracles.

No heretike ever like Antichrist, then these in our daies, specially in blasphemies against Gods Church, Sacraments, Saints, Ministers, and all sacred things.

Another false Prophet inferior to Antichrist that worke wonders also, but all referred to the honour of his Master Antichrist. So doth Caluin, & other Arch-heretikes pervert the world to the honour of Antichrist, and so doe their scholars also for the honour that for them,

gaue him his owne force and great power. 3. And I saw one of his heads as it were slaine to death: and the wound of his death was cured. And al the earth was in admiration after the beast. 4. And they adored the dragon which gaue power to the beast: and they adored the beast, saying: Who is like to the beast? and who shal be able to fight with it? 5. And there was giuen to it a mouth speaking great things and blasphemies: and power was giuen to it to worke two and fourtie months. 6. And he opened his mouth vnto blasphemies toward God, to blaspheme his name, & his tabernacle, & those that dwell in heauen. 7. And it was giuen vnto him to make battail with the Saints, & to overcome them. And power was giuen him vpon every Tribe and people, and tongue, and Nation, 8. and al that inhabit the earth, adored it, whose names be not written in the booke of life of the Lamb, which was slaine from the beginning of the world.

9. If any man haue an eare, let him heare. 10. He that shal lead into captiuitie, goeth into captiuitie: he that shal kil in the sword, he must be killed with the sword. Here is the patience and the faith of Saints.

11. And I saw another beast comming vp from the earth, and he had two hornes, like to a lamb, & he spake as a dragon. 12. And al the power of the former beast he did in his sight, and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. 13. And he did great signes, so that he made also fire to come downe from heauen vnto the earth in the sight of men. 14. And he seduceth the inhabitants on the earth through the signes which were giuen him to doe in the sight of the beast, saying to them that dwell on the earth, that they shoul make the image of the beast which hath the stroke of the sword, and liued. 15. And it was giuen him to giue spirit to the image of the beast, and that the image of the beast should speake and should make, that whosoever shal not adore the image of the beast, be slaine. 16. And he shal make al, little & great, and rich and poore, and free-men and bond-men, to haue a character in their right hand, or in their forehead. 17. And that no man may buy or sel, but he

that hath" the character, or the name of the beast, or the number of his name. 18. Here is wisdom. He that hath understanding," let him count the number of the beast. For "it is the number of a man; and " the number of him is six hundred sixty six.

ANNOTATIONS.

CHAP. XIII.

Man in fle-
rice expoun-
deth.

1. *A beast coming up*) This beast is the vniuersal companie of the wicked, whose head is Antichrist and the same is called (*Apoc. 17*) the whore of Babylon. The 7. heads be expounded (*Apoc. 17.*) seven kings five before Christ, one present, and one to come. The 10. hornes be also there expounded to be 10. Kings that shall reigne a short wh. leafter Antichrist. This dragon is the Diuel, by whose power the whore or beast or Antichrist worketh. For in the words following (*v. 3. & 4.*) Antichrist is called the beast, to whom the dragon, that is, the diuel giveth that power of termed miracles. And as we adore God for giving power to Christ and his followers, so they shall adore the Diuel for a lifting Antichrist and giving him power.

Great persecu-
tion by Anti-
christ and his
Ministers.

7. *To make banis with the Saints*) He that kill the Saints then living, Elias and Enoch, and infinite moe that profess Christ. Whereby we must learne, not to maruel when we see the wicked persecute and persecute against the iust, in this life. Then shall his great persecutio & cruelty trie the Saints patience, as his wonderful miracles to seduce shall trie the stedfastnes of their faith, which is signified by these words following. *Here is the patience and the faith of Saints*. And when it is said, *They adored the beast, whose names are not written in the booke of life of the Lamb*, it giveth great solace and hope to al them that shall not yeeld to such persecutions, that they are of Gods elect, and their names written in the booke of life.

Their blessed-
nes that con-
tinue constant.

14. *The image of the beast*) They that now refuse to worship Christs image, would then worship Antichrist. And we may note here, that as the making or honouring of this image was not against the honour of Antichrist, but wholly for it, as also the image created of Nabuchodonosor and the worship thereof was altogether for the honour of him, so is the worship of Christs image, the honour of Christ himself, and not against him, as Protestants madly imagin.

The honour of
Christs image
is for the ho-
nour of Christ

Antichrists tri-
ple honour a-
gainst the ho-
nour of Christ.

17. *The character or the name*) As belike for the peruerse imitation of Christ, whose image (specially as on the Rood or Crucifix) he seeth honoured and exalted in every Church, he will haue his image adored (for that is Antichrist, in emulation of like honour, aduersarie to Christ) so for that he seeth al true Christian men to beate the badge of his Crosse in their foreheads, he likewise wil force al his to haue another marke, to abolish the signe of Christ. By the like emulation also and wicked opposition he wil haue his name and the letters thereof to be sacred, and to be worne in mens cappes, or written in solemne places, and to be worshipped, as the name of IESVS is and ought to be among Christian men. And as the ineffable name of God was among the Iewes expressed by a certaine number of 4. characters (therefore called *Tetragrammaton*) so it seemeth the Apostle alludeth here to the number of Antichrists name.

The Protestants
by abolishing
of Christs
image, & crosse
& irreuerence
to the name
IESVS, make
a ready way to
the honour of
Antichrist.

And here it is much to be noted, that the Protestants plucking downe the image of Christ out of al Churches, & his signe of the crosse from mens foreheads, & taking away the honour and reuerence of the name IESVS, doe make roome for Antichrists image, & marke, and name. And when Christs images and ensignes or armes shall be abolished, and the Idol of Antichrist set vp in stead thereof, as it is already begun, then is the abomination of desolation which was foretold by Daniel and our Saviour.

18. *Let men count*) Though God would not haue it manifest before-hand to the world, who in particuler this Antichrist should be yet it pleased him to giue such tokens of him, that when he cometh, the faithful may easily take notice of him, according as it is written of the euent of other prophecies concerning our Saviour, *That when it is come to passe*

1111

12. 11, 12
200

you may beleue. In the meane time we must take heed that we iudge not ouer rashly of Gods secrets, the holy W^{riter} here signifyng, that it is a point of high vnderstanding, illuminated extraordinarily by Gods spirit, to reckon right and decipher truly before hand, Antichrists name and person.

18. *It is the number of a man*) A man he must be, and not a Diuel or spirit, as here it is cleere, & by S. Paul: *This* is where he is called, *the man of sin*. Again, he must be one particular persō, & not a number, successiō, or whole order of any degree of men because his proper name & the yeculire number, & the characters thereof be though obscurely) insinuated. Which reprooueth the wicked vnitie of Heretikes, that would haue Christs owne Vicars, the Successours of his cheefe Apostle, yea the whole order of them for many Ages together, to be this Antichrist. Who by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord IESVS is. And whosoever he be, these Protestants vndoubtedly are his Precursours For as they make his way by ridding away Christs images, crosse, and name, so they exceedingly promote the matter by taking away Christs cheefe Minister, that al may be plaine for Antichrist.

It the Pope had been Antichrist, and had been reuealed now a good many yeares since, as these fellows say he is to them, then the number of this name would agree to him, and the prophetic being now fulfilled, it would evidently appeare that he bare the name and number here noted. For (no doubt) when he cometh, this count of the letters or number of his name which before is so hard to know, wil be easie. For he wil set vp his name in every place, euen as we faithful men doe now aduance IESVS. And what name proper or appellatiue of al or any of the Popes doe they not agree with this number, notwithstanding they boast that they haue found the whole order and euer of them these thousand yeares to be Antichrist, and the rest before euen from S. Peter, foreworkers toward his Kingdom?

19. *The number 666.*) Forasmuch as the ancient Expositours & other doe thinke (for certaine knowledge thereof no mortal man can haue without an expresse reuelation) that his name consisteth of so many, & such letters in Greeke, as according to their manner of numbering by the Alphabet make 666, and forasmuch as the letters making that number, may be found in diuers names both proper and common, (as S. Irenaeus hideth them in *Lanous* and *Tenan*, Hippolytus in *εγρηπας*, Arctas in *Λαμπριν*, and some of this Age in *Lutherus*, which was Luthers name in the Almain tongue) therefore we see there can be no certaintie, and euer y one frauenth and applieth the letters to his owne purpose. And most absurd folly it is of the Heretikes, to applie the word *Lanous*, to the Pope neither the whole order in common, nor euer any particular Pope being so called. And S. Irenaeus the first that obserued it in that word, applied it to the Empire and state of the Romane Emperour, which then was Heathen, and not to the Pope of his daies or after him. and yet preferred the word, *Tenan*, as more agreeable, with this aduimition, that it were a very perillous and presumptuous thing to define any certaintie before-hand, of that number and name. And truly whatsoever the Protestants presume herein of the Pope, we may boldly discharge Luther of that dignitie He is vndoubtedly one of Antichrists Precursours, but not Antichrist himself.

Item, l. 1.
in fine.

Al framing of
letters to ex-
presse Anti-
christs name, is
uncertaine.

CHAP. XIII.

The Epistle
 upon S. Inno-
 cents day in
 Christmas
 : b Christ, and
 the same num-
 ber of elect
 that were sig-
 ned chap. 7.
 : a One state of
 life more ex-
 cellent then
 another And
 virgins for
 their puerie
 passing the rest,
 : a always
 accompanying
 Christ accord-
 ing to the
 Churches
 hymnes out of
 this place, Quo-
 unque pergit,
 virgines sequun-
 tur &c.
 : This the
 Church appli-
 eth to the holy
 Innocents that
 died first for
 Christ.
 : The cite of
 the diuel,
 which is the
 vniuersal so-
 cietie of the
 wicked misbe-
 lievers and il-
 lurers in the
 world.
 : The great
 calamitie that
 shall follow the
 that forsake
 Christ and the
 Church &
 worship Anti-
 christ or his
 image
 : g Faith is not
 enough to sal-
 uation, without
 fulfilling of
 Gods coman-
 dements.
 b The Epistle in
 a July M^o.
 24. 1. d. d. d.

1. Virgins follow the Lamb whither soeuer, singing a new canticle. 6. One Angel enar-
 geth the Gospel. 8. another Angel telleth the fall of Babylon. 9. the third decla-
 reth their torments that haue adored the beast Moreover two hauing sickles, as one
 of them is commaunded to reap the earne, 18. the other to gather the grapes
 as in vintage, which are troden in the lake of Gods wrath.



AND I looked, & behold ^a a Lamb stood vpon moun-
 tain Sion, & with him an hundred fourtie four thousand
 hauing his name, and the name of his Father written
 in their foreheads. 1. And I heard a voice from hea-
 uen, as the voice of many waters, and as the voice
 of great thunder: and the voice which I heard, as
 of harps harping on their harps. 3. And they
 sang as it were a new song before the seat and before the four beasts,
 and seniours, & no man could say the song, but those hundred fourtie
 four thousand, that were bought from the earth. 4. These are they
 which were not defiled with women. For they are ^a virgins. These
 follow the Lamb whither soeuer he shall goe. These were bought from
 among men, & the first fruits to God and the Lamb. 5. and in their mouth
 there was found no lie. For they are without spot before the throne of
 God. ^b

6. And I saw another Angel flying through the middes of heauen,
 hauing the eternal Gospel, to euangelize vnto them that sit vpon the
 earth, and vpon euery Nation, and Tribe, and tongue, and people,
 7. saying with a loud voice. Feare our Lord, and giue him honour, be-
 cause the houre of his iudgement is come: and adore ye him ^a that
 made heauen and earth, the sea and all things that are in them, and the
 fountaines of waters.

8. And another Angel followed, saying: ^a Fallen fallen is that great
 Babylon, which of the wine of the wrath of her fornication made all
 Nations to drinke.

9. And the third Angel followed them, saying with a loud voice: If
 any man adore the beast and his image, and receiue the character in
 his forehead, or in his hand, 10. ^a if he also shall drinke of the wine of the
 wrath of God, which is mingled with pure wine in the cup of his
 wrath, and shall be tormented with fire & brimstone in the sight of the
 holy Angels and before the sight of the Lamb. 11. And the smoke of their
 torments shall ascend for euer and euer: neither haue they rest day and
 night which haue adored the beast, and his image, and if any man take
 the character of his name. 12. Here is the patience of Saints, which

keep the commandements of God and the faith of Iesus.

13. And I heard a voice from heauen, saying to me: Write, Blessed
 are the dead which die in our Lord. From hence-forth now, saith the
 Spirit,

1. Je. 41. 20.
 2. 1. 1. 1. 1.

Ps. 145.
 14.

Esa. 21.
 1. 1. 1. 1.
 13.

Spirit, that they rest from their labours. For their workes follow them. ¶

14. And I saw, and behold a white cloud: and vpon the cloud one sitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharp sickle.

Isid. 7. 22. 11. 15. And another Angel came forth fro the temple, crying with a loud voice to him that sat vpon the cloud: " Thrust in thy sickle, and reape, because the houre is come to reape, for the haruest of the earth is drie.

16. And he that sat vpon the cloud, thrust his sickle into the earth, and the earth was reaped. 17. And another Angel came forth from the temple which is in heauen, himself also hauing a sharp sickle. 18. And another Angel came forth from the altar, which had power ouer the fire: and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe. 19. And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, & cast it into the great presse of the wrath of God: 20. and the presse was troden without the citie, and bloud came forth out of the presse, vp to the horse bridles, for a thousand sixe hundred furlongs.

ANNOTATIONS.

CHAP. XIII.

11. *From hence forth now.*) This being specially spoken of Martyrs (as not only S. Augustin seemeth to take it, but the Calvinists themselves, translating, *in domino, for our Lords cause*) the Protestants haue no reason to vse the place against Purgatorie or prayer for the departed seeing the Catholike Church and al her children confesse, that al Martyres are straight after their death, in blisse, and need no prayers. Whereof this is S. Augustines known sentence: *He dishonoureth the Martyr, that prayeth for the Martyr.* Ser. 17. de verb. Apost. 1. 1. and againe to this purpose he writeth thus most excellently tract. 84. in Ioan. *We keepe not a memorie of Martyrs at our Lords table, as we doe of others that rest in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.*

Praying for the dead, and vnto Saines, at the altar.

But if we take the words generally for al deceased in state of grace, as it may be also, then we say that euen such, though they be in Purgatorie and Gods chastisement in the next life, & need our prayers, yet (according to the foresaid wordes of S. Augustin) *rest in peace*, being discharged from the labours, afflictions, and persecutions of this world, and (which is more) from the daily dangers of sinne and damnation, and put into infallible securitie of eternal ioy with vspeakable comfort of conscience. And such indeed are more happy & blessed then any liuing, who yet are vsually in the Scriptures called blessed, euen in the middes of the tribulations of this life. Whereby we see that these wordes, *from hence forth they that rest from their labours*, may truely agree to them also that are in Purgatorie, and so here is nothing proved against Purgatorie. Lastly, this aduerb, *amodo* in Latin, as in the Greeke *αγαρ* doth not properly signifie, from this present time forward, as though the Apostle had said, that after their death and so forward they are happy: but it noteth and ioyneth the time past together with the time present, to this sense, that such as haue died since Christs Ascension, when he first entering into heauen opened it for others, gone not to Limbo Patrum, as they were wont before Christs time, but are in case to goe straight to blisse, except the impediment be in themselves. Therefore they are here called blessed, that are now in this state of grace and of the new Testament, in comparison of the old farrful and good persons.

The place abused against Purgatorie, answered.

CHAP. XV.

THE PART
Of the 7 last
plagues and the
final damnation
of the wicked.

The tribula-
tions about the
day of iudge-
ment,
& Baptisme.

2. The song of
Moyſes and
Chriſt, is the
new Teſtament
and the old.

THE FIRST
VISION.

2 They that had now overcome the beaſt and his image and the number of his name, doe glorifie God. 6. To ſeven Angels having the ſeven laſt plagues, are given ſeven cups full of the wrath of God.



AND I ſaw another ſigne in heaven great & maruelous: ſeven Angels having the ſeven laſt plagues. Becauſe in them the wrath of God is conſummate. 1. And I ſaw as it were a ſea of glaſſe mingled with fire, & them that overcame the beaſt and his image and the number of his name, ſtanding vpon the ſea of glaſſe, having the harps of God: 3. and ſinging the ſong of Moyſes the ſervant of God, and the ſong of the Lamb, ſaying: Great and maruelous are thy workes Lord God omnipotent: iuſt and true are thy waies King of the worlds. 4. Who ſhal not feare thee, o Lord, and magnifie thy name? Becauſe thou only art holy, becauſe al Nations ſhal come, and adore in thy ſight, becauſe thy iudgements be manifeſt.

5. And after theſe things I looked, and behold the temple of the tabernacle of teſtimonie was opened in heaven: 6. and there iſſued forth the ſeven Angels, having the ſeven plagues, from the temple: clothed with cleane and white ſtone, and girded about the breaſts with girdles of gold. 7. And one of the ſoure beaſts, gave to the ſeven Angels ſeven vials of gold full of the wrath of the God that liveth for ever and ever. 8. And the temple was filled with ſmoke at the maieſtie of God, and at his power. and no man could enter into the temple, til the ſeven plagues of the ſeven Angels were conſummate.

Saints

liars
Ains
Alders

CHAP. XVI.

Vpon the pouring out of the ſeven cups of Gods wrath, on the land, the ſea, the foun-
taines, the ſeat of the beaſt, Euphrates, and the aire, there ariſe ſundry plagues in
the world.



AND I heard a great voice out of the temple, ſaying to the ſeven Angels: Goe, and poure out the ſeven vials of the wrath of God vpon the earth. 2. And the firſt went, and poured out his vial vpon the earth, & there was made a cruel & very ſore wound vpon men that had the character of the beaſt: and vpon them that adored the image thereof.

3. And the ſecond Angel poured out his vial vpon the ſea, and there was made bloud as it were of one dead. and every living ſoule died in the ſea.

4. And the third poured out his vial vpon the rivers and the foun-
taines of waters: and there was made bloud. 5. And I heard the Angel
of

of the waters, saying: Thou art iust, O Lord, which art, and which wast, the holy one, because thou hast iudged these things 6. because they have shed the bloud of the Saints and Prophets, & thou hast giuen them bloud to drinke. For they are worthe. 7. And I heard another, saying: Yea Lord God omnipotent, true and iust are thy iudgements.

8. And the fourth Angel poured out his vial vpon the sunne, and it was giuen vnto him to afflict men with heat and fire 9 and men boiled with great heat, and blasphemed the name of God hauing power ouer these plagues, neither did they penance to giue him glorie.

10. And the fift Angel poured out his vial vpon the seat of the beast: and his Kingdom was made darke, and they together did eate their tongues for paine: 11. and they blasphemed the God of heauen because of their paines and wounds, and did not penance from their workes.

12. And the sixt Angel poured out his vial vpon that great riuer Euphrates: and dried vp the water thereof that a way might be prepared to the Kings from the rising of the sunne.

13. And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false-prophet three vncleane spirits in manner of frogs. 14. For they are the spirits of Diuels working signes, and they goe forth to the Kings of the whole earth to gather them into battel at the great day of the omnipotent God. 15. Behold I come as a theefe. Blessed is he that watcheth, & keepeth his garments, that he walke not naked, and they see his turpitude. 16. And he shal gather them into a place which in Hebrew is called *Armagedon*.

17. And the seuenth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne, saying: It is done. 18. And there were made lightnings, and voices, and thunders, and a great earth-quake was made, such an one as neuer hath been since men were vpon the earth, such an earth-quake, so great. 19. And the great citie was made into three parts and the cities of the Gentils fel. And Babylon the great came into memorie before God, to giue her the cup of wine of the indignation of his wrath. 20. And euery Island fled, and mountaines were not found. 21. And great haile like a talent came downe from heauen vpon men: and men blasphemed God for the plague of the haile, because it was made exceeding great.

The great reuenge that God wil doe at the later day vpon the persecutors of his Saints.

The desperate and damned persons shal blasphemie God perpetually. Which shal be such only as doe not repent in this life.

See chap. 9. v. 20 in the margin.

The dragon, is the Diuel: the beast, Antichrist, or the societie whereof he is head: the false-prophet, either Antichrist himself, or the companie of Heretikes and seducers that follow him.

The ful of them, by S Hiero. interpretations

The citie or common-wealth of the wicked deuised into three parts. into iudels, Heretikes, and euil Catholikes. This citie is here called Babylon, whereof see the Annotat. vpon the next chap. tit. v. 2.

1. i. 110
first
three

Apoc. 3.
2. Cor. 5.
3.

Ter. 25.
15.

VV 4

CHAP.

CHAP. XVII.

The harlot Babylon clothed with diuers ornaments, 6. and drunken of the bloud of Martyrs, sitteth vpon a beast that hath seven heads and ten hornes: 7. at which things the Angel expounded.



AND there came one of the seven Angels which had the seven vials, & spake with me, saying: Come, I wil shew thee the damnation of the great harlot, which sitteth vpon many waters, 2. with whom the Kings of the earth haue fornicated, & they which inhabit the earth haue been drunke of the wine of her whoredom. 3. And he tooke me away in spirit into the desert. And I saw a woman sitting vpon a scarlet coloured beast, ful of names of blasphemie, hauing seven heads, and ten hornes. 4. And the woman was clothed round about with purple and scarlet, and gilded with gold, and precious stone, and pearles, hauing a golden cup in her hand, ful of the abomination & filthines of her fornication. 5. And in her forehead a name written, "Mystere:" Babylon the great, mother of the fornications and the abominations of the earth. 6. And I saw the woman drunken of the bloud of the Saints, and of the bloud of the Martyrs of Iesus. And I marueled when I had seen her, with great admiration. 7. And the Angel said to me: Why doest thou maruel? I wil tel thee the mysterie of the woman, and of the beast that carrieth her, which hath the seven heads and the ten hornes.

8. The beast which thou sawest, was, and is not, and shal come vp out of the bottomles depth, and goe into destruction: and the inhabitants on the earth (whose names are not written in the booke of life from the making of the world) shal maruel, seeing the beast that was, and is not. 9. And here is vnderstanding, that hath wisdom. The seven heads, are "seven hilles, vpon which the woman sitteth, and they are seven Kings. 10. Five are fallen, one is, and another is not yet come, and when he shal come, he must tarry a short time. 11. And the beast which was, and is not "the same also is the eight, and is of the seven, & goeth into destruction. 12. And the ten hornes which thou sawest, are "ten Kings, which haue not yet receiued Kingdom, but shal receiue power as Kings one houre after the beast. 13. These haue one counsel and force: and their power they shal deliuer to the beast. 14. These shal fight with the Lamb, and the Lamb shal overcome them, because he is Lord of Lords, and King of Kings, and they that are with him, called, and elect, and faithful. 15. And he said to me: The waters which thou sawest where the harlot sitteth, are peoples, and Nations, and tongues. 16. And the ten hornes which thou sawest in the beast, these shal hate the harlot, and

"The final damnation of the whole companie of the reprobate, called here the great whore
"These many waters are many peoples. r.
2/1

"It signifieth the short reigne of Antichrist, who is the cheefe horn or head of the beast.

"Some expound it of ten final Kingdoms, into which the Roman Empire shal be diuided, which shal serue Antichrist both in his life and after.

"doe

1. Tim.
2, 15.
4, 6.
19, 16.

shal

shal make her desolate and naked, and shal eat her flesh, and her they shal burne with fire. 17. For God hath giuen into their hartes, to doe that which pleaseth him: that they giue their kingdom to the beast, til the words of God be cōsummate. 18. And the woman which thou sawest: is ' the great citie, which hath Kingdom ouer the Kings of the earth.

Not forcing, or mouing any to follow Antichrist, but by his iust iudgement, & for punishment of their sinnes, permitting the to beleene and consent to him.

ANNOTATIONS.

CHAP. XVII.

1 Babylon. In the end of S. Peters first Epistle, where the Apostle dateth it at Babylon which the ancient Writers as we there noted, affirme to be meane of Rome the Protestants wil not in any wise haue it so, because they would not be driuen to confesse that Peter euer was at Rome. But here, for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seat & citie of Antichrist, they wil needs haue Rome to be this Babylon, this great whore, and this purple harlot. For such fellows, in the exposition of holy Scripture, be led only by their presumptiue opinions and heresies, to which they draw all things without all indifferencie and sinceritie.

The Protestants here wil needs haue Babylon to be Rome, but not in S. Peters epistle.

But S. Augustine, Arctas, and other Writers, most commonly expound it, neither of Babylon it-self a citie of Chaldea or AEgypt, nor of Rome, or any one citie, which may be so called spiritally, as Hierusalem before chap. 11. is named spiritual Sodom and AEgypt, but of the general societie of the impious, and of those that preferre the terrene kingdom & commodity of the world, before God & eternal felicitie. The Authour of the Commentaries vpon the Apocalypse set forth in S. Ambrose name, writeth thus *This great whore sometime signifieth Rome, specially which at that time when she wrote this, did persecute the Church of God. But otherwise it signifieth the whole citie of the Diuel, as it is, the universal corps of the reprobate.* Tertullian also taketh it for Rome, thus. *Babylon (saith he) in S. Iohn is a figure of the citie of Rome, being so great, so proud of the Empire, and the destroyer of the Saints* Which is plainly spoken of that citie, when it was heathen, the head of the terrene dominion of the world, the persecutour of the Apostles & their Successours, the seat of Nero, Domitian, and the like, Christs special enemies, the sinke of idolatrie, Sinne, and false worship of the Pagan Gods. Then was it Babylon, when S. Iohn wrote this, and then was Nero and the rest figures of Antichrist, & that citie the resemblance of the principal place (where soeuer it be) that Antichrist shal reigne in, about the later end of the world.

By Babylon (according to all the Fathers) is signified, partly the whole societie of the wicked, partly the citie of Rome, only in respect of the terrene and heathenish state of them that persecuted the Church.

Now to apply that to the Romane Church and Apostolike See, either now or then, which was spoken only of the terrene state of that citie, as it was the seat of the Emperour, and not of Peter, when it did slea about 30. Popes, Christs Vicars, one after another, & endeauoured to destroy the whole Church that is most blasphemous and foolish.

The Church in Rome was one thing & Babylon in Rome another thing Peter saith in Rome, and Nero saith in Rome. But Peter, as in the Church of Rome Nero, as in the Babylon of Rome Which distinction the Heretikes might haue learned by S. Peter himselfe 1. chap. 5. writing thus *The Church saith with you that is in Babylon, coroll.* So that the Church & the very chosen Church was in Rome, when Rome was Babylon. Whereby it is plaine, that whether Babylon or the great whore doe here signifie Rome or no, yet it can not signifie the Church of Rome which is now, and euer was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal haue his seat there, as it may wel be (though others thinke that Hierusalem rather shal be his principal citie.) yet euen then that neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be persecuted by Antichrist, and driuen out of Rome, if it be possible. For, to Christs Vicar and the Romane Church he wil beare as much good wil as the Protestants now doe, and he shal haue more power to persecute him and the Church, then they haue.

The Church of Rome is neuer called Babylon.

S. Hierom 1. p. 1. c. 7. to Marcella, to draw her out of the citie of Rome to the holy land, warning her of the manifold allurements to sinne and ill life, that be in so great and populous

populous a citie, alludeth at length to these words of the Apocalypse, & maketh it to be Babylon, & the purple whore. But straight way, lest some naughty person might thinke he meant that of the Church of Rome, which he spake of the societie of the wicked onely, he addeth: *There is there indeed the holy Church, there are the triumphant monuments of the Apostles & Martyrs, there is the true confession of Christ, there is the faith praised of the Apostles, & Gentiles troden under foot, the name of Christian duly advancing it self on high.* Whereby you see that whatsoever may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctour (*11. 2. aduers. Iovinian. c. 19*) signifieth that the holiness of the Church there, hath wiped away the blasphemie written in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, read a notable place in S. Leo *serm. 1. in natali Petri & Pauli.*

Re: 13

Mysterie.

8. *Mysterie.* S. Paul calleth this secret and cloffe working of abomination, the mysterie of iniquitie 1. *Thessal. 2.* and it is called a litle after in this chapter vers. 7 the Sacrament (or mysterie) of the woman, and it is also the marke of reprobation and damnation.

This woman signifieth al persecutours of Saints.

9. *Drunk of the blood.* It is plaine that this woman signifieth the whole corps of al the persecutours that haue & shal shed so much blood of the iust of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put Hereticks to death, and allow of their punishment in other countries; but their blood is not called the blood of Saints, no more

Putting hereticks to death, the blood of the iust, man killers, and other malefactours. for the shedding of which is not to shed by order of iustice, no Common-wealth shal answer.

the blood of Saints.

9. *Seven hills.* The Angel himself here expoundeth the 7. hills to be al one with the 7. heads and the 7. Kings, and yet the Hereticks blinded exceedingly with malice against the Church of Rome, are so mad to take them for the seven hills literally, vpon which in old time Rome did stand that so they might make the vnlearned beleue that Rome is the seat of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Sevens, whether he talke of heads, hornes, candlestickes, Churches, Kings, hills, or other things and that he alluded not to the hills, because they were iust seuen, but that *Seven* is a mystical number, as sometime *Ten* is, signifying vniuersally al of that sort whereof he speaketh. as, that the seven heads, hills, or Kingdoms (which are here al one) should be al the Kingdoms of the world that persecute the Christians being heads and mountaines for their height in dignitie aboue others. And some take it, that there were seven special Empires, Kingdoms, or States that were or shal be the greatest persecutours of Gods people as of AEgypt, Chanaan, Babylon, the Persians, and Greeks, which be five sixtly of the Romane Empire, which once persecuted most of al other, and which (as the Apostle here saith) *is*, or standeth. But these tenth, then when S. Iohn wrote this, was not come, neither is yet come in our daies; which is Antichrists state, which shal not come so long as the Empire of Rome standeth, as S. Paul did prophesie. 2. *Thessal. 2.*

What is the right beast.

11. *The same is the right.* The beast it-self being the cōgregation of al these wicked persecutours, though it consist of the foresaid seuen, yet for that the malice of al is cōplete in it, may be called the right Or, Antichrist himself, though he be one of the seue, yet for his extraordinary wickednes shal be counted the odde persecutour or the accomplishment of al other, & therefore is named the right. Some take this beast called the right, to be the Diuel.

The double interpretation of Babylon.

18. *The great citie.* If it be meant of any one citie, and not of the vniuersal societie of the reprobate which is the citie of the Diuel, as the Church & the vniuersal fellowship of the faithful is called the citie of God, it is most like to be old Rome, as some of the Greeks expound it, from the time of the first Emperours, til Constantines daies, who made an end of the persecution. For by the authority of the old Romane Empire, Christ was put to death first, & afterward the two chief Apostles, & the Popes their Successours, & infinite Catholike men throughout the world by lesser Kings which then were subject to Rome. Al which Antichristian persecutions ceased, when Constantine reigned, & yielded vp the citie to the Pope, who holdeth not the Kingdom or Empire over the world, as the Heathen did, but the fatherhood and spiritual rule of the Church. Howbeit the more probable sense is the other, of the citie of the Diuel, as the Authour of the homilies vpon the Apocalypse in S. Augustin, declareth.

CHAP.

CHAP. XVIII.

The fall of Babylon, her iudgement, plagues and reuenges: for the which, 9. the Kings, 16. and marchants of the earth that sometime did cleane vnto her, shal mourne bitterly: 20. but heauen, and the Apostles and Prophets shal reioyce.

AND after these things I saw another Angel comming downe from heauen, hauing great power: and the earth was illuminated of his glorie. 2. And he cried out in force, saying: * Fallen fallen is Babylon the great and it is become the habitation of Diuels, and the custodie of euery vnicleane Spirit, & the custodie of euery vnicleane & hateful bird 3. because al Nations haue drunke of the wine of the wrath of her fornication: and the Kings of the earth haue fornicated with her: and the marchants of the earth were made rich by the vertue of her delicacies

The measure of paines and damnation, according to the wicked pleasures, or vnlawful delights of this life. Which is a sore sentence for such people as tume their whole life to lust and riot.

Kings and Marchants are most encouraged, dāgered & drowned in the pleasures of this world: whose whole life & traffike is (if they be not exceeding vertuous) to find varietie of earthly pleasures. Who seeing once the extreme end of their ioyes and of al that made their heauē here, so be turned into paines & damnation eternal, then shal howle & weep in one life.

4. And I heard another voice from heauen saying: Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues. 5. Because her sinnes are come euen to heauen, and God hath remembered her iniquities. 6. Render to her as she also hath rendred to you: and double ye double according to her workes: 1. the cup wherein she hath mingled, mingle ye double vnto her. 7. As much as she hath glorified her self, & hath been in delicacies, 4. so much giue her torment and mourning: because she saith in her hart, * I sit a Queen, and widow I am not, and mourning I shal not see. 8. Therefore in one day shal her plagues come, death, and mourning, and famine, & with fire she shal be burnt: because God is strong that shal iudge her.

9. And the Kings of the earth, which haue fornicated with her, & haue liued in delicacies, shal weep, and bewaile themselves vpon her, when they shal see the smoke of her burning: 10. standing farre off for the feare of her torments, saying: Woe, woe, that great citie Babylon, that strong citie: because in one houre is thy iudgement come.

11. And the marchants of the earth shal weep, & morne vpon her: because no man shal buy their merchandise any more, 12. merchandise of gold and siluer and precious stone: and of pearle, and fine linnen, and purple, and silke, & scarlet and al Thyne wood, and al vessels of yuorie, and al vessels of precious stone and of brasse and yron and marble, 13. and cynamon, and of odours, and ointment, and frankincense, and wine, and oile, and floure, & wheat, and beasts, and sheep, and horses, and chariots, & slaues, and soules of men. 14. And the apples of the desire of thy soal are departed from thee, and al fat and goodly things are perished from thee, and they shal no more find them. 15. The marchants of these things which are made rich, shal stand farre from her for feare of her tormentes, weeping and mourning, 16. & saying: Woe, woe, that great citie, which was clothed with silke, and purple, and scarlet, and was gilted with gold, and pretious stone, and pearls: 17. because

in one life.

Apoc.
14.8.
6. Pharis

5. 17. 3.

e The Angels
and al Saints
shal reioyce &
laud God to
see the wicked
confounded, &
Gods iudice
executed vp on
their oppres-
sours & perse-
cutours, & this
is that which
the Martyrs
prayed for, & 4
By this it see-
meth cleere
that the Apost-
le meaneth
not a y one
citie, but the
vniuersal com-
paigne of the
whole number

in one houre are so great riches made desolate: and euery gouernour, & euery one that saileth into the lake, and the ship-men, and they that worke in the sea, stood a farre off, 18. and cried seeing the place of her burning, saying: What other is like to this great citie? 19. And they threw dust vpon their heads, and cried weeping and mourning, saying: Woe, woe, that great citie, in the which al were made rich that had ships in the sea, of her prices: because in one houre she is desolate.

20. & Reioyce ouer her, heauen, and ye holy Apostles and Prophets: because God hath iudged your iudgement of her. 21. And one strong Angel tooke vp as it were a great millstone, and threw it into the sea, saying: With this violence shall Babylon that great citie be throwen, and shall now be found no more. 22. And the voice of harpers, and of Musicians, and of them that sing on shalme and trompet, shall no more be heard in thee, & euery artifice of euery art shall be found no more in thee, and the noise of the mill shall no more be heard in thee, 23. and the light of the lamp shall no more shine in thee, & the voice of the bridegrome and the bride shall no more be heard in thee: because thy merchants were the Princes of the earth, because al Nations haue erred in thine enchantments. 24. And in her is found the bloud of the Prophets and Saints, and of al that were slaine in the earth.

reprobate, which shall perish in the day of iudgement. The old Prophets also naming the of Gods enemies mystically, Babylon, as *Ierem. c. 53.*

107. 31
63.

CHAP. XIX.

1. The Saints glorifying God for the iudgement pronounced vpon the harlot, 7. the marriage of the Lamb is prepared. 10. The Angel refuseth to be adored of S. Iohn. 11. There appeareth one (who is the Word of God, and the King of Kings and Lord of Lords) sitting on a horse, with a great armie, and fighting against the beast and the Kings of the earth and their armies: 17. the birds of the aire being in the meane time called to deuoure their flesh.

The Epistle for
many martyrs,
between Easter
& whitsunday.
ALLVVIA.



e This often
repeating of
Alleluia in the
times of reioy-
cing, the
Church doth
follow in her
Service.

AFTER these things I heard as it were the voice of many multitudes in heauen saying, Alleluia. Praise, and glorie and power is to our God: 1. because true & iust are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her whoredom, and hath reuenged the bloud of his seruants, of her hands. 3. And againe they said, Alleluia. And her smoke ascendeth for euer and euer. 4. And the foure and twentie Seniours fel downe, and the foure beasts, & adored God sitting vpon the throne, saying: Amen, Alleluia. 5. And a voice came out from the throne, saying: Say praise to our God al ye his seruants: and you that feare him, little and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, saying, Alleluia. because our Lord

Lord God the omnipotent hath reigned. 7. Let vs be glad and reioyce, and give glorie to him because the marriage of the Lamb is come, & his wife hath prepared herself. 8. And it was given to her that she clothe herself with silke glittering and white. For the silke are the iustifications of Saints.

9. And he said to me: Write, * Blessed be they that are called to the supper of the marriage of the Lamb. * And he said to me These wordes of God, be true. 10. * And * I fel before his seete, to adore him. And he said to me, See thou doe not; I am thy fellow-servant, and of thy Brethren that have the testimonie of Iesus. Adore God. For the testimonie of Iesus, is the spirit of prophete.

11. And I saw heauen opened, and behold a white horse: and he that sat vpon him, was called Faithful and True, and with iustice he iudgeth & fighteth. 12. And his eyes as a flame of fire, and on his head many diademes, having a name written, which no man knoweth but himself.

13. * And he was clothed with a garment sprinkled with blood: and his name is called, * THE WORD OF GOD. 14. And the hostes that are in heauen followed him on white horses clothed in white and pure silke. 15. And out of his mouth proceedeth a sharp sword: that in it he may strike the Gentils. And * he shal rule them in a rod of yron: and he treadeth the wine presse of the furie of the wrath of God omnipotent. 16. And he hath in his garment and in his thigh written, * KING OF KINGS AND LORD OF LORDS.

17. And I saw one Angel standing in the sunne, & he cried with a loud voice saying to al the birds that did flie by the middes of heauen: Come and assemble together to the great supper of God: 18. that you may eate the flesh of Kings, and the flesh of Tribunes, & the flesh of valiantes, and the flesh of horses and of them that sit on them, and the flesh of al free-men and bond-men, and of hile and great.

19. And I saw the beast and the Kings of the earth, & their armies gathered to make warre with him that sat vpon the horse and with his armie. 20. And the beast was apprehended, and with him the false-Prophet: which wrought signes before him, wherewith he seduced them that tooke the character of the beast, and that adored his image. These two were cast aliue into the poole of fire burning also with brimstone. 21. And the rest were slaine by the sword of him that sitteth vpon the horse, which proceedeth out of his mouth: and al the birds were filled with their flesh.

At this day
shil the whole
Church of the
east be fastly
and penitently
for ever ioy-
ned vnto
Christ in ma-
riage insepara-
ble

That is the
feast of eternal
life prepared
for his spouse
the Church,

The second
Person in Tri-
nity, the Sonne
or the Word of
God, which
was made flesh
Io. 1.

Such accord-
ing to his hu-
manitie also,

ANNOTATIONS

CHAP. XIX.

4. *Amen, Alleluia* These two Hebrew words (as other els-where) both in the Greeke and Latin text are kept religiously, and not translated, vntill be once or twice in the Psalms. Yea and the Protestants themselves keep them in the text of their English Testa-

Testament in many places and marvel it is why they use them not in all places, but sometimes in one, *Amen*, into, *verily*, whereof see the Annotation Iohn. 1. v. 14 and in their Service book they translate, *Alleluia*, into *Praise ye the Lord*, as though *Alleluia* had not as good a grace in the act of serving God, (where it is indeed properly used) as it hath in the text of the Scripture.

Alleluia often used in the Church, specially at Easter time

The Church Catholike doth often and specially use this sacred word, to ioine with the Church triumphant, consisting of Angels and Saints, who here are said to laud and praise God with great reioycing, by this word *Alleluia*, and by often repetition thereof. as the Catholike Church auctorith, namely in Easter time even til Whitsonside, for the joy of Christs resurrection, which (as S. Augustin declareth *ep. ad lanuarium*) was the general use of the primitive Church, making a greater myserie and matter of it, then our Protestants now doe. At other times of the yeare also he saith it was sung in some Churches, but not all. And S. Hieron numbereth it among the heresies of Vigilantius, that *Alleluia* could not be sung but at Easter *Aduers. Vigilant. c. 1.*

Epist. ad Ian. c. 17
6. 15.

It signifieth more then (as the Protestants translate it, *praise ye the Lord*)

The truth is, by the use of the Scriptures it hath more then, *Praise ye the Lord*, signifying with laud, glorifying, and praying of God a great reioycing withal, much, and continuation of hart in the fingers thereof. And that is the cause why the holy Church saith, *Laudamus Domine, Praefectus es, o Lord*, in Lent and times of penance and mourning, but not *Alleluia*. Which (as S. Augustin also declareth) is a terme of signification and myserie, ioyned with that time, and then used specially in the Church of God, when she representeth joys in her service, the joyes and beatitude of the next life: which is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent which representeth the miserie of this life. See S. Augustin *Ser. 1. 5. c. 9* & *9. c. 9* de Diversis 10 and his enarration vpon the 146 Psalm. For in the titles and ends of diuerse holy Psalmes this *Alleluia* is full of myserie and sacred signification. Where we must aske the Protestants, why they haue left it out altogether, being in the Hebrew, saying neither *Alleluia*, nor *Praise ye the Lord*, in the Bible 1177 and that nine times in the like last Psalmes.

False translation.

Amen and *Alleluia* should not be translated into vulgar tongues. All Nations in the Primitive Church sang *Amen* and *Alleluia*

Moreouer the said holy Doctour (*lib. 8. de diff. Christi. c. 11.*) affirmeth that *Amen* and *Alleluia* be not translated into any other language *proprie familiarum authoritatem*, for the more sacred authoritie of the words so remaining. And *ep. 178.* he saith that it is not lawful to translate them, *Nam sciendum est &c. for it is to be knowne* saith he, that all Nations doe sing *Amen* and *Alleluia* in the Hebrew words, which neither the Latin man nor the Barbarous may translate into his owne language. See S. Hieron also *epist. 1. 7.* And namely for our Nation, S. Gregorie wil beare vs witness that our countie receiued the word *Alleluia* with their Christianitie, saying thus *lib. 17. Moral. c. 6. Lingua Bruttiorum quae nihil aliud nouerat quam barbarum fremere, iamdudum in Diuinae uoluntatis Hebraeum captiuos uocat Alleluia*, that is, The Bruttior tongue, which knew nothing els but to mutter barbarously, hath begun of late in Gods diuine lauds and praises to sound the Hebrew *Alleluia*. And for Iurie S. Hieron *ep. 17. c. 7.* writeth, that the husbandmen at the plough sang *Alleluia*, which was nothin their vulgar speech. Yea he saith that in Monasteries the singing of *Alleluia* was instead of a bell to call them together *ad Cellam in Epist. Paul. c. 10.*

The Protestants protest this word by translating it, & diminish the signification thereof.

This word is a sacred, Christian, mystical, and Angelical song; and yet in the new service booke it is turned into, *Praise ye the Lord*, and *Alleluia* is quite gone, because they list neither to agree with the Church of God, nor with the use of holy Scriptures, nor with their owne translations. But no marvel, that they can not sing the song of our Lord and of Angels in a strange countie, that is, out of the Catholike Church in the captiuitie of schisme and heresie. Lastly, we might aske them whether it be alone to say *Maria, Hosanna*, and *Sauvetez* to fetch three wherers *Hosanna* is withal a word of exceeding congratulation and ioy which they expressed toward our Saviour. Even so *Alleluia* hath another manner of sense and signification in it, then can be exprested by, *Praise ye the Lord*

Pf. 136.

Justifications are good works, not as the effects of faith justifying, but

1. Justifications of Saints. Here the Heretikes in their translations could not alter the word *justifications* into ordinances, or consumptions, as they did falsely in the first of S. Luke, whereof see the Annotation there vers. 6. but they are forced to say in Latin, *justificationes*, as Beza and in English, *righteousnes*, (for *justifications* they wil not say in any case for feare of inconuenience,) yea and they can not deny but these *justifications* be the good

Dege good workers of Saints. But where * they make this glasse, that they be so called, because because then they are the fruits or effect of faith and of the iustice which we have by only faith, it is selves also not evidently false, and against the very text, and nature of the word. For there is no with faith in cause why any thing should be called a mans iustification, but for that it maketh him like a iust. And so that, *iustification*, be the vertues of faith, hope, charitie, and good deeds, iustifying or making a man iust, and not effects of iustification. Neither faith only, but they altogether be the very ornaments and inward garments, beauty, and iustice of the soule, as here it is evident.

10. And 1st fel) The Protestants abuse this place, and the example of the Angels forbidding Iohn to adore him being but his fellow-servant, and appointing him to adore God, against al honour, reverence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious worship ought to be done vnto them. But in truth it maketh for no such purpose, but only warneth vs that Diuine honour and the adoration due to God alone, may not be given to any Angel or other creature. **S. August de wearing cap. clxxx.** And when the Aduersaries replye that so great an Apostle, as Iohn was, could not be ignorant of that point, nor would haue given diuine honour vnto an Angel (for so he had been an Idolater) and therefore that he was not reprehended for that, but for doing any religion reverence or other honour whatsoever to his fellow-servant, we answer that by the like reason, S. Iohn being so great an Apostle, if this kind of reverence had been vnlawful and to be reprehended, as the Protestants hold it reason, is no lesse then the other, could not haue been ignorant thereof, nor would haue done it.

Therefore they might much better haue learned of S. Augustin (961. in *Genes*) how this fact of S. Iohn was corrected by the Angel, and wherein the error was. I respect it is thus, That the Angel being so glorious and full of maiestie, presenting Christs Person, and in his name vnting diuine wordes proper to God, is, *I am the first and the last, and alive and was dead*, and such like, might well be taken of S. Iohn, by error of his person, to be Christ himself, and that the Apostle proclaiming him to be so indeed, adored him with Diuine honour: when the Angel correcting, told him he was not God, but one of his fellowes, and therefore that he should not so adore him, but God. Thus then we see, Iohn was neither so ignorant, to thinke that any vnder honour might be given to any creature: nor so dolt, to commit idolatrie by doing vnder worship to any Angel in heauen, and therefore was not culpable at all in his fact, but only erred materially (as the Schole-mencall it) that is, by mistaking one for another, thinking that which was an Angel, to haue been our Lord: because he knew that our Lord himself is also * called an Angel, and hath often appeared in the visions of the faithfull.

Esa. 9 And the like is to be thought of the Angel appearing in the 12. of the Apocalypse, whether it were the same or another, for that also did so appeare, that Iohn could not tell whether it were Christ himself or no, till the Angel told him. Once this is certaine, that Iohn did not formally (as they say) commit idolatrie, nor sinne at all herein, knowing al dueties of a Christian man, no lesse then an Angel of heauen, being also in as great honour with God, yea and in more then many Angels. Which perhaps may be the cause (and consequently another explication of this place) that the Angel knowing his great graces and merits before God, would not accept any worship or submission at his hands, though Iohn againe of like humilitie did it, as also immediately afterward chap. 22. which belike he would not haue done, if he had been precisely aduised by the Angel but a moment before, of error and vnderfulness in the fact. Howsoever that be, this is evident, that thus the Angels refusing of adoration, taketh not away the due reverence and respect we ought to haue to Angels or other sanctified persons and creatures, and so these wordes, *See thou doe it not*, signifie rather an earnest refusal, then any signification, of crime to be committed thereby.

And marvell it is that the Protestants making themselves so sure of the true sense of every doubtful place by conference of other Scriptures, follow not here the conference & comparing of Scriptures that he resolves so much or only require. We wil give them occasion & a methode so to doe. He that doubteth of this place, holdeth out three things of question, which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reverence or honour done to any creature taking the word *reuerentia* or religious worship not for that special honour which is properly and only due to God, as S. Augustin sometimes vsueth it, but for reverence due to any thing that is holy.

S. Iohn adoring of the Angel explicated against the Protestants abusing the same.

The Protestants are refuted by their own reason.

S. Iohn erred only in the person, mistaking the Angel to be Christ himself, & so adoring him as God.

S. Iohn sinned not in this adoration.

Another explication of this place.

The Protestants by conference of Scriptures might find religious adoration of creatures.

Three points herein examined.

not & proved holy by sanctification or application to the service of God. The second thing, is whether by use of Scriptures, that honour be called *admiratio* in Latin, or by a word equivalent in other languages, Hebrew, Greeke, or English. Lastly, whether we may by the Scriptures fall downe prostrate before the things, or at the feet of persons that we so adore. For of civil duty done to our Superiours by capping, kneeling, or other courtesie, I thinke the Protestants will not stand with vs. though indeed, their arguments make as much against the one as the other.

Argument.

Religious worship of creatures.

But for religious worship of creatures (which we speake of) let them see in the Scriptures both old and new: first, whether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubims, the altar, the bread of proposition, the Sabbath, and all their holies, were not revered by all signes of devotion and religion whether the Sacraments of Christ, the Ixest of our Lord, the Prophets, of God, the Gospell, Scriptures, the name of IESVS, and such like (which he by use, signification, or sanctification made holy) are not now to be reuerenced: and they shall find all these things to haue been reuerenced of all the faithful, without any dishonour of God, and much to his honour.

The same is called adoration

Secondly, that this reuerence is named *adoration* in the Scriptures, these speeches doe proue Ps. 98. *Adore ye his foot-stool, because his holy*, and Hebr. 11. *He adored the soles of his feet*.

Falling prostrate before the persons or things adored.

Thirdly, that the Scriptures also warrant vs (as the nature of the word *adoration* giueth in all three tongues) to bowe downe our bodies, to fall flat on the ground at the presence of such things, and at the feet of holy persons, specially Angels, as Iohn doth here, these examples proue Abraham adored the Angels that appeared to him. Moyses also the Angel that itewed himself out of the bush, who were creatures, though they represented Gods Person, as this Angel here did, that spake to S. Iohn. Balaam adored the Angel that stood before him with a sword drawn Num. 22. Iosue adored falling flat downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it was but an Angel, who refused it not, but required yet more reuerence, commanding him to plucke of his shoes, because the ground was holy, no doubt so made by the presence only of the Angel.

Adoring of Prophets and holy persons.

Yea not only to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonosor, who fell flat vpon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against Porphyrie, who charged Daniel with intolerable pride therein: and the said holy Doctour alleageth the fact of Alexander the great, that did the like to ^{*} Istadas the high Priest of the Iewes. Howsoeuer that be (for of the Sacrifice there mentioned there may be some doubt, which the Church doth alwaies immediately to God, and to no creature) the fact of the Prophets (4. Reg. 19) to Elizeus is plaine: where they perceiving that the double grace and spirit of Elias was giuen to him, fell flat downe at his feet and adored. So did the Sunamite to onie that Achior adored Iudith, falling at her feet, as a women blessed of God, and infinite other places.

All which things, by comparing the Scriptures, our Aduersaries should haue found to be lawfully done to men, & Angels, & soueraine holy creatures. Whereby they might convince themselves, and perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for causes might refuse euen that which S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chrysostom's opinion bo. 33. inc. 10. *Act.* Yea euen in the third chapter of this booke (if our Aduersaries would looke no further) they might see where this Angel prophesieth and promiseth that the Iewes should fall downe before the feet of the Angel of Philadelphia and adore. See the Annot there.

C H A P. XX.

An Angel casteth the dragon (or diuel) bound, into the depth for a thousand yeares, in which the soules of Martyrs in the first resurrection shal reigne with Christ. 7 After which yeares, Satan being let loose, shal raise Gog & Magog, an innumerable armie, against the beloved cite. 9 but a fire from heauen shal destroy them. 12. Then bookes are opened, and he sat sitteth vpon the throne, iudgeth al the dead according to their workes.



AND I saw an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. 1. And he apprehended the dragon the old serpent, which is the Diuel and Satan, and bound him for a thousand yeares. 3. And he threw him into the depth, and shut him vp, and sealed ouer him, that he leduce no more the Nations, til the thousand yeares be consummate. And after these things he must be loosed a litle time.

4. And I saw seats: and they sate vpon them, and iudgement was giuen them, and the soules of the beheaded for the testimonie of IESVS, and for the word of God, and that adored not the beast nor his image, nor receiued his character in their foreheads or in their hands, haue liued & reigned with Christ a thousand yeares. 5 The rest of the dead liued not, til the thousand yeares be consummate. This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection. In these the second death hath not power: but they shal be Priests of God and of Christ, and shal reigne with him a thousand yeares.

7. And when the thousand yeares shal be consummate, Satan shal be loosed out of his prison, and shal goe forth, and seduce the Nations that are vpon the foure corners of the earth, * Gog, and Magog, and shal gather them into battel, the number of whom is as the sand of the sea. 8. And they ascended vpon the bredth of the earth, and compassed the camp of the Saints, and the beloved cite. 9. And there came downe fire from God out of heauen, and deuoured them: 10. and the Diuel which seduced them, was cast into the poole of fire and brimstone, where both the beast & the False-prophet shal be tormented day and night for euer and euer.

11. And I saw a great white throne, and one sitting vpon it, from whose sight the earth and heauen fled, and there was no place found for them. 12. And I saw the dead, great and litle, standing in the sight of the throne, and bookes were opened. and another booke was opened, which is of life: and the dead were iudged of these things which were written in the books according to their workes. 13 And the sea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euerie one according to their workes.

See in S. Augustin li. 20. de Ciuitate 7. 8. & 19. the exposition of this chapter

Quid in millennium numero nisi ad profectum nouam societatem perficiam vniuersam profectum generationis exprimitur per Iohannem dicitur: Et regnabunt cum illis mille annis, quia regnum sancta Ecclesia, vniuersam profectum solidam.

D. Gregor li. 9. Moral. c. 1.

See S. Augustin thinketh that these doe not signifie any certaine Nations, but al that shal then be ioined with the Diuel and Antichrist against the Church. li. 20. de Ciuitate c. 11. See S. Hierom. in Ezech li. 11. of THE 4. VISION.

They shal then be new, not the substance, but the shape changed. 1. Pet. 1. See S. Augustin li. 20. de Ciuitate 14. The bookes of mens consciences, where it shal plainly be read what euery mans life

Such as doe
no good wor-
kes, if they
haue age and
time to doe
them, are not
found in the
booke of life.

14. And hel and death were cast into the poole of fire. This is the second death. 15. And he that was not found written in the booke of life, was cast into the poole of fire.

ANNOTATIONS.

CHAP. XX.

2. *Bound him*) Christ by his Passion hath abridged the power of the Diuel for a thousand yeares, that is, the whole time of the new Testament, vntill Antichrist's time, when he shal be loosed againe, that is, be permitted to deceiue the world, but for a short time only, to wit, three yeares and a halfe.

Bishops Cōsi-
stories & iudi-
cial power.

4. *I saw saith*) S. Augustin (lib. 20. de Ciuit. Dei c. 9.) taketh this to be spoken, not of the last iudgement, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates themselves, by whom the Church is now gouerned. As the iudgement here giuen, can be taken no otherwise better, then of that which was said by our Saviour Mat. 18. whatsoever you bind in earth, shal be bound in heauen: and therefore the Apostle saith, what haue I to doe, so many of them that are without.

During a
thousand
yeares (that
is the time of
this militant
Church)
Saints reigne
with Christ in
soule only.

4. *And the soules*) He meaneth (saith S. Augustin in the place aforesaid) the soules of Martyrs, that they shal in the same time, during those thousand yeares, which is the time of the Church militant, be in heauen without their bodies, and reigne with Christ: for, the soules (saith he) of the godly departed, are not separated from the Church which is now the Kingdom of Christ, for elsewhere should be kept no memorie of them at the altar of God in the communicating of the body of Christ: neither should it amaine, haile in Baptisme in the people of death, for feare of ending our life without it: nor to haften to be reconciled, if we fortune for penance or of conscience to be separated from the same body. And why are all these things done, but for that the faithful departed also be members of the Church? And though for an example the Martyrs be only named here, yet it is meant of others also that die in the state of grace.

The rest are
dead and
damned in
soule, during
the same time.
The first resur-
rection, of the
soule only.

5. *The rest liued not*) The rest which are not of the happie number aforesaid, but liued and died in sinne, reigne not with Christ in their soules during this time of the new Testament, but are dead in soule spiritually and in body naturally, till the day of iudgement. S. August. ibidem.

Priests, some
properly so
called, some
unproperly.

6. *This is the first resurrection*) As there be two regenerations, one by faith, which is now in Baptisme, and another according to the flesh, when at the later day the body shal be made immortal and incorruptible so there are two resurrections, the one now of the soules to saluation when they die in grace, which is called, the first, the other of the bodies at the later day S. Augustin lib. 20. de Ciuit. c. 6.

6. *They shal be Priests*) It is not spoken (saith S. Augustin lib. 20. de Ciuit. c. 10.) of Bishops and Priests only, which are properly now in the Church called Priests: but as we call all Christians for the mystical chrysm or anointment, so all Priests, because they are the members of one Priest, of whom the Apostle Peter saith, A holy people, a Kingly Priesthood. Which words be notable for their learning that thinke there be none properly called Priests now in the new Testament, no otherwise then all Christian men and women, and a confusion to them that thefore haue turned the name Priests into Ministers.

The binding
and loosing of
Satan, explicat-
ed by S. Au-
gustin.

7. *Satan shal be loosed*) In the whole 8. chapter of the said 20. booke de Ciuit. Dei in S. Augustin, is a notable commentarie of these words. Where first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: proving that whether he be bound or loose, he can neuer seduce the same. The same, saith he, that be the state of the Church at that time when the Diuel is to be loosed, even as since it was influenced, the same hath been: shal be at all time in her children that succeed each other by birth or death. And a little after. Thus I thought was therefore to be mentioned, lest any man should thinke, that during the litle time wherein the Diuel shal be loosed, the Church shal not be upon the earth, he might find it here when he shal be loosed, or consuming it when he

1. Cor.

5.

1. Pet. 2.

shal by al means perseuue the same. Secondly he declarerth, that the Diuel to be bound, is nothing els but not to be permitted by God to exercise al his force or fraud in tentations: as to be loosed, is to be suffered by God for a smal time, that is, for three yeares and a halfe, to practise and proue al his power and arts of tentations against the Church and her children, and yet not to preuaile against them. Thirdly this Doctour sheweth by what great mercie our Lord hath tied Satan and abridged his power during the whole millenarie or thousand yeares, which is al the time of the new Testament vntil then: and with what wisdom he permitteih him to breake loose that litle time of three yeares & sixe moneths, toward the later day, which shal be the reigne of Antichrist. Lastly he sheweth what kind of men shal be most subiect to the Diuels seduction, (even such as now by tentation of Heretikes goe out of the Church) and who shal avoid it.

The shore
reigne of An-
tichrist.

By al which we may confute diuers false explications of old & late Heretikes. First, Millenaris or the ancient Sect of the Millenaries, that grounded vpon these thousand yeares named by the Prophet, this heresie, that there should be so many yeares after the resurrection of our bodies, in which we should reigne with Christ in this world, in our bodies, in al delights and pleasures corporall of meats, drinckes, and such like, which they called the first resurrection. Of which heresie Cerinthus was the Authour *Epiph. l. pr. 27. in fine. Hieron. Comment. in c. 19. Mat. Augusti. l. 8. ad Quidvult Deum. Eusebius also (l. 1. hystoria c. 21.)* sheweth that some principal men were in part (though after a more honest manner concerning those corporall delicacies) of the same opinion by misconstruction of these words of S. Iohn. Whereby we learne and al the world may perceiue, the holy Scriptures to be hard, when so great Clerkes did erre, and that there is no security but in that sense which the Church alloweth of.

The Scriptures
hard.

The late Heretikes also by the said S. Augustines words are fully refuted, affirming not only that the Church may be seduced in that great persecution of the Diuel loosing, but that it hath been seduced euen a great peece of this time when the Diuel is bound: holding that the very true Church may erre or fall from truth to error and idolatrie, yea (which is more blasphemie) that the cheefe Gouvernour of the Church is Antichrist himself, and the very Church vnder him, the whore of Babylon: and that this Antichrist, (which the Scriptures in many places, and here plainly by S. Augustines exposition, testifie, shal reigne but a sma time, and that toward the last iudgement,) hath been revealed long since, to be the Pope himself, Christs owne Vicar, & that he hath persecuted the Saints of their sect for these thousand yeares at the least. Which is no more but to make the Diuel to be loose, & Antichrist to reigne the whole thousand yeares, or the most part thereof, that is, almost the whole time of the Churches state in the new Testament (which is against this & other Scriptures evidently, appointing that to be the time of the Diuels binding.) Yea it is to make Antichrist & the Diuel weaker toward the day of iudgement then before, and the truth better to be known, and the faith more common, the nearer we come to the same iudgement which is expressly * against the Gospell and this propheticke of S. Iohn.

By S. Augusti-
nes foresaid
explication, is
evidently de-
duced against
the Protestants,
that the Church
can not
erre, and that
the Pope can
not possibly be
Antichrist.

We see that the Sects of Linher, Calum, and other, be more spread through the world then they were ever before, and consequently the Pope and his religion lessened, and his power of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his aduersaries diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the world, then before? Or how can it be otherwise, but these Sect Masters should be Antichrists neere precursors, that make Christs cheefe Ministers & the Churches cheefe Gouvernours that haue been these thousand yeares and more, to be Antichrists; & themselves and their Sects to be true, that come so neere the time of the Diuels loosing and seduction, and of the personal reigne of Antichrist.

An inuincible
demonstration.

8. The camp of the Saints] S. Augustin in the said booke de Ciuit. Dei cap. 11. it is not saith he, to be taken that the persecutors shal gather to any place, as though the camp of the Saints or the beloued ciue should be but in one place, which indeed are no other thing but the Church of Christ spread through the whole world. And therefore wheresoever the Church shall be (which shal be in al Nations euen then, for so much as is intimated by this last rule of the carth here specified) through the there shal the tents of Saints be, and the beloued ciue of God, and there shal she be besieged by al our enemies, which shal be in euery countrey where she is, in most cruel and forcible sort. So write these profound holy Doctour Whereby we see, that, as now the particular Churches of Eng. Scotland, Ireland, &

The camp of
Saints is the
Catho Church
through the
world.
As now Here
takes in parte

cular countries, so Antichrist shall persecute the Churches of al Nations.

What is meant by fire from heauen

The booke of every mans workes, opened in the day of iudgement.

Scotland, Flanders, & such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of al Nations, as of Ierusalem, Spaine, France, and al other which now be quiet, shall be assailed as now the foresaid are, and much more, for that the general persecution of the whole, shall be greater then the particular persecution of any Churches in the world.

9. *There came downe a fire.*) It is not meant of the fire of Hell / saith S. Augustin lib. c. 12.) into which the wicked shall be cast after the resurrection of their bodies, but of an extraordinary help that God will send from heauen, to giue succour to the Saints of the Church that then shall fight against the wicked. For, the very fervent & burning zeale of religion & Gods honour, which God will kindle in the hearts of the faithful, to be constant against al the forces of that great persecution.

12. *Another booke.*) This is the booke of Gods knowledge or predestination, wherein that which before was hid to the world, shall be opened, & wherein the true record of every mans workes shall be contained, and they haue their iudgement & uersly according to their workes, and not according to faith only, or lacke of faith only. For, al the fiels (as Turkes, obstinate Iewes, and Heretikes) shall neuer come to that examination, being otherwise condemned.

THE PART.

CHAP. XXI.

The final glorification of the Church. The Epistle upon the dedication of a Church.

The Church triumphant. The tabernacle is Christ according to his humanity. This happy day shall make an end of al the miseries of this mortallitie.

He that hath the victorie shall gainst sinne in the Church militant, shall haue his reward in the triumphant. Al that commit mortal sinnes and repent not, shall be damned.

THE LAST VISION.

Heauen and earth being made new, S. John seeth the new citie Hierusalem prepared and adorned for the spouse of the Lamb. 6 The iust are glorified, 7 and the wicked thrust into the poole of fire. 12. The wal and gates and foundations of the citie are described and measured. 18. cl which are gold and crystal, precious stones and pearles.



AND I saw a new heauen and a new earth. For the first heauen, and the first earth was gone, & the sea now is not. 2. And I John saw the holy citie Hierusalem new descending from heauen, prepared of God, as a bride adorned for her husband. 3. And I heard a loud voice from the throne saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and he God with them shall be their God. 4. And God shall wipe away al teares from their eyes: and death shall be no more. Nor mourning, nor crying, neither shall there be sorow any more, which first things, are gone.

5. And he that sat in the throne, said: Behold I make al things new. And he said to me. Write, because these wordes be most faithful and true. 6. And he said to me: It is done, I am Alpha and Omega. the beginning and the end. To him that thirsteth I will giue of the fountaine of the water of life, gratis. 7. He that shall overcome, shall possesse these things, and I will be his God: and he shall be my sonne. 8 But to the fearful, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and idolaters, and al liers, their part shall be in the poole burning with fire and brimstone, which is the second death.

9. And there came one of the seven Angels that had the vials full of the seven last plagues and spake with me, saying: Come, and I will shew thee the bride, the wife of the Lamb. 10. And he tooke me vp in spirit

unto

Esa. 63, 17. 66, 21. 1. Pet. 3, 13.

Esa. 15, 8.

Apoc. 7, 17.

because the;

Esa. 43, 19.

Apoc. 1, 2. 22, 13.

unto a mountaine great and high: and he shewed me the holy citie Hierusalem descending out of heauen from God, 11. having the glorie of God, and the light thereof like to a precious stone, as it were to the iasper stone, euen as cry stal. 12. And it had a wal great and high, having twelue gates, and in the gates twelue Angels, & names written thereon, which are the names of the twelue Tribes of the children of Israel. 13. On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. 14. And the wal of the citie having twelue foundations: and in them, twelue names of the twelue Apostles of the Lamb.

15. And he that spake with me, had a measure of a reed, of gold, to measure the citie and the gates thereof, and the wal. 16. And the citie is situated quadrangle-wise, and the length thereof is as great as also the bredth: and he measured the citie with the reed for twelue thousand furlongs, & the length and height and bredth thereof be equal. 17. And he measured the wal thereof of an hundred fourtie foure cubits, the measure of a man which is of an Angel. 18. And the building of the wal thereof was of iasper stone, but the citie it-self pure gold, like to pure glasse. 19. And the foundations of the wal of the citie, were adorned with al precious stone. The first foundation, the iasper: the second, the saphire: the third, the calcedonius: the fourth, the emerauld: 20. the fifth, the Sardonyx: the sixt, the sardias: the seventh, the chrysolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chrysoprasus: the eleventh, the hyacinth: the twelfth, the amethyst. 21. And the twelue gates: there are twelue pearles, one to euery one: & euery gate was of one seueral pearle. And the street of the citie pure gold, as it were transparent glasse. 22. And temple I saw not therein. For our Lord the God omnipotent is the temple thereof and the Lamb. 23. And * the citie needeth not sunne nor moone, to shine in it. For the glorie of God hath illuminated it, and the Lamb is the lamp thereof. 24. And * the Gentils shal walke in the light of it: and the Kings of the earth shal bring their glorie and honour into it. 25. And * the gates thereof shal not be shut by day: for there shal be no night there. 26. And they shal bring the glorie and honour of Nations into it. 27. There shal not enter into it any polluted thing, nor that doeth abomination and maketh lie, but * they that are written in the booke of life of the Lamb.

The glorie of the Church triumphant.

The names of the Patriarches and Apostles honorable and glorious in the triumphant Church.

See 6. Reu. c. 17. touching this description of the heavenly Hierusalem, which is the Church triumphant, teaching that these things must be taken spiritually, not carnally.

All external Sacrifice which now is necessarie dutie of the faithful, shal then cease, and therefore there shal need no material temple.

None not perfectly cleansed of their sinnes, can enter into this heavenly Hierusalem.

ANNOTATIONS

CHAP. XXI.

12. *Pure gold.* S. Gregorie (b. 12. Moral. c. 21) saith, the heavenly state is resembled to gold, precious stone, cry stal, glasse, and the like, for the pureté, chisté, glasse of the glorified bodies: where one mans body, conscience, and cogitations are represented to another, as corporal things in this life are seen through cry stal or glasse.

The state of the glorified bodies.

CHAP. XXII.

The tree of life being watered with living water, & doeth fruits every moneth 3 There is neither curse nor night in the citie. 9 The Angel that he ved Iohn at these things, refused to be adored of him. 14. He telleth now it as one that shall enter into the citie, but the rest shall be cast forth. 18. Lastly, he protecteth and threateth against them that shall presume to adde to this prophetic, or take away from the same.



AND he shewed me a river of 'living water', cleere as crystal, proceeding from the seat of God and of the Lamb. 2. In the middes of the street thereof, & on both sides of the river, the tree of life, yealding twelve fruits, rendring his fruit every moneth, & the leaves of the tree for the curing of the Gentils. 3. And no curse shal be any more: & the seat of God & of the Lamb shal be in it, & his seruants shal serue him. 4. And they shal see his face: and his name in their foreheads. 5. And * night shal be no more: and they shal not need the light of lamp, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne forever and ever.

6. And he said to me: These words are most faithful & true. And our Lord the God of the spirits of the Prophets, sent his Angel to shew his seruants those things which must be done quickly. 7. And behold I come quickly. Blessed is he that keepeth the words of the prophetic of this booke.

8 And I Iohn which haue heard, and seen these things. And * after I had heard and seen, I fel downe to adore before the feet of the Angel which shewed me these things; 9. and he said to me: See thou doe not, for I am thy fellow-seruant, and of thy brethren the Prophets, and of them that keep the words of this booke. Adore God. 10. And he saith to me: Seale not the words of the prophetic of this booke. For the time is neer. 11. He that hurteth, let him hurt yet. and he that is in filth, let him be filthie yet: and he that is iust, let him be iustified yet: and let the holy be sanctified yet. 12. Behold I come quickly. And my reward is with me, * to render to euery man * according to his workes. 13. I am * Alpha and Omega, the first and the last, the beginning and the end. 14. Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the citie. 15. Without are dogges and forcerers, and the vnchast, and murderers, and seruers of idols, & euery one that loueth and maketh a lie.

16. I Iesus haue sent mine Angel, to testifie to you these things in the Churches. I am the root and stocke of Dauid, the bright and morning starre. 17. And the Spirit & the bride say, Come. And he that heareth, let him say, Come. And * he that thirsteth, let him come: and he that wil, let him take the water of life gratis.

18. For I testifie to euery one hearing the words of the prophetic of

* Christ is our tree of life, in the Church, by the B. Sacrament, & in heauen, by his visible presence and influence of life euertlasting both to our bodies & soules of who Salomon saith, The tree of life is at hand, apprehend him. Prov 3.

THE CONCLUSION.

* You see it is al one to adore before the feet of the Angel, & to adore the Angel. though, to adore him, be not expressed as in the 19. chap. See the annotation there v. 10.

* Many Gods grace & doing good workes, doth increase his iustice.

* Heaven is the reward, hire, & repaiment for good workes, in al the Scriptures, yet the aduersaries wil not

* water of life.

* Apoc. 21. E/2. 60.

Apoc. 19. 10.

Re. 2. 6. Apoc. 2. 1. 6. 1. 8.

Ps. 11. 1.

of this booke, " If any man shall adde to these things, God shall adde vpon him the plagues written in this booke. 19 And if any man shall diminish of the words of the booke of this propheticke: God shall take away his part out of the booke of life, and out of the holy citie, and of these things that be written in this booke, 20. saith he that giueth testimony of these things. Yea I come quickly. Amen." Come Lord IESVS. 21. The grace of our Lord IESVS Christ be with you al. Amen.

ANNOTATIONS.

CHAP. XXII.

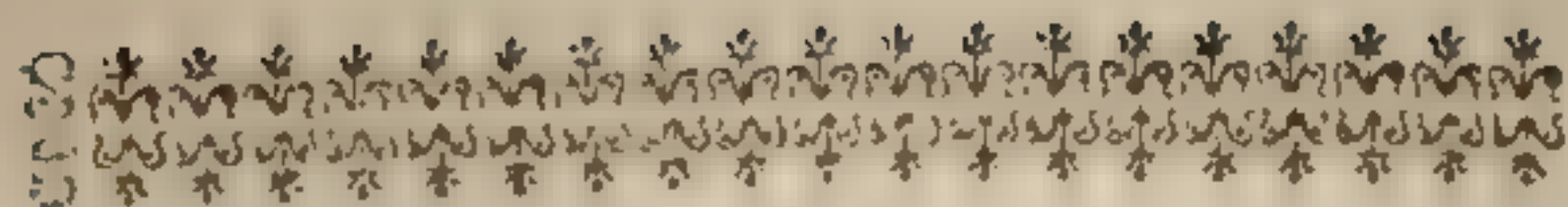
19. *He that shall add.*) It is not an exhortation, but a commination or threatening, that how farre soeuer the wicked increase in malignities, God hath provided answerable punishment for them.

18. *If any man shall adde.*) The Author of the commentaries vpon this booke, bearing the name of S. Ambrose, saith thus of this point. He maketh not this protestation against the expostours of his propheticke, but against Heretikes. For the expostour doth adde or diminish nothing, but openeth the obscurity of the narration, or sheweth the moral or spiritual sense. He curseth therefore Heretikes, that used to adde some-what of their owne that was false, and to take away other things that were contrary to their heresies. So saith this ancient Writer. And this was the propertie of them in al Ages, & so is it of ours now, as we haue noted through the whole Bible, & as we haue in sundrie places set forth to the sight of al indifferent Readers, in the new Testament: that al the world may see that the Apostles curse is fallen vpon them, and may beware of them.

20. *Come Lord Iesus.*) And now o Lord Christ, most iust and merciful, we thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, contained in this thy sacred booke, and in the infallible doctrine of thy deare spouse our mother the Church, we cry also vnto thy Majesty with tendernes of our hearts unspeakable COME LORD IESVS QUICKLY, and iudge betwixt vs and our Adversaries, and in the meane time give patience, comfort, and constancie to al that suffer for thy name, and trust in thee. o Lord God our only helper and protector, tarry not long. AMEN.

The curse against adding or diminishing is against Heretikes, not Catholike expostours;

A breefe petition vnto IESVS Christ, to come quickly, as S. Iohn here speaketh; and to iudge the cause of Catholikes & Protestants,



T H E E X P L I C A T I O N O F CERTAINE WORDS IN THIS TRANSLATION, not familiar to the vulgar Reader, which might not conueniently be vnderstood otherwise.

A

Abscinded, Drawen away.
Acquisitio, Getting, purchasing.
Aduent, The coming.
Adulterating, Corrupting. See pag.
 430. 433.
Agnition, knowledge or acknow-
 ledging.
Allegoric, a Mystical speech, more
 then the bare letter. See the
 Annot. pag. 461.
Amen, expounded, pag. 227.
Anathema, expounded, pag. 366.
Ancients, expounded, p. 301. and 613.
Archsynagogue, expounded, pag. 91.
Asyst, pag. 114. signifieth the Angels
 standing and attending, alwaies
 readie to doe their ministerie.
Assumption, Christ's departure out
 of this world by his death & As-
 cension.
Azymes, Vnleavened bread.

C

Calumniate, By this word is signified
 violent oppression by word or
 deed.
Catechizeth, and, **Catechized**; He cate-
 chizeth that teacheth the prin-
 ciples of the Christian faith: and
 they that heare and learne, are
 catechized, & are therefore called
 often in the Annotations, **Cate-
 chumens**.
Chaseler, a marke or stamp.
Colonia, expounded, 132.
Commissions, Immoderate bakets,
 and belly-chocke, with wanton

riotousnes.

Concession, expounded, pag. 48;
Condigne, comparable.
Contristate, This word signifieth to
 make heauie and sad.
Cooperate, signifieth working with
 others. Likewise **Cooperation**,
Cooperations.
Corbana, expounded, pag. 73;

D

Deposium, See the Annot. vpon 1.
 Tim. 6, v. 20. It may signifie also
 God's graces giuen vs to keep,
 2. Tim. 1. v. 14. Also v. 12. *ibid*.
 See the Annot. of this place.
Didrachme, expounded, pag. 45.
Dominical day, Sunday. See Annot.
 pag. 651. & seq.
Donaries, gifts offered to God for
 his Temple, &c.

E

Euaeuated from Christ, that is made
 void and hauing no part with
 him.
 The scandal of the crosse **eua-
 euated**, that is, made void, cleane
 taken away.
Euangelize, signifieth such preaching
 of good tidings, as concerneth
 the Gospell. See the Preface.
Eunuchs, gelded men.
Euro-aquilo, A north-east wind.
Eximuit, abased exceedingly.

G

Gratified, made gracious, indued
 with grace.

HARD WORDES EXPLICATED.

Grat, an vsual word to signifie, for nothing, freely, for Godmercie, without desert.

II

Holocaust, a kind of Sacrifice where
al was burnt in the honour of God.
Hests, Sacrifices.

I

Inuocand, called vpon, praied vnto.
Hereof we say, *Inuocation of Saints*,
and to inuocate.

Issue, good euent.

Iustice, taken in the new Testament,
not as it is contrarie to wrong
or iniurie, but for that qualitie
wherof a man is iust & iustified.

N

Neophyte, expounded, pag. 519.

P

Paraslet, expounded, pag. 233.

Parasene, the Iewes Sabboth-eue,
Good friday, See the Preface.

Pasch, Easter, and, the Paschal lamb.

Pentecost, whitsonide, &, the space
of fiftie daies.

Presinition, A determination before.

Prepuce, expounded, pag. 349.

Prescience, fore-knowledge.

Preuatication, transgressour. and pre-
uication, transgression.

Loanes of Proposition, so called, be-

cause they were proposed and
set vpon the table in the Tem-
ple, before God.

R

Repropitiate the finnes, that is, make
a reconciliation for them.

Resolution, the separation of the
body and the soule, the depar-
ting out of this life.

Resuscitate the grace, that is; Raife,
quicken, renew and reuiue the
grace which otherwise languisheth and decayeth.

S

Sabbatisme, A time of resting and
ceasing from labours.

Sacrament, for myserie.

Sancta Sanctorum, The holies of ho-
lies, that is, the inmost & holiest
place of the Iewes Temple, as it
were the Chauncel,

Seniors, expounded, pag 613.

Superedified, Builded vpon Christ the
principal stone.

T

Tetrarch, Gouvernour or Prince of
the 4. part of a countrie.

Thrones, an higher Order of Angels.

V

Villims, Sacrifices.



A

TABLE OF CERTAINE

PLACES OF THE NEW TESTAMENT

corruptly translated in fauour of Heresies of these dayes in
the English Editions: especially of the yeares
1562. 77. 79. and 80. by order of the
Books, Chapters, and Verses
of the same.

*Wherein we doe not charge our Adversaries for disagreeing from the authentical
Latin text (wherof much is said in the Preface) but for corrupting the
Greeke it-selfe, which they pretend to translate.*

S. Matthew.



CHAP. 1. v. 19. For a
iust man, they trans-
late a righteous man:
because this word
iust importeth that a
man is iust indeed
& not only so reputed.

And so generally where iust or
iustice is ioyned with good workes,
they say righteous and righteousness yet
being ioyned with faith, they keep
the old termes iust and iustice.

Chap. 2. v. 6. For rule or gouerne
they translate seed, to diminish Ec-
clesiastical authoritie, which the
Greek word signifieth; as also the
Hebrew, *Mich. 5.* whence this is
cited.

Chap. 3. v. 1 and 8. For dee penance
and fruit worthe of penance (which

signifie painful satisfaction for sin-
ne) they translate repent & repentance,
or, amendment of life.

Chap. 16. v. 18. For Church they
translate Congregation. And that so
continually euery-where in Tin-
dals Bible, printed againe Anno.
1562. that the word Church, is not
once there to be found. Which the
other Editions correcting in other
places, yet in this place it remai-
neth corrupted, reading stil, vpon
this rocke I wil build my congregation.
So loath they are it should appeare
how firmly the Church of Christ
is founded.

Chap. 18. v. 17. the same corrup-
tion in Tind. Bib. Tel the congregatio;
& , If he wil not heare the congregation,
for, Tel the Church, & , If he wil not heare
the Church.

Chap. 19. v. 11. Our Sauour spea-
king

A TABLE OF HERETICAL CORRUPTIONS.

king of continencie saith: Not al take this word, which they peruert thus: Al men cannot take this word: against free-wil, & vow of chastitie.

Chap. 16. v. 26. for *blessed* they translate *gave thanks*: against the operation and efficacie of Christs blessing.

S. Marke.

CH A P. 10. v. 52. For *thy faith hath made thee safe* speaking of corporal sight given to the blind, they translate *thy faith hath saved thee*, to make it seeme that iustification and saluation is by only faith.

Chap. 14. v. 22. for *bleſsing* they say *giving thanks*, as Mat. 16. v. 26.

S. Luke.

CH A P. 1. v. 6. For *iust* and *iustifications* they translate, *righteous* and *ordinances*.

V. 18. For *Haile ful of grace*, they translate *Haile thou that art in high fauour*, and *Haile thou that art freely beloued*: though Tindal said, *Haile ful of grace*, the *Aue Marie* being not then banished, as since it is.

Chap. 3. v. 8. For *penance*, they say *repentance*, as before Mat. 3. v. 2. & 8.

Chap. 8. v. 48. For, *thy faith hath made thee safe* (to wit from corporal infirmities) they translate, *thy faith hath saved thee*.

V. 50. For *beleene only* and *she shal be safe*, they say *beleene only* and *she shal be saved*: in fauour of the forsaide heretic of only faith: neither marking that this safetie pertaineth to the bodie, nor that it is attributed to the faith of another, and not of the partie restored.

Chap. 18. v. 42. For *thy faith hath*

made thee whole or safe, they saie, as in the former places, *thy faith hath saved thee*.

Chap. 21. v. 10. Beza (whom the English Protestantes herein defend) cōdemneth the Greek text (which he confesseth to be the same in al copies) because by it the relative, *which*, must needes be referred to the Chalice, and so proueth the real presence of Christs bloud in the Chalice.

S. Iohn.

CH A P. 1. v. 12. For *he gaue them power to be made the sonnes of God*, Beza and his followers translate *he gaue them the dignitie* (others say *the prerogative*) *to be the sonnes of God*: against free-wil.

Chap. 9. v. 22. and 25. For *put out of the Synagogue* they translate *excommunicate*: as though the Catholike Churches excommunication of heretikes, from the societie and participation of the faithful, were like to that exterior putting out of the Synagogue, of such as confessed Christ.

Chap. 13. v. 16. For *Apostle* they translate *messenger*: turning an Ecclesiastical word, into the original and prophane signification.

Chap. 16. v. 2. For, *cast out of the Synagogues*, they say *excommunicate*.

Acts of the Apostles.

CH A P. 1. v. 16. For *he was numbered with the chosen*, they say (by adding of their owne) *he was by a common cōsent counted with the chosen* to bring in a necessitie of popular election of Ecclesiastical persons.

Chap. 2. v. 27. For *thou wilt not leaue my soule in hel*, Beza & his followers translate

translate; thou wilt not leane my carcase in the grane: Other English translating also grane for be, yet read *son* in the text, but in the margent *life* or *person*: as though either Christ had been aliue in the grane: or his person (being Diuine) had not been, by hypostatical vnion, as wel with the soul in Limbo, as with the body in the gaue: and, abstracting frō that vnion, alike euery where.

Chap. 3. v. 31. For whom beauen must receiue they translate whom beauen must containe: Beza and Whitakers, who must be contained in beauen: so including Christ in haauen, as though he could not also be vpon the altar.

Chap. 9. v. 22. For this text: affirming that this is Christ, by changing and adding they read thus: *proving by conferring one Scripture with another that this is Christ*: in fauour of their opinion that by conferring of Scriptures euerie man may easily vnderstand them.

Chap. 14. v. 22. For when they had ordained to them Priests in euery Church, they say: when they had ordained to them by election Elders in euery congregation: changing the words Priests and Church into new termes Elders and Congregation: and adding to the text by election, to make it seeme, that Church-men were ordained by election or voices of the people. For so Beza forceth this place.

Chap. 15. v. 2. 4. 6, 22. & 23. for Priests the skil say Elders, the Greeke (which they profess to translate) being alwaies Priests: where the Latins hath *Seniores*, we translate *Ancients*, because it importeth an office or dignitie, and not elders in yeares.

Chap. 16. v. 4. The same corruptiō Elders for Priests.

Chap. 17. v. 23. For seeing your Idols or seeing the things which you (Athenians) doe worship, they translate seeing your deuotions: as though deuotion & superstition were al one.

V. 30. For doe penance, they say repent.

Chap. 19. v. 4. For in Iohns Baptisme they say vnto Iohns Baptisme, and then falsely glosse it, to belceue in Iohns doctrine.

V. 14. For Temples of Diana they translate shrines: to make shrines of Saints bodies, and of other holie Reliques, odious.

V. 35. They adde to the text Image: against holie Images.

Chap. 20. v. 17. Elders for Priests.

V. 28. For rule the Church of God, they translate feede the Church of God: and in one Bible, feede the Congregation of God.

S. Pauls Epistle to the Romanes.

CHAP. 2. v. 13. For inist they say righteous, And v. 26. ordinances for iustices: against iustification by good workes.

Chap. 3. v. 18. To this text: for we account a man to be iustified by faith without the workes of the law, Luther added only, saying by faith only, in the Edition of Wittenberge, anno. 1551.

Chap. 5. v. 6. For weake they translate of no strength: to take away free-wil.

V. 18. To this text: as by the offence of one vnto al men to condemnation, so also by the iustice of one vnto al men to iustification of life, they adde most partially in the former part, by the offence of one the fault came on al men: and in the second part, by the iustice of one the benefit abounded towards al men: making this false difference, that we are indeed vnto all, by Adams fault,

comparing,

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comming vpon al men: but by Christes grace abounding towards al men not iustified, but only so reputed.

Cap. 8. v. 18. For *not condigne* or *not comparable*, they translate *not worchie*, against merits.

V. 38. They leaue the Greek and translate the Latin, because it seemeth to make for them, saying: *I am sure that neither death nor life &c.* Which in the Greek is no more but *I am probably perswaded, &c.* and that is the vsual sense of this phrase, both here, and Rom. 15. v. 14. 2. Tim. 1. v. 5. and Heb. 6. v. 9.

V. 39. For *charitie* they say *loue*: & so generally in al places, where much is spoken in commendation of *charitie*.

Chap. 9. v. 16. For this text: *therefore it is not of the willer nor the runner, but of God that sheweth mercie*, they translate: *So lieth it not then in a mans wil or running, but in the mercie of God, changing of into in, and willer and runner into wil and running*: and so make the Apostle to say, that it is not at al in mans wil to consent or cooperate with Gods grace and mercie.

Chap. 11. v. 4. For *Baal*, they translate *the Image of Baal*.

1. To the Corinthians.

CHAP. 1. v. 10. For *schismes* (which are spiritual diuisions from the vnitie of the Church) as men afeard to be accounted guiltie therof, they translate *dissensions*: which may be in worldlie things, aswel as in religion.

Chap. 5. v. 11. For *seruants of Idols*, they say *worshippers of Images*.

Chap. 9. v. 1. For *woman* they say *wife*: to proue that S. Paule was married, whereas it is euident in the 7.

CORRUPTION.

chap. of this same Epistle v. 8. that he was single.

V. 13. For *Altar*, they translate *Temple*, twice in the same verse: and againe in the next chapter v. 18. thrusting the word *Altar* out of the Scripture, when they pulled Altars downe in Churches.

Chap. 10 v. 7. For *Idolaters*, they say *worshippers of Images*.

V. 16. For *the chalice of benediction*, which we blesse, Beza & his followers say *the Chalice which with thankes-giving we prepare*: against the efficacie of blessing and consecrating the Chalice.

Chap. 11. v. 2 For *tradition*, they say *ordnance, instruction, institution*.

Chap. 13. Eight times, for *charitie* they say *loue*.

Chap. 15. v. 10. To this text *the grace of God with me*, they adde thus *the grace of God which is with me*. So where the Apostle rather said: *the grace of God laboured with him*, & consequently he with the grace of God, which proueth free wil; by adding to the text, they would haue it seeme, that the Apostle did nothing at al, but was moued as a thing without life, or wil.

2. To the Corinthians.

CHAP. 2. v. 10. The Apostle saying that he pardoned *in the person of Christ* (that is as Vicar or Deputie of Christ) they translate *in the face and in the sight of Christ*: against the authoritie of Priests in absolving.

Chap. 4 v. 17. For *worketh* they say *prepareth*: against merit of good workes.

Chap. 5. v. 11. For *we might be made the iustice of God in him*, they translate *we by*

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we by his meanes should be that righteousnes which before God is allowed: in fauour of their imputatiue iustice.

Chap. 6. v. 16. For *Idols* they say *Images*.

Chap. 8. v. 23. For *Apostles* they say *messengers*.

To the Galatians.

CHAP. 5. v. 20 For *Heretic* (as it is in the Greek) they translate *Selfes*: in fauour of themselves, being charged with heretic.

To the Ephesians.

CHAP. 1. v. 6. For *he hath gratified vs*, or *made vs gracious* or *indued vs with grace*, they translate *he hath made vs accepted* or *freely accepted*: against inherent grace.

Chap. 3. v. 12. For *in confidence by the faith of him*, they (adding their false glosse, in the text) say: *in the confidence which is by the faith of him* attributing al confidence to faith only, & none at al to good workes grounded in faith.

Chap. 5. v. 5. For *service of Idols*, they say *worshipping of Images*.

V. 25. and 31. For *Church* they say *congregation*.

Item v. 32. For *this is a great Myserie* (as in the Greek) or (as in the Latin) *a great Sacrament*, they shunning both names say: *Matrimonie is a great secret*.

To the Philippians.

CHAP. 2. v. 25. For *your Apostle* the English Bezites say *your messenger*.

Chap. 4. v. 3. For *sincere companion* they translate *faithful yoke-fellow*, as though S. Paul had written this to his wife, who indeed had no wife. 1. Cor. 7. v. 8.

To the Colossians.

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CHAP. 1. v. 12. For *worthie* they say *meer*: in preiudice of meritorious workes.

V. 13. For the *Gospel* which you (Colossians) have heard, which is *great* he among al creatures: they translate thus: the *Gospel* which you have heard how it was preached: and thus, the *Gospel* whereof you have heard how it was preached: that it may be vnderstood of the *Gospel* in general, and not as the Apostle exhorteth in this and other places, to remaine in that *Gospel* and faith to which they were first conuerred. See the table of controuersies. *Verbo Faith*.

Chap. 2. v. 20. For *why doe you yet decree* they translate, *why are you burdened with traditions?*

Chap. 3. v. 5. For *service of Idols*, they say *worshipping of Images*.

1. To the Thessalonians.

CHAP. 1. v. 5. and 6 For *iust* they translate *righteous*.

Chap. 2. v. 15. For *traditions* they say *ordnances*, *institutions*, *instructions*, or *preaching*.

Chap. 3. v. 6. The same corruption against Ecclesiastical traditions.

1. To Timothee.

CHAP. 3. v. 6. For *a Neophyt* (one lately Christned, or planted in Christs mystical bodie) they translate *a yong scholer*: as though an old scholer could not be *a Neophyt*, by differing his Baptisme long, or by long delaying his conuerision to God, which he learned to be necessarie long before.

V. 8. For *Deacons* they say *Ministers*: and

HERETICAL CORRUPTIONS.

an Ineuertheles v. 12. they keep the word *Deacons*. So they make one word to signifie their two orders, of *Ministers* and *Deacons*.

V. 15. For Church they say *Congregation*.

Chap. 4. v. 14. For grace they translate *gnist*, and for Priesthood they say *Eldership*.

Chap. 5. v. 17. and 18. For Priest they say *Elders*.

2. To Timothy.

CHAP. 1. v. 6. For grace they say *gnist* as before 1. Tim. 4. lest holie orders should be proued a Sacrament.

Chap. 4. v. 8. For *Iustice* & *Iust* they translate *righteousnes* and *righteous*.

To Titus.

CHAP. 3. v. 8. For to excel in good works, they say to *mayntaine* good works, and to shew forth good works: against the different degrees of good workes.

V. 10. For an Heretike they say an *author of selfs*.

To the Hebrewes.

IN the title they leane out S. Pauls name (Bible 1579.) notwithstanding it is in euerie Greek opic.

Chap. 2. v. 9. They transpose the words against the merit of Christ himselfe.

Chap. 5. v. 7. For he was heard for his *reuerence*, they translate *be was heard* in that he feared: to maintaine their blasphemous paradox that our Sauiour should haue feared, yea and haue felt the paines of hel vpon the Crosse.

Chap. 6. v. 10. For *trist* they say *unrighteous*.

Chap. 10. v. 20. For *dedicated* they say *prepared*: in fauour of their heretic that Christ was not the first that went into heauen, which the word *dedicated* signifieth.

V. 22. For *suines of faith* they say *assurance of faith*: in fauour of their imagined assurance of their owne saluation.

V. 29. For *how much more doth he deserve worse punishment* they say, *how much soerer shal he be punished*? cutting off the word *deserueth*.

Chap. 11. v. 21. For *adored the top of his rodde*, they translate *leaning vpon his staffe he adored God*, adding two words *leaning* and *God* to the text: against adoration of creatures, called *Dulia*.

Chap. 12. v. 23. For Church they say *congregation*: so terming also the Church triumphant.

Chap. 13. v. 4. For *Marriage honorable in al*, they translate *wedlocke is honorable among al men*. Three corruptions in so few words. See the Annotations vpon this place.

V. 16. For *premerited*, they say *we pleased*: against merit.

S. James Epistles.

IN the title of this & the other Epistles following, they leane out the name *Catholike*. In some editions they put *general* for it.

Chap. 1. v. 13. for *God is not a tempter of euils*, they translate, *God is not tempted with euils*.

Chap. 4. v. 6. To this text, *giveth greater grace*, they adde the Scripture *giveth greater grace*.

Chap. 5. v. 14. for *let him bring in the Priests of the Church*, they say *let him bring in the Elders of the congregation*.

1. Epistle.

1. Epistle of S. Peter.

CHAP. 1. v. 18. For your fathers
tradition, they translate which
you have receyued by tradition of the fa-
thers not only keeping the word tra-
dition, because the Apostle speaketh
here of naughtie traditions; but
also adding vnto it, receyued by;
which is not in the true text.

V. 25. For *Evangelized*, which in
other places they translate is prea-
ched, here they adde, by the Gospell is
preached: in fauour of their heresie,
that there is no other word of
God, but the written word only.

Chap. 2. v. 13. For be subiect to euerie
humane creature for God, they translate,
submit your selues to al manner ordinance
of man: as though it were al one to
obey euerie temporal Prince in
things lawful, and to obey al man-
ner ordinance of euerie Prince.

In the same place. For *to the King
as excelling*: in K. Henriestime, and
K. Edwards they read *to the King as
chiefe head*: now they translate *to the
King as hauing preeminence*, and *to the
King as to the Superior*.

Chap. 5. v. 1. For Priest (in the
Greek) they say Elder.

V. 3. For *clergie* they translate pa-
rishes, and heretages: against the di-

2. Epistle of S. Peter.

CHAP. 3. v. 16. they force the
text, to maintaine a friuolous
euation that S. Paules Epistles are
not hard, but the things in the Epistles,
wheras both Greek and Latin text
are indifferēt to both constructions.

1. Epistle of S. John.

CHAP. 5. v. 3. For the command-
ments are not beanie, they say the
commandements are not greuous: w^{ch} all-
gling about the word.

V. 21. for my litle children keep your
selues from idols, they translate, Babes
keep your selues from Images.

Apocalypse.

CHAP. 2. v. 20. and Chap. 9. v.
10. For *Idols* they say *Images*.

Chap. 1. v. 20. and v. 21. and Chap.
16. v. 9. and v. 11. For *doe penance* they
translate *repent*.

Chap. 19. v. 8. For *iustifications of
Saints*, they translate *righteousnes of
Saints*.

Chap. 22. v. 15. For *seruers of Idols*,
they translate *worshippers of Images*.

The Blessed Confessor, Bishop Torstol, noted no lesse then two thousand corrup-
tions in Iudas translation, in the New Testament only. Whereby, as by these
few here cited for examples, the indifferēt Reader may see, how truly the
English Bibles are commended to the people, for the pure word of God.

Lind.
Dub.
p^{er} 28.



A TABLE OF THE

EPISTLES AND GHOSPELS AFTER
THE ROMANE VSE, VPON SVNDAYES, HOLIDAYES,
and other Feasts, and special daies and causes through the
whole yeare, for such as are desirous to read them according
to this translation. And therefore the Epistles taken out of the
old Testament are omitted til the edition thereof.

At what verse the Epistles and Ghospels begin is set
downe in the marginal notes.

*Vpon Sundayes and inueuable Feastes, (which depend vpon Easter) with
Iniber daies, Feriis of Lent and Rogations.*

Iniber	T HE 1. Sunday in Ad- uent, Epistle, Rom. 1. Ghospel Luc 11.	The 5. Sunday, Epist. Col. 3. Ghos. Mat. 13.
	The 2. Sunday, Ep. Rom. 15. Ghosp Mat. 11.	The 6. Sunday, Ep. 1. Thes. 1. Ghos. Mat. 13.
	The 3. Sunday, Ep. Phil. 4. Ghosp. Io. 1. Wednesday, Epistle is of the old Testament, Ghosp. Luc. 1.	The Sunday of Septuagesme, Ep. 1. Cor. 9. Ghos. Mat. 10.
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	The first Sunday after the Epiphanie, Epist. Rom. 12. Ghos. Luc. 2.	Thursday after Ashwednesday, Ghos. Mat. 8.
	The 2. Sunday, Ep. Rom. 11. Ghos. Io. 2.	Friday after Ashwednesday, Mat. 5. and 6.
	The 3. Sunday, Epist. Rom. 12. Ghos. Mat. 8.	Saturday after Ashwednesday, Ghos. Mat. 6.
	The 4. Sunday, Ep. Rom. 13. Ghos. Mat. 8.	The 1. Sunday in Lent, Ep. 1. Cor. 9. Ghos. Mat. 4.
		Munday in the 1. week of Lent, Gospel. Mat. 23.

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 Ghof. 10. 6.
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 10. 7.
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 diction of the Palmes, Ghospel
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 the Ascension, Ep. 1. Pet. 4. Ghof.
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EPISTLES AND GHOSELS.

The same being the 1. Sunday of
the Pentecost, Ep. 1. Io. 4. Ghof.
1 Luc. 6.

CORPVS CHRISTI day, Ep.
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The 2. Sunday after Pentecost, Ep.
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Luc. 18.

The 11. Sunday, Ep. 1. Cor. 15. Ghof.
Mat. 7.

The 12. Sunday, Ep. 2. Cor. 3. Ghof.
Luc. 10.

The 13. Sunday, Ep. Gal. 3. Ghof.
Luc. 17.

The 14. Sunday, Ep. Gal. 5. Ghof.
Mat. 6.

The 15. Sunday, Ep. Gal. 5. and 6.
Ghof. Luc. 7.

The 16. Sunday, Ep. Eph. 3. Ghof.
Luc. 14.

The 17. Sunday, Ep. Eph. 4. Ghof.
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IN BER in September.	Wednesday, Ghosp.
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	Saturday, Ep. Heb. 9. Ghof. Luc. 13.

The 18. Sunday, Ep. 1. Cor. 1. Ghof.
Mat. 9.

The 19. Sunday, Epist. Eph. 4. Ghof.
Mat. 22.

The 20. Sunday, Epist. Eph. 5. Ghof.
Io. 4.

The 21. Sunday, Epist. Eph. 6. Ghof.
Mat. 18.

The 22. Sunday, Epist. Phil. 1. Ghof.
Mat. 22.

The 23. Sunday, Ep. Phil. 3. Ghof.
Mat. 9.

The 24. or last Sunday after Pen-
tecost. Ep. Col. 1. Ghosp. Mat. 24.

*Vpon Holidajes, or other Feastes,
and Eues.*

S. Andrewes eue, Ghof. Io. 1.

S. Andrewes day, Epist. Rom. 10.
Ghof. Mat. 4.

S. Nicolas day, Ep. Heb. 13. Ghof.
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S. Ambrose, Epist. 2. Tim. 40. Ghof.
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CONCEPTION of our Lady, Ghof.
Mat. 1.

S. Damasus, Ep. Heb. 7. Ghof. Mat.
24.

S. Lucie, Ep. 1. Cor. 10. Ghof. Mat.
13.

S. Thomas the Apostles eue, Ghof.
Io. 15.

S. Thomas day, Epist. Eph. 2. Ghof.
Io. 20.

Christmas eue, Ep. Rom. 1. Ghof.
Mat. 1.

CHRIST- mas day.	First Masse, Ep. Tit. 2. Ghof. Luc. 2.
	Second Masse, Ep. Tit. 2. Ghof. Luc. 2.
	Third Masse, Ep. Heb. 1. Ghof. Io. 2.

S. Stephens day, Ep. Act. 1. Ghof.
Mat. 23.

S. Iohn the Apostle, Ghof. Io. 21.
Holy Innocents, called Childermas
day, Apoc. 14. Ghof. Mat. 2.

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S. Syluester, Epist. 2. Tim. 4. Ghof.
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S. MARCELLUS, Ep. 2 Cor. 1. Ghof. Mt. 16.
S. ANTONIE, Ghof. Luc. 12.
CATHEDRA PETRI Romæ, Ep. 1. Pet. 1. Ghof. Mat. 16.
SS. MARIUS, MARTHA and AUDIFAX, Ep. Heb. 10. Ghof. Mat. 24.
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S. AGNES, Ghof. Mat. 25.
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S. AGATHA, Epist. 1. Cor. 1. Ghof. Mat. 19.
S. DOROTHEE, Ghof. Mat. 13.
S. ROMUALD, Ghof. Mat. 19.
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S. VALENTINE, Ghofp. Mat. 10.
S. FAUSTINUS and IOVITA, Ep. Heb. 10. Ghofp. Mat. 24.
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Faults escaped in the text.

The former word is the fault, the later the correction.

Pag 18. l. 10. ther ayne, the rayne. p. 10. l. 14. boxes, foxes. p. 66. l. 41 strawed, strawedst. p. 86. l. 12. sort hand, forth and. p. 96. l. 18. your, yow. p. 97. l. 19. tel, to tel. p. 113. l. 16. at, a. p. 110. l. 1. thath, that he. p. 197. l. 1. with, with. p. 104. l. 13. spake, speake. p. 126. l. 13. to goe, goe. p. 136. l. 17. post verbum me, adde 27. p. 170. l. 31. salutation, saluation. p. 311. l. 8. into, in to. p. 311. l. 6. land, lands. Rom. 1, 10. Iew, Iew first. 1. Cor. 1, 30. Sanctificatiō, and sanctification. 1. Cor. 6, 19. owne, owne? 1. Cor. 13, 21. by, for * by. 1. Cor. 10, 11. indeed, in deed. Phil. 4, 8. ainable amiable. 1. Thes. 3, 9. would, should. 1. Tim. 7, 21. b, be. Heb. 6, 16. on, an. Ib. v. 20. intred, entred. Heb. 12, 19. the, to the. 2. Pet. 1, 17. This, This is. 1. Io. 1, 10. world, word. 1. Io. 3, 17. him, in him. 3. Io. v. 4. that then, then that. Apoc. 1, 20. te, the. Apoc. 14, 13. head, dead.

Other faults.

Pref. §. To say. or hand led, handled. §. We therfore, text. text, and to. §. For example. mar. after al, before al. We bind. of, of his.

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